

PAUL DEUSSEN

Sixty Upanisads of the Veda

Translated from German by

V. M. BEDEKAR
and
G. B. PALSULE

PART ONE

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To
THE SPIRITUAL ANCESTORS
Of
ARTHUR SCHOPENHAUER

How the Oupnek'hat (the Persian-Latin translation of the Upaniṣads) breathes throughout the sacred spirit of the Vedas ! How one, to whom the Persian-Latin of this incomparable book has become familiar through diligent reading, has been struck by that spirit in the very innermost recesses of his heart ! How every line, is full of sure, definite and throughout harmonizing significance ! How out of every page confront us deep, original, elevated thoughts, while a higher and highly sacred earnestness vibrates through the whole ! Everything here breathes forth the Indian atmosphere and primordial existence akin to nature ! And, O ! how here the mind is washed of all Jewish superstitions which it had formerly cherished ! It is the most rewarding and the most elevating book which (excepting the original text) there can possibly be in this world ! It has become the solace of my life and will be the solace of my death.

SCHOPENHAUER
Parerga II, 185
(*Works* VI 427)

TRANSLATOR'S PREFATORY NOTE

I have great pleasure in presenting this English translation of Deussen's *Sechzig Upanisad's des Veda* to the world of scholars and general readers.

The late Prof. V.M. Bedekar had already completed a little more than half of the whole work (to be exact: upto page 567, line 28 of the third German edition—page 598, line 28 of this edition) of translation when he unfortunately passed away unexpectedly on the 3rd of January, 1978.¹ After his sad demise the arduous task of completing the translation devolved on my slender shoulders.

I may perhaps mention here that I had no occasion to discuss with Prof. Bedekar the lines of the present translation. In fact I came to know about it only when it was suggested to me, after his death, that I should complete the work which he had left incomplete. There is therefore no question of joint translators following a common policy. There are just two translators. As for me, my watchword in translating has been 'literal and faithful' which, I am sure, must have been the guiding principle of Prof. Bedekar also. As a rule, Deussen's translation is, in the true traditions of German scholars, exact and objective. Occasionally, however, I found it somewhat loose or free (to quote from the Mānd. Up. Kārikās: II, 24;33; III, 6; 9; IV, 9; 49; 67) and, in a few cases, even wrong (see foot-notes 856.1,² 869.1, 932.1, 932.5). But in all such cases I have translated Deussen's original as it is, never forgetting that this is an English translation of Deussen's German translation, and not of the Sanskrit original. In a few places where I differed from Deussen, whether in understanding a Sanskrit expression or on some other point, I have

1. I have heard that he had been awake late in the night before, working on this translation.

2. Unless otherwise specified, references are to page and foot-note. Incidentally, I have characterised my foot-notes by GBP to distinguish them from those of Deussen.

expressed my opinion in footnotes (e.g. 647.6, 661.1, 698.1, 760.1, 769.2, 776.1, 903.2, 903.4, 909.3). I have also mentioned a number of other readings in the original Sanskrit *Upaniṣads* (particularly when Deussen had found his text unsatisfactory, but even at other places; e.g. 647.5, 702.3, 718.1, 735.1, 737.2, 761.1, 805.1, 855.1, 917.1, 921.1, 937.2). Further, I have also added here and there in footnotes small informative points which I thought would help to understand the text better (e.g. 646.1, 647.3, 656.1, 657.1, 661.3, 686.1, 695.4, 735.1, 751.1, 781.1-2, 780.1, 801.2, 833.1, 872.2, 894.1, 910.1, 909.2, 909.4). Lastly, even after diligent attempts, a few places in Deussen's German original have not been quite clear to me (e.g. 661.2, 823.1 [Deussen's coinage?], 871, stanza 5, 895.1, 941.4). At such places I have satisfied myself with giving a literal translation. (How often I remember European scholars here on visit to India throwing up their hands or shrugging their shoulders in despair when I consulted them on these obscure points !)

Some *Upaniṣads* included in this collection (in the Supplement) were not available in Sanskrit original to Deussen. Since then, however, they have become available with the publication of the *Unpublished Upaniṣads* from Adyar in 1933 under the supervision of *Kunhan Raja*. I have avoided a detailed comparison of this version with the Persian-Latin one in view of the restricted scope of the present work. Still I have written notes here and there to draw attention to certain important points of agreement and difference between the two versions, confining myself mostly to translating Deussen's German original.

There was some hesitation initially about retaining the extremely voluminous Index compiled by Deussen for his German edition. Finally it has been retained (in the English form, of course) in view of its vast usefulness, although it involved tremendous labour (in that the whole thing had to be translated first into English and alphabetized according to English and the new page-references according to this English edition had to be substituted in place of those of the German edition). It is hoped that this will be appreciated and the Index copiously utilised by the reader.

The Additions and Corrections are somewhat numerous. This is because it was thought proper to indicate whatever omissions and mistakes (due, in some measure, to the indifferent health of Prof. V. M. Bedekar in his last days) came to my notice.

I am thankful to Shri N. P. Jain of Messrs. Motilal Banarsi das who gave me an opportunity to participate in this great undertaking. I do not know how to thank adequately Dr. V. V. Gokhale and Dr. R. N. Dandekar who encouraged me to undertake this work when I was hesitating to do so at the beginning. I am particularly obliged to Dr. Gokhale to whom I had a free access and to whom I used to run whenever I had any difficulty about German. In this context I must not fail to mention my colleague Father S. J. Carri, a research Fellow at the Centre of Advanced Study in Sanskrit, whom I often consulted and from whose knowledge of Greek and Latin I have profited considerably. Librarians of the Centre of Advanced Study in Sanskrit and of the Bhandarkar Oriental Research Institute, Shri Goswami and Shri Manjul respectively, were very helpful, not only promptly supplying me books required, but also giving a lot of other information which good librarians specialize in possessing. As usual my erstwhile pupils Dr. (Mrs.) Asha Gurjar, Sub-Editor in the Sanskrit Dictionary Department at the Deccan College and Dr. Pratibha Gokhale, Research Associate, Centre of Advanced Study in Sanskrit, Pune, rendered me help in a number of ways, including taking down the translation I dictated when I was suffering for months from a pain in the shoulder. Lastly I must not forget Shri J. V. Bhide who has efficiently and promptly typed the whole huge press-copy (running into nearly 1400 typed sheets), not just as a business proposition, but with a sort of devotion.

This project was originally conceived by the late Prof. Bedekar and he had executed a substantial part of it by dint of his characteristically vigorous and hard work in spite of his indifferent health. It would have been in the fitness of things if he could have lived long enough to finish it. But that was not to be. I do not possess the vast experience and the capacity which Prof. Bedekar had. I am only glad that I could finish the work which

he had to leave half done.¹ How far it is a success, I leave it for the scholars to say.

Pune,
January 26, 1980

G. B. PALSULE

1. My feelings are somewhat the same as those of Bhūṣaṇa who says, when he started to complete Bāṇa's half-written *Kādambarī*:

*yāte divāṁ pitari tadvacasaiva sārdham
vicchedam āpa bhuvī yas tu kathāprabandhaḥ,
duḥkham satāṁ tadasamāpi krtaṁ vilokya
prārabdha eva sa mayā na kavitvadarpāt.*

FOREWORD

(to the First German Edition)

The Upaniṣads are for the Veda, what the New Testament is for the Bible; and the analogy is not mere external (formal) and accidental but such as is full of great profundity and is founded, in general, on the laws of development of religious life manifested in both the fields (of literature).

In the childhood of mankind religion lays down commands and prohibitions and emphasises them through promise of reward and threat of punishment; it thus concerns itself with the egotism, which it presupposes as the real core of man and beyond which it does not lead.

A higher state of religious consciousness is attained with the knowledge that all works (deeds or actions), which depend on fear or hope as their driving motives, are worthless from the point of the eternal destiny of man, that the highest function of existence consists not in the gratification of egoism, but in its own complete heightening (sublimation) and that in this state (of heightened consciousness), our true divine essence attains a break-through through the individuality as through a shell or a husk.

That childlike standpoint of the validity of actions is represented in the Bible through the rules in the Old Testament, and correspondingly in the Vedas through what the Indian theologians name the *Karma-Kāṇḍa* (the part devoted to rites and ritual), under which name is included the whole literature of the hymns and the *Brāhmaṇas* with the exception of the parts like the Upaniṣads, interlaced here and there in between. Both the Old Testament and the Karmakāṇḍa of the Vedas proclaim a law and set forth the prospect of reward for the observance of that law and of punishment for its transgression. The Indian theory has the advantage that it can remove or transfer the requital (of actions) partly to the world beyond and thus avoid conflict with actual experience; the theory of requital, in the Old Testament, however, restricted to this existence, creates

many dilemmas. On the other hand, the distinctive character of the Biblical ‘validity of the law’ lies in the fact that, in comparison with the Indian one, it is less concerned with going beyond the ritual directions and on account of that reason, lays greater emphasis on the moral, ‘unpunishable’ conduct of life. From the point of the interest of human society, this advantage is very great; but by itself and from the point of ‘moral’ worth of actions, there is basically no difference whether man exerts himself to offer service to an imaginary god or to his own fellow-beings. Both these, so long as one’s own well-being is present before the mind, however vaguely, are a mere means towards this egotistic aim and, therefore are, like the egotistic aim itself, worthless and objectionable from the point of moral considerations.

This knowledge breaks new ground in the New Testament, when it teaches the worthlessness of bad actions and in the *Upaniṣadic* teaching which lays down that all, even good, actions are objectionable. Both the New Testament and the *Upaniṣads* make salvation dependent not on any actions of one’s own doing but on a complete transformation of the whole natural man. Both consider this transformation as a deliverance from the fetters of this whole empirical reality, rooted in egotism.

But why do we need a deliverance out of this existence? “Because this existence is the realm of sin and evil” answers the Bible. “Because it is the realm of error or ignorance” answers the Veda. The Bible sees the corruption in the willing part of man, the *Upaniṣads* see it in the knowing part of man; the Bible promotes the transformation of the will, the *Upaniṣads* the transformation in knowledge. On which side lies the truth?— Were man a mere will or a mere knowledge, we would, correspondingly, have been able to decide in favour of one or the other interpretation. But man is at the same time a willing and a knowing being; so that great transformation, in which the Bible and the *Upaniṣads* discover salvation, will have to be brought about in both the spheres; it will, according to the Biblical view, soften the heart petrified in natural egoism and make it capable of practising righteousness, love and self-negation—and secondly, hand in hand with it, it will, at the same time, anticipating Kant’s doctrine, allow the knowledge,

which the *Upaniṣads* advocate, to dawn on us, to the effect that this whole world-order, entirely spatial, i.e. manifold, i.e. an egoistic world-order only depends on an illusion (*māyā*) inborn in us through the constitution of our intellect, that there is an eternal being beyond space and time, beyond plurality and becoming, which comes into manifestation in all forms of nature and which I feel and find to be whole, undivided as my real self, in my innermost being, as the Ātman.

Undoubtedly, according to Schopenhauer's great teaching, the will and not the intellect forms the core of man; equally undoubtedly, the preference of Christianity is for the promotion of the rebirth of the will, which is the really central and the essential one. —But at the same time, there is no doubt that the man is not mere will but is also, at the same time, intellect. Therefore, that Christian rebirth of the will can be surely demonstrated, on the other side, as the rebirth of knowledge, just as the *Upaniṣads* teach it. "Thou shalt love thy neighbour as thyself" so the Bible demands. —But whence comes this demand, that I feel in me and not in the other? —"Because" here intervenes the Veda (the *Upaniṣads*) providing clarification, "thy neighbour, in truth, is thy own self and what separates thee from him is mere illusion". —As in this particular case, so also it is on all points between the two systems. The New Testament and the *Upaniṣads*—both are the highest products of religious consciousness of mankind. If one does not cling to the externals, he will find that both these do nowhere, at no point, stand in irreconcilable contradiction but serve, in the most exquisite manner, to elucidate and supplement each other.

An example may show the value which the *Upaniṣads* have for us from the point of the pattern of our Christian consciousness.

Christianity teaches, though not everywhere according to the letter, that the man, as such, is sinful, i.e. capable of egotistic actions (Römer, 7.18) and that everything which is good according to its motive will as well as its accomplishment can be effected only by God (Phil. 2.13). This teaching, not so much expressed in separate passages, lies, however, inherent as such in the whole system for any one who has the eyes to see; and it has become difficult for the Church through all its

periods of history, to take kindly to it. Instead, a way out was found by evolving a synergism with all its half-measures and possibly to leave a back-door open for the actions of men, evidently because they saw behind the monergism, which refers everything good, back to God, the ghastly absurdities of predestination, standing as frightful spectres. And this, indeed, follows as an unavoidable consequence, as soon as one combines that Christian knowledge—so deep and true—of monergism with the Jew realism handed down by the Old Testament—the Jew realism which juxtaposes against each other God and man as two exclusive entities.—In these obscuring conditions, comes to us a light from the East—from India. Undoubtedly, Paul makes a start to identify God with *Anthropos Pneumatikós*¹ (1Cor. 15.47) and Kant also tries to explain the wonderful phenomenon of the categorical imperative in us to the effect that in the categorical imperative man as thing-in-itself points out the law to the man as appearance. But these appear as hesitating and groping attempts as against the basic view of the Vedānta which peeps out of the pages of the Upaniṣads that the God, who alone effects whatever is good in us, is not, as in the Old Testament, a being standing different from, and juxtaposed to, us but that, He is, on the contrary, without prejudice to his being in full contrast to our own corrupt empirical 'I' (*jīva*)—our own metaphysical 'I', our permanent, blessed, divine self enduring in undisturbed wholeness among all the aberrations of human nature; He is our Ātman.

We could learn this and many other things from the Upaniṣads. We should learn it from the Upaniṣads, if we wish to bring our Christian consciousness to consistent perfection—complete from all sides.

When we consider the significance which the Upaniṣads of the Veda would surely contribute to our religious and philosophical knowledge, it would be really surprising that until now, there is no reliable, readable, complete translation in German of these most important records of Indian antiquity, though the

1. This is the transliteration of the Greek words given in the Greek script by the author. '*Anthropos Pneumatikós*' means 'spiritual man'.

(Translator)

production of such a translation confronts partly insurmountable difficulties. A translation of the Upaniṣads satisfying all demands would first presuppose a critical edition of the Upaniṣadic texts, for which a small start has just been made and which is not yet possible with regard to the Atharva-Upaniṣads, i.e. until we possess a connected history of the Upaniṣadic tradition which can be settled in a definite way in India itself. So long as such critical edition is not available, every translation, though most scholarly and conscientious, will, in many respects, rest on uncertain foundations. With the resources at our command, an understandable text sufficiently containing the requisite thoughts might be available but it would not afford guarantee that the particular text is the right and original one. It cannot, therefore, lay claim to higher worth or reliability than the classic edition of the Bible of Humanists or of Luther's translation of the Bible. But just as the latter, in spite of their several deficiencies clinging to them, have been more in use than the later critical editions and authentic translations, we also indulge in the hope that out of our translation, a faithful picture of the Upaniṣads in all its essentials will be present before the reader. The uncertainty of tradition, which has already been mentioned, holds good in full measure only in the case of the Upaniṣads of the Atharvaveda, and to a lesser extent in the case of the Upaniṣads of the Rg-, Sāma-, and Yajurveda. In the latter case, the transmission, apart from negligence in the handwriting and of the copyist and the editor, which can be easily corrected, is essentially good and such an effort of producing the restored text, as has been undertaken by Böhtlingk, for instance, under the present circumstances, no doubt exceeds our humble desideratum. The readings of his edition of the Chāndogyopaniṣad preserve a similar usage just as Horatius of Bentley; his notes are, throughout, interesting and instructive but in his conjectures one will agree with him in very few cases. Less high stands his edition of the Brhadāraṇyakam; what can be gained out of his editions of the Aitareya, Kāṭhaka and Praśna is still less.¹ Throughout, where the text was

1. Böhtlingk's discussion of the passage in the Kausītaki—1.2. (*Berichte der Sachs. Ges. d.W.* 42, 198 fg) was unknown to me, while my translation

already previously translated, I have, as a rule, only after the completion of my own translation, compared the newest or the best translations of the same by Böhtlingk, Cowell, M. Müller, Weber etc., in order that I should not come from the first under these external influences. Where I differ from my predecessors, I do so with full consciousness and on grounds which the well-versed reader will easily understand, without any reference thereto. Similar is the case with the most important commentaries which are transmitted under the name of Śaṅkara. Throughout, I have looked into them afterwards, after I had a clear comprehension of the Upaniṣadic texts, out of a sort of feeling of duty, but I cannot say that the gain coming from these commentaries is, in any way, proportionate to the expense of time and toil. Still less is this the case with regard to the remaining commentaries of Śaṅkarānanda and Nārāyaṇa etc. They dilate over the self-intelligible things while real difficulties are often not noticed by them or are passed over in silence. On rare occasions, it also appears that they elucidate, at the great expense of acumen and pedantry, what is only a palpable scribal error. We would like to recommend to the future editors that they should not burden their editions of the Upaniṣads with all this ballast of the commentaries and to restrict themselves to a selection of only such as are likely to be useful.

A ‘complete’ collection of the Upaniṣads, as far as it can be ascertained, is not possible and will not be possible, as this literature does not denote a closed body (*corpus*) of writings but a species of writings, the products of which have never come to a real concluding point; why, possibly in the present and the future a continuation of this species of literature can still proceed! Every edition or translation of the Upaniṣads must, therefore, restrict itself to a choice. Our choice includes first the eleven Upaniṣads of the three older Vedas, then all those Atharva-Upaniṣads which occur with a certain regularity in all or most collections and the lists of the Upaniṣads and

was being printed. Otherwise, I would not have omitted to mention it there that he alone before me has understood rightly the main points.

which, thus, appear to have attained a sort of canonical regard. Our choice of the Sixty Upaniṣads offers, all in all, everything that is of interest from this field of literature; particularly, we have taken care to incorporate into our collection not only all the Upaniṣads of Colebrooke's list but also all those occurring in the *Oupnek'hat*.¹

In the introductions (to each Upaniṣad and its sections) the attempt is made for the first time to clear up the literary composition of the several sections, in order to render possible, on the one hand, the full philosophical understanding of those sections and on the other, to present the data of their inter-dependence on one another and thus of their relative period of composition. These investigations will be found continued, with the elucidation of their inter-connections, in the Second Part, devoted to the Upaniṣads, in my *Allgemeinen Geschichte der Philosophie* (General History of Philosophy). The first part of this work appeared before two years and sets forth together the preparatory first steps of the Upaniṣadic doctrines discovered in the Hymns and the Brāhmaṇas. It will serve as an introduction in the study of the Upaniṣads and will essentially facilitate their understanding.

We close with the expression of thanks to the Königl. Akademie der Wissenschaften zu Berlin for the assistance which it has rendered towards the printing of this present work.

Kiel,
January 1897.

P.D.

1. *Oupnek'hat* (i.e. Upaniṣad)—Duperron, Anquetil, Strassburg, Levrault, 2 vols. 1801-1802, 735 and 916 pp.—This is a translation into Latin of a translation into Persian of the original Sanskrit of fifty of the Upaniṣads. The primary translation was made at Delhi (1656-1657) by Pandits who had been brought from Benares for this purpose by Prince Dārā Shukhō, son of the Moghul emperor, Shāh Jehan. *Oupnek'hat* was translated into German by Franz Mischel, Dresden, Heinrich, 1882. 618 pp.

Deussen's German translation of the Sixty Upaniṣads contains the classical Upaniṣads, all of the fifty included in Duperron's *Oupnek'hat*, together with the more important of the later Atharvan Upaniṣads.

FOREWORD

(to the Second German Edition)

Since the appearance of the first edition, the interest for the Upaniṣads, which are the deepest and most precious among all (the literary works) which the wisdom of India can present to the world, has grown in a gratifying manner and so it is to be hoped that also the attempt to present systematically the philosophy of the Upaniṣads and to ascertain in them a process of historical development, such as has been undertaken in my *Allgemeine Geschichte der Philosophie* (General History of Philosophy) (Vol. I, Part II), would have to undergo more exhaustive examination. This is not the occasion to undertake considerable changes in the present second edition, so that the number of pages could remain the same as in the first edition and in view of this the citing according to the pages of our translation should not find an obstacle in future also. A lone exception is made with respect to the pages 859ff (containing the Praṇavopaniṣad). In the first edition there is the translation of the Praṇava-Upaniṣad as it appears in the *Oupnek'hat*. But since then, it has been demonstrated to be a part of the Gopatha Brāhmaṇa (I. 1. 16-30) (See Bloomfield, Atharvaveda in Bühler's *Grundriss II*, 1, B and the same conclusion arrived at in the *Miscellanea Linguistica* in honour of G. Ascoli, p.31 ff). Therefore, in this second edition, the translation of the Sanskrit original of the Praṇava-Upaniṣad in the Gopatha Brāhmaṇa could be and has since been added.

Kiel,
August 1905.

P.D.

C O N T E N T S

TRANSLATOR'S PREFATORY NOTE	vii
FOREWORD (to Ist German Edn.)	xi
FOREWORD (to IIInd German Edn.)	xviii
DEUSSEN'S ADDENDA	xxxiii
PRONUNCIATION	xxxiii
ALPHABETICAL LIST OF THE UPAÑIṢADS	xxxiv
PART I	
INTRODUCTION	1
A. THE UPAÑIṢADS OF THE ṚGVEDA 5-58	
1. THE AITAREYA UPAÑIṢAD 7-20	
Introduction	7
I World and man as creation of the Ātman	15
II The three-fold birth of Ātman	18
III Consciousness as the essence of Ātman	19
2. THE KAUSHITAKI UPAÑIṢAD 21-58	
Introduction	21
I The way towards the Yonder (world)	25
II 1-2. The Prāṇa as Brahman	30
3. The garnering or storing of definite good or merit	32
4. <i>Daivah smarah</i> magic spell of love	32
5. <i>The inward Agnihotram</i>	33
6. The <i>Uktham</i> as Brahman	33
7-11. Ceremonies	
7. for the removal of sin	34
8-9. to secure that the children should not die before the father	35
10. nor before the mother	37
11. to secure long life for the son	37
12-13. The Vāyu-Prāṇa as the principle of cosmic and psychic life (<i>daivah parimarah</i>)	38

14. The quarrel among the organs for the highest rank and the victory of Prāṇa	40
15. Ceremony of bequest	41
III Conversation of Indra with Pratardana	
The dependence of sense-objects on the sense-organs and of these again on Prāṇa i. e. on the Prajñātman	43
IV The conversation of Ajātaśatru with Bālāki:	
Superiority of Prāṇa-Brahman over the forces and the phenomena of nature and over the psychical organs in man	51

B. THE UPANIṢADS OF THE SĀMAVEDA 59-213

3. THE CHĀNDOGYA UPANIṢAD 61-205

Introduction 61

I Five contemplations for the glorification of Udgītha, besides three legends and an allegorical supplement 68

II Allegorical contemplation over Sāman, its parts and kinds, besides a supplement 85

III 1-11 Brahman as the sun of the Universe 101

12-19. Seven passages : 12. Brahman as the Gāyatrī p. 107. 13. Gates of the gods p. 108. 14. The doctrine of Śāṅḍilya p. 110. 15. The world as the skid (the supporting timber-frame) of Soma p. 111. 16-17. Life as Soma-sacrifice p. 112. 18. The four feet of Brahman p. 116. 19. cosmogony p. 117

IV 1-3. Instruction to Jānaśruti by Raikva about the wind and Breath as Gatherers-in-themselves 118

4-9. Instruction to Satyakāma about the four feet of Brahman 122

10-15. Instruction to Upakosala about the Brahman and the way towards it 126

16-17. Two Ritual passages	130
V 1-2. Precedence or priority of Prāṇa; its food and garment. Enthusiastic drinking ceremony	133
3-10. Theory of the transmigration of the soul (Pañcāgni-vidyā)	138
11-24. Aśvapati instructs Uddālaka and others about the Ātman Vaiśvānara and the Prāṇa- agnihotram	146
VI 1-7. Uddālaka teaches Śvetaketu about the origin of the Elements and of man	162
8-16. as well as about sleep, hunger and thirst and about the mysterious principle in the phenomena of nature (<i>tat tvam asi</i>)	166
VII Sanatkumāra leads Nārada step by step, higher and higher, towards the knowledge of Prāṇa and of Bhūman (Infinity) (1-26 Khaṇḍas)	176
VIII 1-6. About the Ātman in the heart and in the Universe and about the way leading to him	191
7-12. Step-by-step instruction to Indra by Prajāpati about the nature of Ātman	198
13-15. Wishes for abundance and the concluding exhortation to the departing student	203
4. THE KENA UPANIṢAD 207-213	
1-13. The unknowability of Brahman	209
14-28. Superiority of Brahman over gods	211
29-34. Epilogue	212
C. THE UPANIṢADS OF THE BLACK YAJURVEDA 215-386	
5. THE TAITTIRĪYA UPANIṢAD 217-246	
I <i>Sikṣāvallī</i> 1. Inaugural prayer p. 221. 2. The Phonetics p. 222. 3. The Saṃdhi p. 222. 4 The Prayer for wisdom p. 223. 5. The Vyāhṛtis (p. 225). 6. The Vyāhṛtis as the way leading to	

Brahman p. 225. 7. Everything is fivefold p. 226. 8. Om as Brahman p. 227. 9. Veda-study p. 228. 10. Panegyric by Triśaṅku of the study of the Vedas p. 228. 11. Golden rules for the student p. 229. 12. Concluding prayer p. 231.

221

II *Ānandavalli* Step-by-step penetration through the phenomenal forms of the Ātman as material nature (*annarasamaya*), as life-principle of the same (*prāṇamaya*), as the subject of the sacrificial cult (*manomaya*), as the subject of knowledge (*vijñānamaya*) upto the innermost core which is the Ātman who is not known but who is experienced as the real 'I' in the state of unutterable beatitude (*ānandamaya*).

232

III *Bṛhgūvalli* 1-6. Repetition of this thought in the form of conversation between Bṛhgu and Varuṇa p. 242. 6-10. Brahman as the essence of nutrition and the consumer of nutrition (objectivism and subjectivism) p. 244.

241

6. THE MAHĀNĀRĀYAÑA UPANIṢAD 247-268

1. The greatness of Ātman p. 249. 2-9. Sundry topics p. 252. 10. Brahman in the world and in man p. 254. 11. The Ātman as Nārāyaṇa p. 257. 12-61. Sundry topics p. 259. 62. Among the twelve goals of human endeavour the highest is renunciation p. 262. 63. The same teaching in the form of some legends p. 263. 64. Life as sacrificial festival p. 264.

7. THE KĀTHAKA UPANIṢAD 269-300

Introduction

I Introductory story (Naciketas and the god of death)

275

II The Ātman according to its own self-existent essence

281

III	The embodiment of the Ātman and the latter's return from it	286
IV	Ātman as subject of knowledge	290
V	The appearance of Ātman in the world and in man	293
VI	The Yoga as the way to the highest goal	296
8.	THE ŚVETĀŚVATARA-ŪPANIṢAD 301-326	
I	The basic questions: the individual and the highest soul; the means of knowledge	305
II	Prayer to Savitṛ; the Yoga	309
III	The Ātman as personal and super-personal God	311
IV	Brahman as cosmic and psychic principle becomes personified and is visualized in Rudra	315
V	Ignorance and knowledge—both encompassed in Brahman	319
VI	Periodic creation and freedom of the released (souls); supremacy of Brahman; the deliverance as entry into it	322
9.	THE MAITRĀYAÑA UPAÑIṢAD 327-386	
	Introduction	327
I	Introductory story (Bṛhadratha and Śākāyanya)	331
II	How Ātman enters the body	333
III	Through what does the highest Ātman become individual?	338
IV	How deliverance from this condition is possible?	340
V-VII	Supplement and additions	
V	1. Hymns of Kutsāyana p. 344 V 2. Creation of Tamas, Rajas and Sattvam p. 345. VI 1-8. Āditya and Prāṇa p. 346. VI 9-17. The Prāṇāgnihotram p. 350. VI 18-30. The Yoga p. 358. VI 31-32. The Ātman and the organs p. 369. VI 33-38. The sacrifice is	

Prāṇāgnihotram which has become visible p. 371. VII 1-7. The Ātman as the Sun of the Universe p. 379. VII 8-10. Polemic p. 382. VII 11. Om and the four feet of Brahman p. 384.

D. THE UPANIṢADS OF THE WHITE
YAJURVEDA 387-551

10. THE BRĀHADĀRANYAKOPANIṢAD 389-544

Introduction	389
--------------	-----

I-II *Madhukāṇḍam* 399

I 1-2. Allegorical interpretation of horse-sacrifice	399
3. Prāṇa as saviour and sustainer of the organs	402
4. Creation of the world out of Ātman	409
5. Manas, Vāc, Prāṇa created by Prajāpati	416
6. Ātman as name, form and work	424
II 1. Conversation of Ajātaśatru with Bālāki: the Ātman and the vital organs	425
2. Embodiment of Prāṇa in the body	429
3. The two forms of Brahman	431
4. Conversation of Yājñavalkya with Maitreyi: With the knowledge of the Ātman, everything is known; it is the objectless subject of knowledge	433
5. Relativity of all phenomena, Ātman is absolute (the lore of ‘honey’)	437
6. List of teachers	442

III-IV *Yājñavalkya-Kāṇḍam* 444

III 1-9. Yājñavalkya demonstrates his superiority over new interlocutors	445
--	-----

IV 1-2.	Yājñavalkya criticises, before Janaka, six definitions of Brahman; fate of souls after death	475
3-4.	Yājñavalkya explains to Janaka wakefulness, dream, deep sleep, death and deliverance	482
5.	Conversation of Yājñavalkya with Maitreyī (= II 4)	500
6.	List of teachers	505
V-VI	<i>Khila Kāṇḍam</i> 507	
V.	Supplement. 1 Inexhaustibility of God p. 507. 2. Three cardinal virtues p. 508. 3. Brahman as heart p. 509. 4. <i>tad vai tad</i> p. 599. 5. The <i>Satyam</i> p. 510. 6. The doctrine of Śāṅḍilya p. 511. 7. Brahman as lightning p. 511. 8. Prāṇa, Vāc and Manas p. 512. 9. The digestive fire p. 512. 10. The way to the beyond p. 513. 11. The highest tapas p. 513. 12. Brahman as renunciation p. 514. 13. Four forms of Prāṇa p. 515. 14. The four feet of Gāyatrī p. 515. 15. Prayer to Pūṣan at the time of death p. 515	519
VI	1. The quarrel among organs for precedence	525
	2. The doctrine of the transmigration of the soul (<i>Pañcāgnividya</i>)	529
	3. The churning out of happiness (<i>Śrīmantha</i>)	534
	4. The churning out of the Son (<i>Putramantha</i>)	542
	5. Two lists of teachers	
PART II		
11.	THE ĪŚA UPANIṢAD 545-551	
1-14.	The knowledge of the Ātman and individual knowledge	547
15-18.	Looking into the beyond	550

E. THE UPANIṢADS OF THE ATHARVAVEDA
553-888

Introduction.	555-568
1. General	555-
2. The collection of 108 Upaṇiṣads	556-
3. The collection of <i>Oupnek'hat</i>	558
4. Colebrooke's collection	561
5. The collection of Nārāyaṇa	562.
6. Selection and arrangement	565-
(a) <i>Pure Vedānta-Upaniṣads</i>	569
12. THE MUṄDAKA UPANIṢAD	569-587
I 1-2. Preparation for the knowledge of Brahman	570-
II 1-2. The Doctrine of Brahman	577
III 1-2. The way to Brahman	582
13. THE PRAŚNA UPANIṢAD	589-603
I The origin of matter and life out of Prajāpati	589-
II Superiority of Prāṇa over the remaining vital organs	592
III Prāṇa and its ramifications in man	594
IV About dreamy sleep and deep sleep	597
V Meditation over the syllable <i>Om</i>	600-
VI The sixteen parts of man	
14. THE MĀNDŪKYA UPANIṢAD WITH THE GAUḍAPĀDA-KĀRIKĀ	605-637
Introduction	605-
I The Upaniṣad, together with metrical paraphrase	611
II <i>Vaitathiyam</i> , the unreality of empirical reality	616

III	<i>Advaitam</i> , the non-duality	620
IV	The extinction of the fire-brand cycle	626
15.	THE GARBHA UPANIṢAD 639-644 The human body and the development of the embryo	
16.	THE PRĀṄĀGNIHOTRA UPANIṢAD 645-651 1-2. The sacrifice into the Prāṇa 3-4. Man as sacrifice	646 649
17.	THE PIṄDA UPANIṢAD 653-654 The new animation of the dead	653
18.	THE ĀTMA UPANIṢAD 655-656 The external, inner and the highest Ātman	655
19.	THE SARVA-UPANIṢAT-SĀRA 657-661 23 main ideas of the Vedānta system enumerated and elucidated	657
20.	THE GĀRUḌA UPANIṢAD 663-664 Magical formula against serpent-bite (b) <i>Yoga Upaniṣads</i> 665	663
21.	THE BRAHMAVIDYĀ UPANIṢAD 667-670 Body, location, time, terminus and disappearance of the Om syllable	667
22.	THE KṢURIKĀ UPANIṢAD 671-675 The successive clippings of the body	671
23.	THE CŪLIKĀ UPANIṢAD 677-681 Interpretation of the Sāṃkhya-doctrine in the interest of Theism	677
24.	THE NĀDABINDU UPANIṢAD 683-686 The four Mātrās (moras) and twelve aspects of the same	683

25. THE BRAHMA-BINDU UPANIṢAD 687-690	Bondage and Deliverance. The Ātman and its phenomenal forms	687
26. THE AMṚTABINDU UPANIṢAD 691-698	The Yoga and its six constituents	691
27. THE DHYĀNABINDU UPANIṢAD 699-703	Subtileness and all-penetratingness of Ātman	699
28. THE TEJOBINDU UPANIṢAD 705-707	The meditation and its object	705
29. THE YOGA-ŚIKHĀ UPANIṢAD 709-711	The Yoga-meditation and the pointed flame in the heart.	709
30. THE YOGATATTVA UPANIṢAD 713-716	The cycle of births and meditation	713
31. THE HĀMSA UPANIṢAD 717-721	The <i>Hamsa</i> and the <i>Paramahamsa</i>	717
	(c) <i>Samnyāsa Upaniṣads</i> 723	
32. THE BRAHMA UPANIṢAD 725-732	The four states of Ātman and the Saṁnyāsa	725
33. THE SAṂNYĀSA UPANIṢAD 733-739	The beginning of Saṁnyāsin—state and description of the same	733
34. THE ĀRUNEYA UPANIṢAD 741-743	The way of life of a Samnyāsin	741
35. THE KANṬHA-ŚRUTI UPANIṢAD 745-751	The beginning of the Samnyāsin-state and the description of the same	745
36. THE PARAMAHĀMSA UPANIṢAD 753-755	The description of the Paramahamsa (the homeless Samnyāsin)	753

37. THE JĀBĀLA UPANIṢAD 757-761	About <i>avimuktam</i> . Beginning of the Saṁnyāsin-state	757
38. THE ĀŚRAMA UPANIṢAD 763-766	Four Āśramas with sixteen subdivisions (d) <i>Śiva Upaniṣads</i> 767	763
39. THE ATHARVAŚĪRA' UPANIṢAD 769-778	Rudra as the principle of things. Man, his creature (<i>paśu</i>)	769
40. THE ATHARVA-ŚIKHĀ UPANIṢAD 779-782	Meditation of the Om syllable which is identical with Śiva	779
41. THE NĪLARUDRA UPANIṢAD 783-787	Rudra as the god of lightning (Extract from Śatarudrīyam)	783
42. THE KĀLĀGNIRUDRA UPANIṢAD 789-790	Allegorical interpretation of the sectarian mark <i>Tripuṇḍram</i>	789
43. THE KAIVALYA UPANIṢAD 791-795	Description of <i>Kaivalyam</i> (of the attained condition of the Absolute) (e) <i>Viṣṇu Upaniṣads</i> 797	791
44. THE MAHĀ UPANIṢAD 799-801	Nārāyaṇa raised above the Saṁkhya principles, Śiva and Brahman	799
45. THE NĀRĀYAÑA-UPANIṢAD 803-805	Glorification of Nārāyaṇa and his form	803
46. THE ĀTMABODHA UPANIṢAD 807-808	The form of Nārāyaṇa (copied from Nārāyaṇa Upan. 5)	807

47. THE Nr̥SIṂHAPŪRVATĀPANIṄYA UPANIṢAD 809-833	
I Glorification of Nr̥simha-formula	813
II Its combination with Om. Elucidation of its words	818
III The seed and force of the same (Ākāśa and Māyā)	823
IV Its words which serve us as escort (<i>aṅgamāntras</i>)	824
V Diagram of the Nr̥simha formula. Promises of rewards	828
48. THE Nr̥SIṂHOTTARA-TĀPANIṄYA UPANIṢAD 835-858	
1. Wakefulness, dream, deep sleep, <i>turiya</i> as states of Ātman. Four parts of Turiya named as <i>ota</i> , <i>anujñātṛ</i> , <i>anujñā</i> and <i>avikalpa</i>	837
2. The Turiya, by means of the Om syllable, invests the world with reality	839
3. The lines of the Nr̥simha-formula correspond with the Om syllable and Turiya	842
4. Identity of Ātman with Nr̥simha	845
5. Identity of the Om-syllable with Nr̥simha	846
6. Non-conquest and conquest of duality (of evil)	848
7. The Ātman is, through Om and Nr̥simha, identical with Brahman	849
8. The Nr̥simha-Ātman, as the Om-syllable is <i>ota</i> , <i>anujñātṛ</i> , <i>anujñā</i> , <i>avikalpa</i> ; in the strict sense, however, only <i>avikalpa</i>	852
9. Absolute reality of Ātman (Jīva and Iṣvara are māyā); comprehension of Ātman through inwardization (<i>anubhava</i>); Om as the symbol of the same	854
49. THE RĀMAPŪRVATĀPANIṄYA UPANIṢAD 859-877	
1-57. Preparatory glorification of Rāma	863

58-84. Construction of the diagram consecrated to him	871
85-94. Epilogue (glorification of Rāma)	875
50. THE RĀMOTTARATĀPANIYA UPANIṢAD 879-888	
1. <i>avimuktam</i> (= Jābāla-Up. 1)	881
2-3. Interpolation of Tāraka-Upaniṣad and interpretation of the Om-syllable glorified by it on the basis of the Rāma-myth	881
4. That all dying in <i>Avimuktam</i> get deliverance is the gift of grace of Rāma to Śiva	884
5. the glorification of Rāma by Brahman	885

F. SUPPLEMENT 889-947

THE REMAINING UPANIṢADS OF THE OUPNEK'HAT¹

Prefatory Note 891

51. BARK'HE SOUKT	
(<i>Puruṣasūktam</i> , Ṛg. 10-90, besides, Vāj. Saṁh. 31. 17-22). Creation of the world out of Puruṣa	893
52. TADIW	
(<i>Tad eva</i> , Vāj. Saṁh. 32. 1-12) The Puruṣa as the principle underlying all things	897
53. SCHIW SANKLAP	
(Śiva-saṁkalpa, Vāj. Saṁh. 34.1.6). Brahman as the consciousness (<i>manas</i>)	901
54. BASCHKL	
(Bāṣkala Upaniṣad) Indra reveals himself as Ātman to Medhātithi	903
55. TSCHHAKLI	
(Chāgaleya Upaniṣad ?) The birth as Brāhmaṇa is not essential as the Being lies not in the body but in the Soul.	909

1. For *Oupnek'hat*, see p. Foreword. xvii fn. 1.

56. PANKL

(Paiṅgala Upaniṣad) The man who has got knowledge does not require the funeral-ceremonial

915

57. MRAT LANKOUL

(Mṛtyu-lāṅgala Upaniṣad) Formula against premature death

917

58. ARK'HI

(Ārṣeya Upaniṣad) Five definitions of Brahman; Brahman is undefinable

919

59. PRANOU

(Praṇava Upaniṣad) Glorification of Praṇava (of the Om Syllable)

925

60. SCHAVANK 943

(Śaunaka Upaniṣad) The gods conquer the Asuras by means of Praṇava

943

INDEX

949

ADDITIONS AND CORRECTIONS

987

DEUSSEN'S ADDENDA

1. Page 129 line 35 (Chānd. 4, 15, 6) : *āvarta* ‘whirlpool’, better perhaps simply ‘a return’ : “They do not return to the way back to this human existence”.
2. Page 565, line 3 : About Nārāyaṇa’s list of Upaniṣads reconstructed by me it is to be observed that No. 50 is not *Gopīcandana* (as I concluded since it can follow No. 49 *Vāsudeva*) but, as Col. Jacob has ascertained for me most kindly, *Śvetāśvatara*; Nārāyaṇa describes this as *pañcāśattamī* at the beginning of his commentary (now available in print in the Ānandāśrama series); he must have certainly commented on the *Gopīcandana*, but he must have looked upon it only as an appendix to the *Vāsudeva*, and therefore not included in the reckoning.

PRONUNCIATION

P. Deussen has given rules of pronunciation of Sanskrit words for the guidance of his contemporary readers. Since then the system of transliteration of Sanskrit words has become standardized. That standardized system of the translation of Sanskrit words has been observed in the present translation.

TRANSLATOR

ALPHABETICAL LIST OF THE UPANIṢADS

[Pages in Antique occur in PART I]

Aitareya 7	Mahānārāyaṇa 247
Amṛtabindu 691	Maitrāyaṇa 327
Ārṣeya 919	Māṇḍūkya 605
Āruṇeya 741	Mṛtyulāṅgala 917
Āśrama 763	Muṇḍaka 569
Atharvaśikhā 779	Nādabindu 683
Atharvaśiras 769	Nārāyaṇa 803
Ātma 655	Nīlarudra 783
Ātma(pra)bodha 807	Nṛsiṁha-pūrvatāpaniya 809
Bāṣkala 903	Nṛsiṁha-uttaratāpaniya 835
Brahma 725	Paiṅgala 915
Brahmabindu 687	Paramahaṁsa 753
Brahmavidyā 667	Piṇḍa 653
Bṛhadāraṇyaka 389	Prāṇāgnihotra 645
Chāgaleya 909	Praṇava 925
Chāndogya 61	Praśna 589
Cūlikā 677	Puruṣasūkta 893
Dhyānabindu 699	Rāma-pūrvatāpaniya 863
Garbha 639	Rāma-uttaratāpaniya 879
Gāruḍa 663	Śaunaka 943
Haṁsa 717	Śivasarikalpa 901
Īśā 545	Śvetāśvatara 301
Jābāla 757	Saṁnyāsa 733
Kaivalya 791	Sarvopaniṣatsāra 657
Kālāgnirudra 789	Tadeva 897
Kaṇṭhaśruti 745	Taittirīya 217
Kāṭha ka 269	Tejobindu 705
Kausītaki 21	Yogaśikhā 709
Kena 207	Yogatattva 713
Kṣurikā 671	
Mahā 799	

PART ONE

INTRODUCTION

The Veda i.e. ‘the sacred knowledge’ embraces the entire literature held by the Indians as super-human and inspired. The Vedic Literature is organized into four sectors which are as follows:

- I. R̄gveda, the Veda of the verses (*Rc*)
- II. Sāmaveda, the Veda of songs (*Sāman*)
- III. Yajurveda, the Veda of sacrificial texts (*Yajus*)
- IV. Atharvaveda, so named after *Atharvan*, a mythical priest of the past ages.

The arrangement of all this stuff in these four sectors depends on the fact that the four chief priests belong to a festive Soma Sacrifice:

- I. The *Hotṛ*, who invites the gods by reciting the verses (*Rc*),
- II. The *Udgātṛ*, by whose songs (*Sāman*) the sacrifice is accompanied,
- III. The *Adhvaryu* who carries out the holy rites, while muttering the sacrificial texts (*Yajus*).
- IV. The *Brahman*, the chief priest who leads the whole ceremony, without interfering in the rules of the sacrifice.

The handbook of the *Hotṛ* is the *R̄gveda*, that of the *Udgātṛ* is the *Sāmaveda*, that of the *Adhvaryu* the *Yajurveda*. On the other hand, *Brahman* has no special handbook but he must know all the three Vedas mentioned above. Only artificially and in a later period, there was established a connection with the *Atharvaveda*, a collection of apocryphal matter which distinctly exhibits this characteristic in all the parts of which it consists.

Every one of these three priests required for carrying out his duties (A) a *Samhitā* (collection) which provided him with the material of hymns and texts to be employed by him; (B) a *Brāhmaṇa* (theological elucidation) which imparted to him the directives for the right use of this material during the sacrificial service; the extensive contents of the *Brāhmaṇa* can be classified under three rubrics or categories : as (a) *Vidhi* (directives) (b) *Artha-vāda* (explanation of an exegetical, mythological and polemical type) and (c) *Vedānta* or *Upaniṣad* (theological and philosophical reflections about the essential nature of things). The last mentioned category was called the *Vedānta* (the end of the Veda, later meant as the final goal of the Veda) because it was, as a rule, located at the end of the *Brāhmaṇa*; it was also called the *Upaniṣad* (literally ‘confidential session’ with the teacher, later meant as ‘secret lore’) because it used to be imparted to the pupil towards the-end of the period of instruction, wider circles of pupils being excluded. Besides the *Samhitā* and *Brāhmaṇa*; (C) every Veda has a *Sūtra* (a manual) belonging to it; the contents of the *Sūtra* are parallel to those of the *Brāhmaṇa*, in so far as the *Sūtra* reproduces them in a short, well-arranged form and completes them into a systematic whole. Accordingly, Vedic literature is divided into twelve sub-divisions :

I. R̥gveda	A. Saṁhitā	a. Vidhi
II. Sāmaveda	B. Brāhmaṇa	b. Arthavāda
III. Yajurveda	C. Sūtra	c. Vedānta (Upaniṣad)
IV. Atharvaveda		

Every one of these twelve sub-divisions is, however, available not in a simple but repeatedly in a manifold form. Every one of these four Vedas was taught in different Śākhās ('branches') i.e. Vedic Schools which deviated so much from one another in the treatment of the total material, that in course of time different works of parallel contents developed out of them. This deviation or difference is not so considerable in the case of the Saṁhitā because its contents had become already too fixed, and if at all, restricts itself as to differences of recension or redaction. But this difference is discernible all the more in the case of the Brāhmaṇas and the Sūtras such that, as every one of the four Vedas continued in different Śākhās and each one produced its own Brāhmaṇa and later, under repeated shifting of names and conditions, its own Sūtra. We can leave here the Sūtras out of account; they arose, as the word shows, mainly in the post-Buddhistic period and are, presumably, to be understood as an attempt to get oriented on new lines vis-à-vis the massive material of the Vedic sacrificial character, after people had got alienated from the Vedic sacrifice for a long period of many centuries, on account of the blossoming of Buddhism and of its anti-sacrificial tendencies. However, whatever may be the case, the Sūtras in any case, do not belong in the strict sense, to the Vedic canon which encompasses only the *Mantra* (hymns and sacrificial texts) and *Brāhmaṇa* (theological elucidations) and finds its conclusion, with the concluding chapters of the Brāhmaṇas, as their name Vedānta (the end or concluding part of the Veda) already signifies. Only till the period which is inclusive of the Vedānta, the inspiration of the Veda extends itself, whereas the Sūtras are no more regarded as inspired and they no more enjoy the authority of the Śruti (revelation) but only that of the Smṛti (tradition).

Every Śākhā had accordingly its own Brāhmaṇa which contains in Vidhi and Arthavāda the ritual textbook and in the Vedānta i.e. the Upaniṣad the doctrinal textbook of the school. The Upaniṣads are, therefore, originally nothing else than the doctrinal textbooks of respective Vedic schools; from this it becomes clear that all of them (such as belong to the older period) treat the same contents — the doctrine of Ātman or Brahman — sometimes briefly, sometimes at length, in a manner which, more or less, deviates from text to text. Accordingly, there must have been as many Upaniṣads as there were Vedic Schools, and when, indeed the Muktikā-upaniṣad (*Indische Studien* III, 324) asserts, that there had been 21 schools of the R̥gveda, 1000 of the Sāmaveda, 109 of the Yajurveda and 50 of the Atharvaveda, it follows therefrom that there must have been $21+1000+109+50=1180$ Upaniṣads. In reality, however, the state of things was much simpler, so far as the number of the Śākhās, which, as we actually know, restricts for every Veda only a few Upaniṣads.

Each of these Śākhās had, therefore, its own Brāhmaṇa and its Upaniṣad joined or annexed to it. However, this annexure was not directly joined to it but used to be mediated to the supplement of the Brāhmaṇa through an Āraṇyaka i.e. (a text) prescribed for study in the forest, which usually contained an Upaniṣad embedded in it and according to its stress and content formed the transition from the Brāhmaṇa to the Upaniṣad. This relation between Brāhmaṇa and Āraṇyaka (together with the Upaniṣad contained in it) appears to have been based on the Brahmanical ordering of life, according to which every Ārya, after he had completed his period of life as Brahmacārin (Brahman-student) had to pursue in his next period of life viz. manhood (youth) as a Gṛhastha (householder), the sacrificial cult or had to make arrangement for its expenses and after that with approaching old age, had to leave his house and family according to the instructions under the rules in that behalf and live alone in the solitude of the forest in order to practise as Vānaprastha (a hermit in the forest) penance and meditation, whereby the real sacrifice not mostly practicable in this condition, was replaced by a mental or spiritual pursuit of the same according to its deep and mystic meaning. What for the Gṛhastha was the Brāhmaṇa, was for the Vānaprastha the Āraṇyaka. The Āraṇyaka contained the Upaniṣad which, already studied in studenthood, i.e. already committed to memory (because, there was still no written record), now, however, with old age and death approaching, offered at last a fully intelligible final explanation of the nature of the world and of man's own self.

However, this original definite position of the Upaniṣad (which in the beginning only was handed down orally but later on fixed also in wording) as constituent part of a Vedic School holds good only for the oldest Upaniṣads and was in the later products of this name, repressed or was entirely left out. In course of time, the connection of the Vedic Schools, mostly, decayed and got obliterated. On the other hand, a new interest in the Yogic practices, in the life of the Saṁnyāśin (a recluse) and the characteristics of the sects came to the fore and the Upaniṣadic form which was handed down by tradition and was held in holy esteem was pressed into the service of the new products. Therefore, while the older Upaniṣads namely, the Aitareya and Kausītaki-Upaniṣads of the Ṛgveda, the Chāndogya and Kena Upaniṣads of the Sāmaveda, the Taittiriya, and Kāṭhaka Upaniṣads of the Kṛṣṇa (black) Yajurveda, the Bṛhadāraṇyaka, besides the Iśa and possibly the Jābāla Upaniṣads of the Śukla (white) Yajurveda had their base in the real Vedic Schools, we also meet with an Upaniṣad — the Svetāśvatara in the Kṛṣṇa Yajurveda, whose school has been entirely forgotten and another, the Maitrāyaṇiya Upaniṣad, which without evident qualification establishes its connection with an ancient famous school. Still, much less valid is the connection of most Upaniṣads of the Atharvaveda in which, corresponding to their character, apocryphal products of all kinds are found including. The most important Atharvaveda Upaniṣads which in the truest sense represent the Vedānta doctrine are the Muṇḍaka — the Praśna — and to some extent the Māṇḍūkya Upaniṣads. To the Atharvaveda are attached

a great number of other, mostly small, Upanisads, the number and the names of which have not been fully ascertained. A large part of these Upanisads is devoted to the mystic contemplation of the syllable *Om* and to the practice of Yoga connected therewith later on. Others aim at the glorification of the life of a religious mendicant, (*Saṁnyāsin Parivrājaka, Bhikṣu*) and others are the symbolic books, of the Śivaite and Viṣṇuite sects, which take shape after appropriating the original Upaniṣadic thought in their own way.

In course of time, the collection of the Upanisads began to be arranged and was fixed partly according to different principles and, partly as it appears without any recognizable principles. Thus, the *Oupnekhat* i.e. got translated by Dara Sehakoh from Sanskrit into Persian and then translated into Latin by Anquetil Duperron contains fifty Upanisads of which three longest (Chāndogya, Br̥hadāraṇyaka and Maitri) stand forth prominently while the remaining follow in a motley collection lacking any order. The Muktika-Upaniṣad recommends (verse 26) these Upaniṣads which help the student to strive for emancipation, above all, however, the Māṇḍūkyopaniṣad, then "the first ten", then "the thirty two" and finally "the hundred and eight Upaniṣads" as a perfect means of knowledge, of which the last is the Mukti-kopniṣad which then enumerates them. These 108 Upaniṣads have been printed in Cennapuri (Madras) in 1883; they are, however, printed in Telugu-script and have therefore, remained almost wholly unknown beyond Southern India, whereas a collection of the ten first among them (in the sequence : Isa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittiriya, Aitareya, Chāndogya, Br̥hadāraṇyaka) are available everywhere. A collection of 52 Upaniṣads, beginning with Muṇḍaka, found general currency. This list was first made known by Colebrooke. There is a continuous commentary on them by Nārāyaṇa, which, in part, strikingly coincides with the number and partly does not, — a point which is still to be investigated.

We have followed in our arrangement of the order of the Upaniṣads the sequence of the four Vedas which has been conventional in which we have this advantage (incidentally, without fixing, in any way, the historical sequence) that we are able in general, to present the oldest and the most important texts.

A

THE UPANIŞADS OF THE ṚGVEDA

AITAREYA UPANIŞAD

KAUŞİTAKI UPANIŞAD

THE AITAREYA UPANIṢAD OF THE ṚGVEDA

INTRODUCTION

The Aitareya Upaniṣad belongs to the school of the Aitareyins who possess the *Aitareya Brāhmaṇa* and the *Aitareya Āraṇyaka*, in which latter is included the Aitareya Upanisad. Sāyana in the preamble of his commentary on Ait. Br. narrates the following legend:

“There was once a great sage who had many wives. Among them was one named Itarā. This Itarā had a son; the boy was called Mahidāsa. It is said in the part of the Āraṇyaka: ‘Mahidāsa Aitareya (i.e. the son of Itarā) spoke, indeed, such (a piece of knowledge)’ (Ait. Ār. 2.1.8.2). The father of this Mahidāsa had greater love towards his son from another wife, than that towards Mahidāsa. Once, in a sacrificial assembly he demonstrated scorn towards Mahidāsa, because he took the other son on his lap. Thereupon, his mother, Itarā, when she saw the afflicted face of Mahidāsa, thought of their family goddess, Earth. Then as it happened the goddess Earth appeared in her celestial form before the sacrificial assembly, presented to Mahidāsa a heavenly thronelike chair and seated him in it. Then she proclaimed his superiority in knowledge over all other boys and conferred on him as a gift the mental vision of the present Brāhmaṇa. Through her mercy, the Brāhmaṇa consisting of forty chapters was revealed through the mind of Mahidāsa. The Brāhmaṇa begins with ‘*Agnir vai devānām avamah*’ and ends with ‘*Śrīnute Śrīnute*’ (Ait. Br. 1.1.1 and 8.28.20). Further, also the portion of this particular Brāhmaṇa beginning with ‘*atha Mahāvratam*’, and ending with ‘*acāryā*’, ‘*acāryāḥ*’ (Ait. Ār. 1.1.1.1 and 3.2.6.9) was revealed to him for the vow of life in the forest”.

Out of this narration, we notice an implication of two sorts: (i) that the Aitareya-brāhmaṇa and the Aitareya-āraṇyaka were considered as two parts of a whole belonging together; (ii) that this whole revealed through divine inspiration extended only upto Ait. Ār. 3.2.6.9 and consequently did not include Ait. Ār. 4 and 5. In fact, Ait. Ār. 4 contains only a list of the Mahānāmnī verse and passes for a work of Āśvalāyana (the author of a sūtra-work on the Rgveda), whereas Ait. Ār. 5 is attributed to Śaunaka, the teacher of Āśvalāyana and it again takes up the theme of Ait. Ār. 1 in the Sūtra style. Both books Ait. Ār. 4 and 5 are not considered as revealed and are perhaps accidentally joined to the Āraṇyaka instead of the Sūtras to which they belong. A concise statement of the contents of the Aitareya-brāhmaṇa and the Aitareya-Āraṇyaka is given below as a sample of the contents of, and connection between, these both kinds of texts. The first is divided into 40 *adhyāyas* (the 40 paragraphs of our summary), each one of which is collected in one Pañcikā (a bunch of five), while the latter is divided into 18 *adhyāyas*, which are distributed unequally in the Āraṇyaka 5.

AITAREYA BRĀHMANA

*First Pañcikā**Khaṇḍa*

1-6 *Dikṣā*, Initiation before the Soma-sacrifice (Agniṣṭoma, first day).
 7-11 *Prāyaṇya*, Initial gifts of the Soma-sacrifice.
 12-17 *Soma-kraya* and *Ātithyam*, buying and hospitable reception of Soma.
 18-26 *Pravargya*, *Upasad*, *Tānūnapratram*, Boiling of milk in the Mahāvira-cauldron, gifts with total abstinence, swearing by truth (Agniṣṭoma, second and third day).
 27-30 *Agni-pranayanam*, *Havirdhāna-pravartanam*, *Agniṣṭoma-praṇayanam*, conveying of fire, fetching of the chariot with Soma, establishment of Agni and Soma in their places.

Second Pañcikā

1-10 *Paśukarman*, the animal sacrifice preceding the pressing of Soma (a he-goat is killed by throttling).
 11-18 Treatment of Vapā, the retina of the sacrificial animal (Agniṣṭoma, the fourth day)—Prātaranuvāka morning prayer on the day of the pressing of Soma.
 19-24 *Aponaptriyam*, consecration of the water-pitcher — The pressing of Soma and offering the upāṁsu and Antaryāma-gifts.
 25-32 *Dvidevatyam*, offerings to the two gods; R̥tuyāga, gifts to the seasons; Tūṣṇīṁśāṁsā, the silent prayer.
 33-41 *Ājya-Śastram*, Recitation of the Ājya-litany during the morning-offering.

Third Pañcikā

1-11 The *Pra-uga-Śastram*, recited during the morning offering. The Vaṣatkāra and the Nivids.
 12-24 *Marutvatiyam* and *Niṣkevalyam* recited during the midday-offering.
 25-38 *Vaiśvadevam* and *Āgnimārutam* recited during the evening—(Agniṣṭoma, fifth day).
 39-44 The Agniṣṭoma described up to now (when complete, it is also named *Catuhṣṭoma*, *Jyotiḥṣṭoma*) with 12 Śastras is the model (prakṛti) of the Soma-sacrifice lasting for one day. Other forms of the same are: The *Ukthyam* with 15, the *Ṣodasi* with 16, the *Vajapeya* with 17, the *Atirātra* with 29, the *Āptoryāma* with 33 Śastras.
 45-50 General about the sacrifice, priests and the metres — the *Ukthya*.

Fourth Pañcikā

1-6 The *Ṣodasi* and the *Atirātra*.
 7-14 The āśvinam Śastram, a long morning prayer (*prātaranuvāka*) after the overnight Soma-sacrifice (*Atirātra*). The Caturviṁśa, i.e. the

beginning day of the 360 day Soma-sacrifice, called Gavām-ayanam, following the Atirātra. About both Sāmans *Bṛhat* and *Rathantaram* and their alternate employment during Gāvam-ayanam. The *Mahāvratam*, i.e. the penultimate day of the Gavām-ayanam, preceding the concluding Atirātra.

- 15-22 The *Saṅgas*, subdivisions into 6 days during the Gavām-ayanam. The Visnuvant or the mid-day of the Gavām-ayanam and the day adjoining it, (Abhijit, Svarasāmāns, Viśvajit.)
- 23-28 The Dvādaśāha, the twelve day Soma-sacrifice. The origin, general, initial ritual of the same.
- 29-32 The first and the second day of the Dvādaśāha.

Fifth Pañcikā

- 1-5 Śastras for the third and the fourth day of the Dvādaśāha.
- 6-15 Śastras for the fifth and sixth day of the Dvādaśāha.
- 16-19 Śastras for the seventh and the eighth day of Dvādaśāha.
- 20-25 Śastras for the ninth and the tenth day of Dvādaśāha.
- 26-34 The Agnihotram, the daily morning and evening sacrifice. Duties of the Brahman.

Sixth Pañcikā

- 1-3 Duties of the priests *Grāvastut* and *Subrahmaṇya*.
- 4-8 Duties of subordinate Hotr priest.
- 9-16 Continuation and particulars.
- 17-26 Specialities in the use of certain hymns.
- 27-36 Continuation and confirmation through myths.

Seventh Pañcikā

- 1 Distribution of fragments of sacrificial animals among the priests.
- 2-12 Expiation for mistakes committed during the Agnihotram.
- 13-18 History of Śunahṣepa. The origin and the use of his hymns.
- 19-26 Rājasūya, the consecration of the King - Introduction.
- 27-34 Continuation. Substitute of Soma, when the king drinks.

Eighth Pañcikā

- 1-4 Continuation. Śastras and Stotras during the king's consecration.
- 5-11 Punarabhiṣeka, re-anointing of the king.
- 12-14 Mahābhiṣeka, the great anointment of the king.
- 15-23 Continuation. Value of the ceremony. Rewards for the same to the priests and dreadful consequences, if they are withheld.
- 24-28 About the Purohita, the house-priest *Brahmaṇaḥ parimaraḥ*, the death (of the enemies) by the spell-formula uttered by the king.

AITAREYA ĀRANYAKA

First Āranyaka

1. Allegorical interpretation of Uktham as Prāṇa (Life). (*Niskevalya-Sastra* consisting of 80 verses, used during the Mahāvrata. The 'Uktham is earth, aerial space, heaven, and is in the man mouth, nose, forehead, (with *Vāc*, *Prāṇa* and *Cakṣus*). Brahman enters as Prāṇa into the man and reaches the head, where eyes, ears, manas, speech, Prāṇa (breath) stay as its splendour. These last quarrel as to who is Uktham among them, and Prāṇa stands the test as *Uktham*. His sides Prāṇa and Apāna are day and night, while the Sun, the quarters, the moon and the fire correspond to the remaining organs. 'This Purusa' (i.e. the cosmic Prāṇa) unfolds its speech in earth and fire, its breath in aerial space and wind, its eyes in the heaven and the Sun, its ears in the quarters and the moon, its Manas in water and Varuna). But out of water, everything has arisen. Eyes, ears, Manas, speech, breath, are the hills of Brahman i.e. of Prāṇa.

2. "All verses, all Vedas, all Sounds are only a word namely Prāṇa" (Ait. Ār. 2.2.2.11). This has been developed through the explanations of the names of the Rsis, of the hymns and their parts — Viśvāmitra offers to Indra the hymns of the Mahāvrata-day as food and in return for it receives, as present, the knowledge that Indra is the Prāṇa, the Prāṇa of everything and is at the same time the self of the worshipper himself.

3. Further considerations about the Prāṇa, identical with one's own self, representing symbolically the fivefold Uktham. This same Uktham is the five elements, is nutrition and the consumer of the nutrition, is developed in the creation, gradually, is sacrifice and is at its highest the *nisketava-sastra* of the Mahāvrata-day; the following is the result of its completion in 1000-Bṛhati-verses and identity with Indra.

4. The Ātman at the beginning created the worlds and the eight guardians of the world out of the Puruṣa grown from the waters; they then enter into men and obtain nutrition in it. Hereafter the Ātman himself goes into man through the seam of his skull (where the hairs part).

5. The man experiences a threefold birth: the first, when he procreates a son, the second when the latter develops into a grown up person, the third when he is born anew after death.

6. What is the nature of the Ātman? — It is all the psychic functions, all gods, elements and intelligence *prajñānam* lying at the basis of all created beings; it is the Brahman and by means of it, one becomes immortal in heaven.

7. The kind wishes of the student, in which he prays that the Ātman be revealed to him and that he should not forget what is learnt.

Third Āranyaka

1. The Upanisad, i.e. the secret allegorical meaning of the Samhitāpāṭha, Padapāṭha and Kramapāṭha (three kinds, developed to recite the Veda by

taking into consideration the meanings of different teachers and the manifold references to heaven and earth, means, speech, breath, etc.)

2. About the secret meaning of the vowels, semivowels, consonants with various references to cosmic and psychic relations, a digression describing the harbingers of death, a warning not to impart this secret meaning of the letters and their inter-connection to the unworthy.

Fourth Āranyaka

This contains only a list of the Mahānāmī verses to be employed during the ritual and it is considered to be a work of Āśvalāyana, the author of the Sūtras.

Fifth Āranyaka

In three Adhyāyas, the reference is to the Mahāvrata-day of *Gavām-ayanam* and use of the niṣkevalya-Śastraṁ to be employed, its parts being described as the parts of the body of a bird. As previously (Ait. Ār. 1.4) in the Brāhmaṇa-style, this matter is presented in the Sūtra-style. Śaunaka, the teacher of Āśvalāyana, is considered to be the author of the Āranyaka.

Leaving out of consideration Āranyakas 4 and 5, which belong to the Sūtra literature, we have, in the Aitareya Brāhmaṇa and the Aitareya-Āranyaka, a consistent whole before us, which, in the period when there was, and used to be no Sūtras, because the system of sacrifice still was in its most lively flourishing condition, offers to Hotṛ priests belonging to the school of Aitareyins in conjunction with the R̥gveda-saṁhitā (which is, everywhere, presumed to be, in its essentials, in the form which is today available to us), the necessary directions for giving the requisite clue for performing the sacrifices obligatory for the duties of a Gr̥hastha (house-holder), for practising the prescribed meditation obligatory for the forest life of a Vānaprastha (one living in the forest) and also for (the practices of) a Saṁnyāsin (a hermit) who had knowledge of the Ātman, providing also though short, an explanation about his relation to the world. The Brāhmaṇa conforms to the requirements of the Gr̥hastha, the Āranyaka to those of the Vānaprastha and the Upaniṣad contained in the last part to those of the Saṁnyāsin. It is remarkable that all these heterogenous elements were already incorporated into the memory of the Brahmācārin, in order to bring them into practice in the course of his life, one after another. As regards the principal contradiction between the mental attitudes of the Brāhmaṇa and the *Upaniṣad*, one must explain it in a similar way as that difference between the Old and the New Testaments among us (the Christians).

The Aitareya Brāhmaṇa mainly restricts itself to describing the functions of the Hotṛ, for whom it was particularly incumbent to compile the Śastraṁ (the song of praise) to be recited by him, corresponding to every act of the sacrificial ritual out of his Saṁhitā. But herewith the work, is, in no way, complete. While the later sister-work Kausītaki-brāhmaṇa describes in systematic sequence the daily morning and evening sacrifices (*agnihotram*),

the sacrifices to be performed on the new moon- and full moon-days (*darsā-pūrṇamāsān*) besides its Āṅgas, the four months-sacrifices (*Cāturmāsyāni*) and lastly the Soma-sacrifice, the Aitareya-brāhmaṇa, on the other hand, essentially restricts itself to the Soma-sacrifice, when it describes, first, the Soma-sacrifice with one-day pressing (the Angiṣṭoma) and its variations Adhy.1-16), then the Gavām-ayanam (Adhy. 17-18) lasting for 360 days and finally the twelve-day Dvādaśāha (Adhy. 19-24). The following part (Adhy. 25-32) which deals with the Agnihotram and other rites, has already the character of a supplement and in one such part are also described (Adhy. 33-40) the ceremonies concerning the consecration of the king and the position of his Purohita or the chief priest.

The Aitareya Āranyaka, leaving out of consideration the last two chapters (4 and 5) which are of the Sūtra type, falls into four distinct different parts: (1) Āranyaka 1 deals with in a pure ritualistic manner, with the different *Śastras* during the morning, midday and evening gifts of the Mahāvrata-day of the *Gavām-ayanam*, a related theme (like Ait. Br. 3.1-38; 4.14) spun out more elaborately and provided with allegorical interpretations which, as is customary, are included in the Brāhmaṇa without fail. As a reason for the inclusion of this section in the Āranyaka, it is specified that without it, the following would not be completely intelligible. But then with equal justice, must be included still many others, as for example, the whole Saṅhitā for the understanding of Ār. 2.2. It amounts to this that the first Āranyaka, according to all appearance, is meant, not for mere meditation but for practical use. Consequently, according to its whole character, it belongs more as an enlarged supplement to the foregoing Brāhmaṇa than to the succeeding Āranyaka and, perhaps on predominantly external grounds, has been placed the last. (2) Āranyaka 2, 1-3 is a real Āranyaka, aimed at replacing cultic practices no more practicable in the forest by meditation about the same. This meditation is connected with the *nīṣkevalyam* of the Mahāvrata-day as the highest performance of the sacrifice (Ait. Ār. 2, 3, 4.1) (similar to the Brh. Up. 1.1 which starts with Aśvamedha as the highest sacrifice) but is related in a further sense with the *Uktham*, the hymn as the great instrument of the Hotṛ in general, because the Uktham is interpreted as the Prāṇa or also as the Purusa (both are not essentially different) realized in man as well as the Universe. As Prāṇa just like Puruṣa are the exoteric symbols of Brahman or Ātman, the contents of the Āranyaka are already closely related to the Upaniṣads and M. Müller has done well in admitting it in his translation of the Upaniṣads. However, the Upaniṣadic thought here is so little clear and is so much mixed with what does not belong to it, that we prefer to follow the example of Saṅkara and exclude Ait. Ār. 2.1-3 from its inclusion in the Upaniṣad, all the more so as the precious thoughts in the Kausītaki Upaniṣad recur, partly verbatim. (3) Āranyaka 2, 4-6, concluding with the short benedictory passages 2.7, contains the proper Upaniṣad of the Aitareyins, about which we shall say in the sequel. (4) Āranyakam 3 deals with the secret meaning (Upaniṣad) of the letters and the connections among the letters which, as it occurs also in a different way with the imparting to the student of

knowledge held as secret (B.h. Up. 6.4), is joined to the Upanisad; but according to its contents it is so heterogenous that here we can leave it out of consideration.

The Upanisad of the Aitareyins in a strict sense (in three Adhyāyas, Ait. Ār. 2.4-6 is one of the shortest Upaniṣads and it appears that this school has found more delight in the mysteries of its Ukthas (of which, indeed, they possessed a splendid collection) than in the considerations about the world-spirit. The contents of the three Adhyāyas are, in short, as follows:

I. World and man as creation of the Ātman. In the beginning, Ātman alone existed. He resolved to create the worlds and created as such the four spheres: *ambhah* ‘the flood’ of the heavenly ocean beyond the heaven; *Mariciḥ*, ‘the Light-atom’ of the aerial space; *maram* the earth as ‘the death’; and *āpas*, the ‘ur-water’ primeval serving as the basis for the whole structure below the earth. Further the Ātman creates eight ‘world-guardians’, when he out of ‘ur-water’ brings forth the Purusa (ur-man—the primeval man) and first creates out of mouth, nose, eyes, ears, skin, heart, navel and the generative organ the corresponding psychical organs (speech, in-breathing, sight, hearing, hair, Manas, out-breath, semen) and out of these Agni, Vāyu, Āditya, quarters or directions, plants, moon, death and water as world-guardians. But immediately, weakness overcomes these world-guardian-gods. They fall back in fluctuating waves of the primeval waters which the creator exposed to two evil powers — the hunger and the thirst. Afflicted by these both, the world-guardians beseech for a firm place in which they could keep off these by eating food. The creator, thereupon, offers them a cow, then a horse and finally, after both these had been refused as being insufficient, a man into whom the world-guardians enter through mouth, nose, eye, ear, skin, heart, navel and the generative organ. Here they could receive nutrition, only because at the same time they allowed hunger and thirst to have the same (nutrition); therefore, hunger and thirst have their share in every sacrifice pro-offered to the gods. This feature is supposed to illustrate the neediness of the gods.—The Ātman created the third creation, viz. the food which sought to run away from him, as the mouse from the cat, whereupon he strives to seize it with the remaining organs: breath, eyes, ears, etc., but in vain, until he finally seizes it again with Apāna (which here is well a principle of digestion). The Ātman understands that without him, without the self, the created human being in spite of all its organs, could not last. He puts to them and to their functions a question: “But then who am I ?”; this question finds its answer at the conclusion of the Upaniṣad. Then the Ātman enters into the man through the *vidṛti* (cleft), the seam or suture of the skull, in which he has three places of residence (senses, Manas and heart) and three states (stations) (of waking, dreaming and deep sleep). He looks around at all beings and finds that among them there is no one whom he could designate as other or different from himself but that, nevertheless, of all, the man mostly is Brahman.

This presentation or account (as it is to be reasonably expected in a school belonging to the Ṛgveda) is connected with the Puruṣa-hymn of the Ṛgveda 10.90. As in that hymn (verses 13-14), so also in this Upaniṣad, arise, only-

with a few variations and amplifications, the gods, out of the parts of the body of the Puruṣa, who then take up their residence in man. But the great difference is that in the Upanisad, the ur-man (primaeval man) is a being dependent on the Ātman, which the Ātman brings forth out of the primaeval (Ur-) waters created by him, forms and hatches. And thus the man, in spite of all the gods who have entered into him, cannot last without the Ātman (*Katham nu idam mad rte syāt*) who, therefore, enters into him and has his seat in the senses during the waking state, in the *manas* during the dream-state and in the heart during deep sleep. The world as a creation, the *man* as the highest manifestation of the Ātman who is also named as the Brahman.—this is the basic idea of this section.

II. *The Threefold Birth of the Ātman:*

As the comparison with the Śatap. Br. 11.2.1.1 shows, the theory of the three births is a theme which is often propounded, though it is continually found to have been treated differently. Because while in the Śatap. Br. the three births are being born out of sexual union, the performance of the sacrifice and new birth after death, the passage in the Upanisad enumerates them as follows: (1) The begetting of the child, (2) The care of the child before and after birth, until it is in position to represent the father in the performance of holy works, (3) The new birth of the father after death. The inconsistency that, while in the first two cases, there is an express reference to the soul of the child, whereas in the last case there is an express reference to the father, does not escape the scholiasts who get over it by explaining that the Ātman in both cases is identical. However, this explaining away is not, strictly considering, admissible from the exoteric standpoint which is authoritative in this case, as the soul of the child stays only as a stranger (a guest) in the mother's womb as also in the father's sperm. By the way, the view emphasised here that not the mother but the father sticks to the child rests on a right consideration and is a philosophically precious idea. In conclusion, the deliverance is pointed out as the end of the cycle of births, which is envisaged as an immortal continuance in the heavens for him who (supposedly like Vāmadeva, Rgveda 4-27-1) sees through or has a clear understanding of, this cyclic course of births.

III. *The nature of the Ātman:* All sense-organs and organs of action, all intellectual and moral forces, all gods, elements, animals and plants are *prajñānetra*, *Prajñāne pratiṣṭhita* “led by consciousness, grounded in consciousness”, the consciousness is Brahman.—This comprehension (of reality) as seen, repeatedly in the Upaniṣads as well as in Western Philosophy, is true, so far as it seems to discover the key to the riddle of the Universe in one's own inner self; but it is false so far as it stops with the phenomenal world of the organic function of consciousness confronting us, instead of penetrating into the proper root of our existence which is the substratum of the phenomena.

AITAREYA UPANIŞAD

FIRST ADHYĀYA

FIRST PART

1. In the beginning of this world, there was Ātman alone; there was no other thing there, which cast up the eyes. He cogitated: "I will create the worlds".

2. Then he created the worlds: the Flood, Light-space, the Death, the Water. That is the flood, beyond it the heaven; the heaven is its bottom;— The light-spaces are the air-space. The death is the earth. What is below it, are the waters.

3. He thought: "Now these are the worlds. I will now create the world-guardians!" Then he brought forth out of the waters a Puruṣa (man) and formed him.

4. He brooded over him; then he hatched him.

His mouth split itself like an egg, out of the mouth sprang forth speech, out of speech Agni;

the nose split itself, out of the nose sprang forth the Prāṇa, out of Prāṇa Vāyu;

the eyes split themselves, out of the eyes sprang the sight, out of the sight, Āditya;

the ears split themselves, out of the ears sprang the sense of hearing, the ears, out of ears the Diśas — the quarters of the heaven;

the skin split itself, out of the skin sprang the hair, out of the hair, plants and trees;

the heart split itself, out of the heart sprang the *Manas*, out of the *Manas*, the moon;

the navel split itself, out of the navel sprang forth the Apāna, Mṛtyu (death);

the generative organ split itself, out of the generative organ, sprang forth the semen, out of the semen, the waters.

SECOND PART

1. These god-heads* after they were created, tumbled into this great ocean. He subjected it (the ocean) to hunger and thirst. Then these (gods) said to him: “Provide us with a place in which we shall be able to establish ourselves and eat food!”

2. Then he produced before them a cow; but they said: “This will not suffice us”.—Then he produced before them a horse; but they said, “This will not suffice us”.

3. Then he produced before them a man. Then they said, “Indeed! our purpose is accomplished!” Because man well succeeds (in accomplishing our purpose). He spoke to them: “Enter into him, each according to your place”.

4. Then it so happened that Vāyu entered into his nose as Prāṇa (breath), Āditya entered into his eyes as sight, the Diśas (quarters) entered into his ears as sense of hearing, plants and trees entered into his skin as hair, the moon entered into his heart as Manas (Mind), Mṛtyu entered into his navel as Apāna (out-breath), the water entered into his generative organ as semen.

5. Then hunger and thirst said to him: “Provide for us also a place”. And he spoke: “I will allow you to eat and drink, along with these divinities, I will make you co-sharers or partakers among these”. Therefore, it happens that hunger and thirst become partakers in the sacrificial food which is offered to whichever divinity.

THIRD PART

1. He cogitated: “Now here are the worlds and the world-guardians; I will now create for them food (nutrition)”.

2. And he incubated the waters; as they were incubated, out of them there arose a material form. The material form that arose there, that was food.

3. This (food) when it was created (abhiṣṭam sat), tried to flee away from him; he tried to grasp it with speech but he could not grasp it with speech; had he grasped it with speech, man

*These godheads are the world-guardians referred to in 3 (Part I).

would have been satisfied with food through mere utterance of speech instead;

4. then he tried to grasp it with the in-breath (Prāṇa) but he could not grasp it with the in-breath; had he grasped it with the in-breath, man would have been satisfied through mere breathing food;

5. then he tried to grasp it with the eyes: but he could not grasp it with the eyes; had he grasped it with the eyes, man would have been satisfied with mere sight of food;

6. then he tried to grasp it with the ears; but he could not grasp it with the ears; had he grasped it with the ears, man would have been satisfied with the mere hearing of food;

7. then he tried to grasp it with the skin but he could not grasp it with the skin; had he grasped it with the skin, man would have been satisfied with the mere touch of food;

8. then he tried to grasp it with Manas (Mind), but he could not grasp it with Manas ; had he grasped it with Manas, man would have been satisfied with the mere thought of food;

9. then he tried to grasp it with the generative organ, but he could not grasp it with the generative organ; had he grasped it with the generative organ, man would have been satisfied with mere discharging of food;

10. then he tried to grasp it with the mere breathing-out (Apāṇa,—here it may well be the principle of (principal factor governing) digestion; then he devoured it. That is why it is the wind which digests food (a play on the words—āvayat and vāyu), it is the wind which is the winner of food (a play on the words — Vāyu and Annāyu).

11. He cogitated: “How could this structure of man last without me ?” And he reflected: “Through which way, shall I enter in this same (human body) ?” And he bethought himself: If speech is uttered through the organ of speech, if breath is inhaled through Prāṇa, if the seeing is done through the eyes, if hearing is done through the ears, if the touch is felt through the skin, if thinking is done through the Manas (mind), if breath is discharged out through Apāṇa (breathing out), if the discharge is let out through the organ of generation — then who am I?”

12. Then he split the part of the skull (*Siman*) on which the parting of the hair is done and entered through this aperture. This aperture is called *Vidṛti* (the seam or suture) of the head, literally ‘the crack’, and the same is the state of bliss. He has three places of residence and three states of dreaming (wakefulness, dream, deep sleep): he dwells here (in the eye, during wakefulness) and dwells here (in *Manas* during dreaming) and dwells here (in the ether-vacuum of the heart during deep sleep).

13. After he was born, he espied all creatures and spoke: “What would make clear the difference here for one (for me)?” But, however, he recognized this man as the Brahman, the most penetrating.¹

And he spoke: “This have I seen” (*idam adarśam*).

14. That is why he is called *Idan-dra*; because he is really called *Idam-dra*; but they name him who is called *Idandra*, Indra in a mystical way; because the gods love, as it were, the mystical, — the gods love, as it were, the mystical.

SECOND ADHYĀYA

1. In man, indeed, lies this (Ātman) in the beginning as a germ, because what is his semen, it is its vigour or strength collected together out of all the limbs; then he carries the self itself in it; and he discharges it in the wife, thus he makes him take birth; it is its (of the Ātman of the child) first birth.

2. Then he enters into the self-essence of the wife, just as into a limb of hers; therefore, it comes about that he commits no injury to her. But she, after this his Ātman has got into her, fosters him with care.

3. Because she fosters him, that is why care is to be taken of her. And the wife bears him as foetus. But he first shapes the boy and thus nourishes him from the birth onwards. As he shapes and nourishes the boy further on from the birth, he nourishes his own self, for the continuation of this world; then this world is continued; it is the second birth of his (of the Ātman of the child).

1. *Brahmatatamam* is possibly the Brahma-tatata-mam as in Chānd. 5.10.6 *durnisprapataaram* is for *durnisprapata-taram*.

4. Then this (child or boy) is installed as his (the father's) Ātman, in order to accomplish the holy works; but his other Ātman, after he has accomplished what is to be done and has become old, departs from here ; this, departing from here, becomes once more reborn; this is the third birth of his (of the Ātman of the father). That is why the Ṛṣi (sage) says (Ṛgveda 4.27.1):

“Abiding in the mothers' womb,
I have known all the births of these gods.
A hundred iron strongholds held me,
still (read ‘adha’), like a falcon of swift flight,
I have escaped.”

Thus, Vāmadeva, as he lay in this way in the mother's womb, has spoken.

5. And, because he had such knowledge he has ascended upwards, after the separation from his body, has attained all his wishes in that heavenly world and has become immortal — has become immortal.

THIRD ADHYĀYA

1. Who is this (whom Vāmadeva knew)? We adore him as Ātman? Which of two (the individual or the highest) is this Ātman?

Is it he who, through the man, sees the form or he who, through the man hears the sound, or he who, through the man smells the smell, or he who through the man utters speech, or he, who through the man distinguishes between the sweet and the unsweet?

2. What is this heart and Manas, it is the thinking over, the contriving, the reflection, the imagination, the understanding, the insight, the resolution, the purpose, the demanding desire, the passion, the remembrance, the concept, the vigour, the life, the love, the will — all these are the names of consciousness.

3. This is Brahman, this is Indra, this is Prajāpati, this is all gods,

is the five elements, earth, wind, ether, water and light,
is the tiny living objects and what are similar to them,
is the seed (origin) of one kind or another,

is those born from the egg, born from the womb, born from sweat, born from sprout,
is the horses, cattle, men and elephants,
is everything that lives, that moves and flees and
that is motionless,—

all this is directed by consciousness grounded in consciousness;
the world is directed by consciousness, the consciousness is its basis, the consciousness is Brahman!

4. Ascending upwards from this world, by means of this conscious self, he (Vāmadeva) has attained all his wishes in the yonder heavenly world and has become immortal — has become immortal — Om! it is so.

THE KAUSHITAKI UPANIŞAD OF THE ḘGVEDA

INTRODUCTION

The Kausītaki Upaniṣad (also called the Kauṣitaki-brāhmaṇa-upaniṣad) belongs to the part of the Brāhmaṇa of the school of the Kausītakins, or as they are also named, the Śāṅkhāyanas, who possess a Brāhmaṇa and an Āraṇyaka joined with it, including the Upaniṣad, the first consisting of 30 Adhyāyas and the latter of 15 Adhyāyas, its main contents being as follows:

Kauṣitaki-brāhmaṇa

1. *Agni-ādhānam*, the establishment of the sacred fire.
2. *Agnihotram*, the daily morning and evening sacrifice.
3. *Darśapūrṇamāsau*, the sacrifices during the time of the new and full moon.
4. *Ārigas*, subsidiary rites during the new-moon-and-full-moon sacrifices.
5. Cāturmāsyaṇi, four-months-sacrifice.
6. General.
- 7-13. The preparatory rites of the Soma-sacrifice.
- 14-16. Agni-ṣṭoma as the basic form of the Soma-sacrifice.
- 17-27. Other forms of Soma-sacrifice.
- 28-30. Functions of the Hotrakas, the assistants of the Hotṛ.

*Kauṣitaki-āraṇyaka*¹

- 1-2. Corresponding to the Ait. Ār. 1 and 5.
- 3-6. The Kauṣitaki-Upaniṣad.
- 7-8. Correspond to the Ait. Ār. 3.
9. About the quarrel of the sense-organs regarding their rank.
10. *atha ato ādhyātmikam āntaram agnihotram*.
11. *Prajāpatiḥ vā imam puruṣam udañcat* (according to Cowell's reading).
12. *Hastivarcasam prathatām bṛhad vayo....*
13. *atha ato vairāgya-sarīskṛte śarire....*
14. *ṛcām mūrdhānam, yajuṣām utama-āriḍam*.
15. *atha vamśāḥ* containing the following list of teachers:

Brahmā svayambhūḥ

Prajāpatiḥ

Indraḥ

Viśvāmitraḥ

1. These contents of the Kau. Ār. are taken from Weber's *Ind. Literaturgeschichte* (History of Indian Literature), 2nd edition, p. 54 and the index of Berlin Manuscripts (Berliner Handschriften-verzeichnisse) II. 1 p. 5 where, however, only the beginning words and not the contents are given.

Devarātaḥ
Sākamasvah
Vyaśvah
Viśvamanāḥ
Uddālakaḥ
Brhad-divaḥ Sumnayuh
Prativeśyah
Somaḥ Prātiveśyah
Somapah
Priyavrataḥ Saumāpiḥ
Uddālaka Arunīḥ
Kaholah Kausitakih
Gunākhyah Sāṅkhāyanah

The unnamed author was the pupil of the last teacher.

The position of the Upaniṣad in the Āraṇyaka is different according to different manuscripts. Some number it as Adhy. 1, 2, 3, 4 of the Āraṇyaka, others as Adhy. 6, 7, 8, 9, still others supposedly as Adhy. 1, 7, 8, 9. This phenomenon can, perhaps be explained by the fact that the finished Upaniṣad was incorporated in the finished Āraṇyaka afterwards and that also was not incorporated in the same place or order. But we can leave out of consideration these differences as also the question of different recensions, as, in general, they are irrelevant for us.

About the connection or coherence of the four parts of our Upaniṣad, the commentator Śāmkarānanda says in the introduction as follows:

“The Kausitaki-brāhmaṇa-upaniṣad consisting of four Adhyāyas, begins with the words *Citro ha vai Gāngyāyanīḥ* and ends with *ya evam veda*. It contains:

“in the first Adhyāya, the Paryāṇika-vidyā (the lore of the bedstead of rest) so-called because therein the soul attaining to the yonder world appears before the bedstead of Brahman in order to be tested or examined by him, together with the destination of the Southern way (of the Pitryāṇa which leads back to the earth) and of the Northern Way (of the Devayāṇa which leads to Brahman);

“in the second Adhyāya, the Prāṇa-vidyā (the doctrine of Prāṇa, life as a symbol of the Ātman) and for him who knows it, certain useful works referring to others and to one’s own I and to the attainment of certain fruits;

“in the third and the fourth Adhyāyas, the Ātma-vidyā (the doctrine of the Ātman).

“Though the Section *Pratardano ha* etc. (i.e. the esoteric doctrine in Adhyāyas 3 and 4) is to be studied in preference to the rest, it could also happen that a pure mind itself, so long as one does not still know the nature of Brahman, may in the beginning experience dread, in the presence of the attributeless Brahman though it is not to be dreaded just like a virtuous son when he sees his father for the first time — the father who was a stranger to him before his birth. That is why, the text first (in the Adhyāya 1) describes, in order to remove the fright, the Brahman of attributes sitting on a throne

like a king on this earth, as the final aim of the Northern Way. Herein it is said: ‘Then he comes to the bed of rest *Amitaujas*, which is the Prāṇa.’ Thus Prāṇa is described as a bed of rest in the first Adhyāya. With regard to Prāṇa, the question arises before the listener whether this Prāṇa is mere breath or whether on the contrary, he does or does not rejoice in the manifold perfections of power. In order to solve this question, the reverential consideration of Prāṇa is undertaken in the Second Adhyāya. Thus the text, in an excellent way, prepares the way for teaching further (in Adhyāyas 3-4) the Brahmapidyā. But if the teaching of Brahman with attributes was itself received, in all humility, out of the mouth of the teacher, by such great men as Gautama and Śvetaketu, today those who are called upon to learn must also in all humility receive the Brahman of attributes as well as the Brahman without attributes. —This narrative serves to teach this doctrine”.

—The view or purpose emphasised by the commentator, to lead the reader gradually upwards from the exoteric to the esoteric, from personal Brahman to Prāṇa and from Prāṇa to the Ātman appears, as a matter of fact, to have been at the basis of the arrangement of the Adhyāyas 1, 2, 3-4, though not in the original draft, of the Kausītaki Upanisad.

KAUŚITAKI UPANIṢAD

FIRST ADHYĀYA

[For the stages of development of the belief in the transmigration of the soul which appear here, compare the preparatory remarks on Chāndogya 5, 3-10.]

It once happened that Citra, the scion of Gāṅgya, wished to perform a sacrifice and chose Āruni as his priest. But he (Āruni) sent his son Śvetaketu to him, to be his priest. When he (Śvetketu) arrived, Citra asked him : “So, you are Gautama’s son! Is there an end (of transmigration of the soul) in the world, which you will be able to convey to me ? Or is there, otherwise, a way which leads to it and which you would convey to me ?” He replied : “I know it not. Nevertheless, I will ask my father with regard to it.” Thereupon he went to his father and asked him : “He has enquired of me thus. What answer shall I give to him ?”—The father spoke : “I also don’t know it. Let us hold (our session of) Vedic studies in his hall of sacrifice and receive instead what others better than we impart! Come, we will both go!” So, with a fuel-stick in his hand, he came to Citra, the scion of Gāṅgya and said : “Let us both be your pupils!” Then he (Citra) spoke to him : “You are the leader of the priests, O Gautama, and you have shown no pride; come I will teach you !”

2. And he said: “All that depart from this world — all of them go (first) to the moon; through their life, the waxing lunar half (of the month) grows and by virtue of its waning half, it conveys them (on the path of the Pitṛyāna) to (repeated) rebirths — But the moon is also the door to the heavenly world (— the Devayāna path leads beyond the moon); and him, who is able to answer his questions,¹ he (the moon) allows him to attain (to

1. As Brahman does afterwards, the moon examines here the ascending souls regarding their knowledge. He who stands the test, goes to the Devayāna; one, who does not pass the test, goes to the Pitṛyāna. My understanding of this passage here and of the corresponding passages differs from that of the commentator and that of all other translators (Anquetil, Weber, Cowell, Max Müller). I hope that readers would agree with me.

the worlds) beyond. On the other hand, him who cannot answer him, he allows to become rain and to rain down below (in the vanishing part which consists of souls returning to the world). He is born here below in this or that place, be he as a worm, or as a fly, or as a fish, or as a bird, or as a lion, or as a boar, or as a bull, or as a tiger or as a man, each according to his works (deeds), each according to his knowledge. — That is, when anybody comes to the moon, the moon asks him, “who are you”? Then he will reply :

“From the light,¹ from the seasons, I came as seed
 From the fifteenfold produced realm¹ of the fathers;
 You have squeezed² me in man as creator sprinkles² in the mother

Born am I³ and again reborn
 As twelvefold year,⁴ as thirteenth beyond the moon⁴
 From the twelvefold, from the thirteenfold father
 The this one⁵ and the other versus this⁵ to know;—
 Until ye, seasons, me⁶ led to death by virtue of this truth, by
 virtue of this mortification (tapas), I am the seasons,⁷ I am
 the child of the seasons !”—

“Who are you ?⁸ “I am you”.

If and when he speaks thus (to the moon), then he allows him to go beyond (to the Devayāna).

3. When he now sets out upon this path called Devayāna, he attains to the world of fire, then to the world of wind, then to the world of Varuṇa, then to the world of Indra, then to the world of Prajāpati, then to the world of Brahman. In this world there, indeed, are

1. from the moon.

2. read *airayadhwam* and perhaps (with B.C.E.) mā asīṣkta (compare, for example, *amumuktam*).

3. read *jayamānah*.

4. The soul comes from the moon, is the moon, and as such, year and season, which both depend on the moon.

5. The Devayāna and Pitryāna.

6. read *ma'rtavao*

7. See note 4 above.

8. Incidental question of the moon.

the lake (the tossing flood),
 the hours Yeṣṭīha (meaning : duration of the sacrifice),
 the large river Vijarā (ageless, everlasting),
 the tree Ilya (meaning rich with refreshing juice),
 the city Sālajya (meaning : protected with bow-strings as
 thick as the Sāla trees),
 the palace Aparājita (Invincible)
 as doorkeepers Indra and Prajāpati,
 the hall Vibhu (the expansive one),
 the throne Vicakṣaṇā (visible from afar),
 the bedstead of rest Amitaujas (full of immeasurable strength)
 and the sweetheart Mānasī (the spirit of intelligence) and her
 counterpart Cāksusī (the spirits in the eyes, who hold
 flowers in hand, it is they who (as Nāma and Rūpam)
 weave the texture of the world,
 and the Apsarasas Ambas and Ambāyavīs (mother and wet-
 nurse) and the rivers (meaning : motherhood).

In this world, he who knows all this, attains everything and Brahman says : “Run towards him. Because through my power and splendour, he has arrived at the river Virajā (ageless) and will, truly, never become old !”

4. Then five hundred Apsarasas go towards him, a hundred Apsarasas with fruits in their hands, a hundred with ointments, a hundred with garments, a hundred with sweet-smelling powders; they adorn him with the ornaments of Brahman; and after he is adorned with the ornaments of Brahman, he, the knower of Brahman, goes towards Brahman;

first, he comes to the lake Āra,
 crosses it with the manas; but
 those who proceed through it,
 only thinking of the present,
 sink into it;
 then, he comes to the hours
 yeṣṭīha. which run away from him;
 then, he comes to the river Vijarā
 which he also crosses with the Manas;
 there, he shakes off good and bad works;
 then his acquaintances who are friendly to him take charge

of his good work and those who are not friendly, his bad work;
 just as one, riding a speedy chariot,
 looks down at the wheels of the chariot (the spokes of which become indistinct to him), in the same way he looks down on day and night, as also on good and bad works and on the pairs of the opposites; but he who, as the knower of Brahman, is free from good and bad works, enters into the presence of Brahman.

5. Then he comes to the tree *Ilya*, where he is filled with the fragrance of Brahman; then, he comes to the city *Sälajya*, where he is filled with the flavour of Brahman; then, he comes to the palace *Aparājita*, where he is filled with the splendour of Brahman; then, he comes to the doorkeepers *Indra* and *Prajāpati*, who run away from him; then, he comes to the hall *Vibhu* where he is filled with the glory of Brahman; then, he comes to the throne, *Vicakṣanā*; it has as its forelegs the Sāmans *Bṛhad* and *Rathantaram*, as its hind legs the Samans *Syaitam* and *Naudhasam* and as the lengthwise elevations *Vairūpam* and *Vairājam* and as oblique elevations *Śakvaram* and *Raivatam*, and is, according to its essence, knowledge, because through knowledge one, reaching the throne, becomes farseeing; then he comes to the bedstead of rest called *Amitaujas*, it is the *Prāṇa* (the life); past and future are its forelegs, happiness and freshness (vigour) its hind legs, (the Sāmans) *Bhadram* and *Yajñāyajñīyam* its top elevations, *Bṛhad* and *Rathantaram* are its lengthwise elevations, Rcs and Sāman are its lengthwise lace-braids (decorations), Yajus its cross or oblique lace-braids, Soma-fibres its padding (upholstering), *Udgitha* its bed-cover, beauty or fineness its top-cushion; On it sits Brahman; he, who possesses such knowledge, ascends up to him, stepping with his feet (not crawling). Then Brahman asks him : "Who are you ?"— Then he will reply :

6. "I am the season, I have sprouted forth from the season, I am born out of ether as my cradle, as the seed or sperm of my wife, as the splendour of the year, as the self of every being. You are the self of every being; what you are, I am." And he asks Brahman : "Who am I then ?"

— Then he will say : "The truth."

"How, in what manner, the truth ?"

— "What is different from the gods and the corresponding living organs, that is 'true'; but what the gods and living organs are, it is (true), 'ness'. It is expressed through this one word 'truth'. This comprehends the whole world, you are the whole world."

He then will speak thus.

It is signified by the verse :

7. With Yajus as belly, Sāman as head,
with Rc as body, as the everlasting one

He is to be regarded as Brahman,

The great wise sage, full of brahman¹

The Ṛṣi who arises

And he asks him :

"Through whom do you comprehend my masculine names ?"

— "Through the Prāṇa" he will answer.

"Through what, my neuter names ?"

— "Through the Manas."

"Through whom, my female names ?"

— "Through the Vāc, (Speech)"

"Wherewith, my smells ?"

— "With the breath."

"Wherewith, my forms ?"

— "With the eyes."

"Wherewith, my sounds ?"

— "With the ears."

"Wherewith my juice of nutrition ?"

1. *Yajus, Sāman, Rc* are the essence of Brahman (of prayer in the form of the Veda). The Ṛṣi who has his entire being in *Yajus, Sāman* and *Rc*, becomes Brahman: — Brahman is the Universe, with which the Brahman appearing in an individual through different organs of the same is connected. This is the sense of the following interrogation.

— “With the tongue.”
 “Wherewith my actions ?”
 — “With the hands.”
 “Wherewith my pleasure and pain ?”
 — “Through the body.”
 “Wherewith my bliss, sex-pleasure, and procreation ?”
 “— Through the organ of procreation.”
 “Wherewith my movements from place to place ?”
 — “With the feet.”
 “Wherewith my thoughts, (my objects of knowledge) that to
 be known, and my wishes ?”
 — “With intelligence (prajñā).”

Thus then he will reply.

Then he will say to him : “The primaeval waters are, indeed
 my world (as Hiranya garbha) and it is yours !” Indeed,
 every conquest of Brahman, every unfoldment of
 Brahman — he who has such a knowledge acquires this
 conquest, unfolds himself with this unfoldment — he who
 has such knowledge.

SECOND ADHYĀYA

1

[The Prāṇa (the life) as Brahman according to the teaching of the Kauśitaki.
 He who knows his life as identical with the all-corresponding Brahman, to
 that extent he is Brahman. All creatures wait upon him (just as the living
 organs serve the life), without his being required to pray.]

The Prāṇa is the Brahman, thus spoke Kauśitaki. To the
 Prāṇa as Brahman, the *Manas* serves as the messenger, the eye
 as the watchman, the ear as the announcer, the speech as the
 attendant or the stewardess.

Indeed, he, who knows how the *manas* serves as messenger
 to Prāṇa as Brahman, does not fail to have a messenger; he
 who knows how the eye serves as a watchman, does not fail to
 have a watchman; he, who knows how the ear serves as an
 announcer, does not fail to have the announcer; he, who knows
 how the speech as an attendant, does not fail to have an
 attendant.

All these godheads (*Manas*, eye, ear, speech) bring offerings

to this Prāṇa as Brahman, without his asking (for them). So also all those beings offer gifts to him who has such knowledge, without his asking.

His Upaniṣad (the secret watchword) is not to ask for or to beg. Because, just as one, who goes through the village asking for alms and has obtained nothing, sits and thinks : Now I would not like to eat (food) from them, even though they would give it", and then they who had previously refused (to give) him, come to him and accost him¹).— Such is the conduct of him who does not ask (for food). On the contrary, (instead of he begging as he did previously), people bringing food address him and say : "Allow us to give (food) to you !"

2

The Prāṇa is Brahman according to the teaching of Paiṅgya. Manas, ears, eyes, speech, which were previously the servants of Prāṇa, appear here as layers placed one after another (cf. the four sheaths, Taitt. Up. 2) which surround Prāṇa protecting him, as Prāṇa again surrounds Ātman protecting him.

The Prāṇa is the Brahman, thus spoke Paiṅgya. Around this Prāṇa as Brahman, the speech is situated beyond the speech (in the inside); beyond the eye, the ear is situated; beyond the ear, the *manas* is situated; beyond the *manas* the Prāṇa is situated (around the Brahman itself, the Ātman). To this Prāṇa as Brahman, all those godheads (*manas*, eye, ear, speech) give offerings without his asking. Thus all beings give gifts to him who has such knowledge, without his asking.

His Upaniṣad (the secret watchword) is not to beg. Because, just as one, who goes through the village asking for alms and has obtained nothing, sits and thinks:

"Now I would not like to eat (food) from them, even though they would give it", and then they who had previously refused (to give him) come to him and accost him.— Such is the conduct of him who does not ask (for food). On the contrary, (instead of he begging, as he did previously), people

1. The man before and after the attainment of knowledge corresponds to the mendicant, who first, could not get through begging what, after he has resigned himself to his condition, falls to his share, unsought.

bringing food address him and say: "Allow us to give (food to) you!"

3

[To the exoteric, not still purified character of the adoration of Prâna as Brahman, corresponds this teaching in this and the following sub-sections (similar to the theism in a few psalms), it becomes, a means for satisfying the earthly mundane goal of avarice and a desire for vengeance.]

Now next, the garnering (acquisition) of particular benefit.

If a man intends to possess a particular benefit, he should, in the full-moon-night, or in the new-moon-night or during the bright half of the month, under a favourable constellation, establish a fire during one of the points of time, should sweep, strew, sprinkle around it; he should bend the right knee and offer an oblation of butter with the ladle and, while so doing, say: "Speech is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svâhâ*) to it; — Breath is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svâhâ*) to it! — The eye is called the divinity of acquisition; let it acquire for me (benefit) from this: obeisance (*svâhâ*) to it! — The ear is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svâhâ*) to it! — Manas is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svâhâ*) to it! — knowledge (*prajñâ*) is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svâhâ*) to it — Then he shall inhale the smell of the smoke, besmear his limbs with butter — ointment and silently go forth to the object concerned and name the thing or he can also send a messenger, then he will certainly get it.

4

[The new doctrine is recommended with a view to providing the means of securing the popular charm or spell of love.]

Now then, the intense longing of love stimulated by the gods (speech, breath, eye, ear, manas and knowledge) or intelligence (*daivah smarah*).

When one desires to be loved by a man or woman or by men or women, he shall offer to the above-mentioned gods in one of the (above-mentioned) points of time in the above-mentioned way and manner the same oblation of butter and while doing it utter:

“Your speech I sacrifice in myself; my obeisance to you! Your breath (Prāṇa) I sacrifice in myself, my obeisance (*svāha*) to you! Your eye I sacrifice in myself, my obeisance to you! Your ear I sacrifice in myself, my obeisance to you! Your *manas* (mind) I sacrifice in myself, my obeisance to you! Your intelligence I sacrifice in myself, my obeisance to you!” — Then he shall inhale the smell of the smoke, besmear his limbs with the ointment of butter and silently go forth to the object concerned and seek to touch it or he might also stand on the side from which the wind is blowing and thus speak with it; certainly he will be dear or beloved to him or her, certainly he or she will have intense longing for him.

5

[The custom to sacrifice was so deeply rooted that one had not been able to eliminate it without some substitute. Here in place of the *Agnihotram* to be daily offered or performed in the morning and the evening, there comes the uninterrupted continuous process of in-breathing (Prāṇa) and of out-breathing during speech (*vāc*) the first is the offering of *Vāc* into Prāṇa, the latter, of Prāṇa in *Vāc*.—Religion is supposed not to consist in the observance of the external cult but that in which one places the whole life with every breath in its service.]

Now, the self-constraint of Pratardana (*Samyamanam Prātardanam*), or as it is also named, the inner Agnihotram.

So long as man speaks, he cannot breathe in; then he offers or sacrifices the breath in the speech; — and so long as man breathes in, he cannot speak; then he sacrifices the speech in the breath. Both these sacrifices are unending, immortal because man offers them without interruption in wakefulness as well as in sleep. On the other hand, other sacrifices have an end, because they consist of works (*Karmanayyah*). That is why the wise men of olden times did not perform the Agnihotram.

6

[As in Ait. Ār. 2.1-3, the Uktham (i.e. the *nīṣkevalyaśastram* used during the mahāvrata) is identified with Prāṇa, so it is here identified

with the Brahman (i.e. the underlying principle of things consisting of R̄c, Yajus and Sāman) In order to understand the concluding section, one must recollect the idea that the functioning priest (Hotr, Udgātr, Adhvaryu) consecrates his self (*ātmānam Sanskaroti*) in such a way that it only consists of R̄c, Sāman and Yajus (cf. the passages in my *Allgemeinen Geschichte der Philosophie* ('General History of Philosophy') I 328). Here first, the Adhvaryu consecrates his self in such a way that it entirely becomes a sort of sacrificial rite (*austikam*), (or a sort of blocks (of the altar), if one prefers reading *aistakam*) become entirely a sort of sacrificial work with which are interwoven or interconnected the remaining — the self of the Adhvaryu consisting of Yajus, as well as the self of the Hotr consisting of R̄c so also the self of the Udgātr consisting of Sāman.]

The Uktham is Brahman, thus spoke Śuskabhiṅgāra. One should adore it (the Uktham) as R̄c, because all beings are made to sing (praise) (a pun on the word *abhyarcyante*) to him for his supremacy, as Yajus, as all beings join together (*yujyante*) into him for his supremacy, as Sāman because all beings bow down (samnamante) to him for his supremacy. One shall adore it (the Uktham) as beauty, as glory, as strength or splendour. And just as this (Uktham) is the most beautiful, the most glorious and the strongest among the Śastias,¹ so also, he who has such knowledge, is also the most beautiful, the most glorious and the strongest of all.

Thus the Adhvaryu consecrates his self in such a way that it becomes capable of performing sacrificial rites, and ritual, into this he weaves his self capable of Yajus, in this self which is capable of Yajus, the Hotr weaves his self capable of R̄c (singing praises), in this self capable of R̄c, the Udgātr weaves his self capable of Sāman, this is then the self of the threefold knowledge (i.e. the Brahman). And he who has such knowledge becomes the self of Indra (compare Ait. Ār. 2 3 7 1)

7

[Ceremony, according to the procedure of Kausitaki, in order to purify oneself through the daily three adorations of the Sun]

Now, follow the three adorations of the all-conquering Kausitaki.

1. i.e. 'among the invocations' which the Hotr and his assistants have to recite. Cowell and Max Müller, following Śamkarānanda, translate 'Among the weapons'.

Thus, the all-conquering Kausitaki used to adore the rising sun, with the sacrificial thread on, sipping water, and, while pouring it three times in a vessel, address the sun "You are the lifter (remover), lift off (remove) my sins away! And in the same way to the midday sun; "You are the lifter lifting upwards, (disperse), lift off my sins!" In the same way to the setting sun "You are the lifter (who lifts all away), lift away my sins". Then the sun lifted off all his sins which he had committed during the day and night. And so also, of one who has such knowledge and adores the sun in this way, the sun lifts off all the sins which he has committed by day and bynight.

8

[According to Kaus 1 2 (see above), the waxing of the moon is conditioned by the souls which depart through him and the souls which reach him. Therefore, here in the new-moon-stage, the supplication is directed to the moon not to effect his waxing through the children of the suppliant but through those of his enemies]

Now further in every month, when the new-moon-night comes, he shall adore the moon appearing in the west in the way described previously (2.7) or he may also offer towards him two green blades of grass and speak :

"My heart, of pretty seam,¹
which in heaven, in the moon rests,
I am aware of my belief,
May I not weep for my son's ill".

His sons are not deceased before him, rather he deceased before them. Thus, when a son is already born to him

But he to whom a son has not yet been born, shall recite to himself (mutter) the three following verses :

"Wax and swell ! I enter thee (Rg 1 91.16),
Drinks or beverages are fond of thee,
Strength comes towards thee (Rgv.1.91 18),
The ray which the Ādityas increase."

Cf Atharvaveda 7.81 6)

1 *Susiman hrdayam* is, probably, here as elsewhere, to be read as '*susime*' (of pretty seam or of pretty parting of the hair) as addressed to the wife (cf. Āśval Grhyasūtra 1 13.7).

and then say : "Mayest thou not through my life, increase my descendants, my cattle ! But he who hates and whom we hate, him thou mayest increase with his life, his descendants and cattle! (cf Atharvaveda 7 81 5) With this I turn myself to the return of Indra, I turn myself around for the return of the sun " With this, so saying, he turns himself around towards his right arm¹).

[An analogous ceremony now follows, meant for the evening of the full moon, in which however, the conditions are often different from those described previously. The imminent waning of the moon is not understood (as one should expect according to 1 2 and 2 8) as a descent of the soul to the new life on the earth but the disappearance of the moon implies here, in direct counterpart, a disappearance of earthly life, at the averting of which the ceremony aims. Also the turning around towards the right, here in this context, from the east towards the west, set forth at the end, cannot be explained, as in the previous section where one assumes a half turning around, while here is meant a full turning round to which the *daivi āvṛt*, as a return to both gods, Varuna in the west and thereafter Indra in the east, would be suitable —The moon is Prajāpati, so far as the births depend on him, but so far as death is conditioned by it, it is the *pañcamukhah Prajāpathih* and the principle of extermination of all things, as it is practised by the Brāhmaṇas, the Kṣatriyas, the falcon, the fire and finally by the moon itself—an attribute which the suppliant would like to see transferred to himself]

Now in the full-moon-night, he shall adore the moon arising in the east and proceeding in the previously mentioned way, speak "Thou art King Soma, the farseeing one, thou art the five-faced Prajāpati,

"the Brāhmaṇa is a mouth of thine; with this mouth thou eatest the Kings; with this mouth I make myself the consumer of food;

"the king is a mouth of thine, with this mouth thou eatest the Vaiśyas; with this mouth I make myself the consumer of food;

1. The suppliant looks towards the west and then turns himself round to the right, just as the sun in the night, turns towards the east, the heavenly-realm of Indra. The sun returning in the night from the west towards the east appears here to be as a symbol of the life of the father renewing itself in the progeny.

"the falcon is a mouth of thine; with this mouth thou eatest the birds, with this mouth I make myself the consumer of food;

"the fire is a mouth of thine, with this mouth thou eatest this world, with this mouth, I make myself the consumer of food,

"In thee is the fifth mouth; with this mouth thou eatest all beings, with this mouth I make myself the consumer of food,

"Mayest thou not decrease, through my life, my descendants, my cattle! But of him who hates us and whom we hate,—mayest thou decrease, with this life, his descendants and the cattle Herewith I turn myself for the return to the gods (Varuna in the west and then Indra in the east); I turn around to the return of the sun" Thus he turns himself around towards his right arm

10

[Now the following is prevented through both the foregoing ceremonies so that the children will not die before their father, they will not die before their mother

Now when he will cohabit with his wife (read samveksyan) he will touch her heart and speak·

'Thine heart (read 'hrdayam') of beautiful seam
Which rests inside in Prajāpati,
With that, oh mistress of immortality,
Do not experience the sorrow of the son'
From her her children are not separated (by death), before she departs or dies

11

[A ceremony with which the father, returning from a journey, greets his son in order to secure for him the full duration of life]

Further, when he returns from a journey, he shall kiss the head of his son and say·

"Out of my limbs thy birth
Out of my heart thy origin
You are myself truly, O son,
So live long for hundred autumns."

Then he utters his name·

"Be firm as stone, as sharp as a hatchet
Be compact like a stronghold of gold,
Truly, my son, you are my splendour,

So live long for hundred autumns.”
While so doing, he mentions his name

Then he hugs him and says

“Wherewith Prajāpati hugs his creatures, so that they remain
(unhurt) safe and sound, therewith I hug you, you there” (here
he again mentions his name)

Then he whispers into his right ear

“Give him presents, O giver of presents, O presser”

(Rv 3 36 10)

and in the left ear

‘O Indra, present him the best of good things

(Rv 2 21 6)

and speaks.

“Do not break nor waver

Live a hundred autumns! O Son! with your name

I kiss your head!”

here he kisses his head thrice —

“As the cows call their calves

with lowing ‘him’, I address you!” Then he

utters three times the call ‘him’ unto his head

12-13

[Now follows the *daivah parimaran*, the death of the divinities (Agni, Aditya, *Candramas*, *Vidyut* and their analogues *Vāc*, *Śrotram*, *Manas*) dissolving into Vāyu-Prāna, out of which they again issue forth. A similar, only much more simple view appears at the basis of *brahmanah parimaranah* (Ait Br 8 28). There *Vidyut*, *Vṛṣti*, *Candramas*, *Āditya*, *Agni* enter into Vāyu and issue forth out of it in such a way, that the lightning is extinguished in the rain, the rain is extinguished in the sun, the sun in the fire, the fire in the wind, whereupon then again issues forth the fire out of the wind, the sun out of the fire, the moon out of the sun, the rain out of the moon and the lightning out of rain. Thus the main weight falls on the magic formula connected with this simple nature-view, for the destruction of the enemy — In our passage, this practical aim is in the back ground, because at the conclusion a promise with regard to it is remembered, whereas as against it, the nature-view appears to have been developed in its own way, firstly, so far that besides the cosmic gods (*Agni*, *Āditya*, *Candramas*, *Vidyut*) there appear the corresponding psychical divinities (*Vāc*, *Cakṣus*, *Śrotram*, *Manas*) which enter into *Prāna* just as those (cosmic divinities) in Vāyu, — so that, thus far with this Vāyu-Prāna, the cosmic and psychic Brahman is identical or is approximately identical. The cosmic Brahman, i.e. that the Vedic word realized in the world, manifests itself in *Agni*, *Āditya*, *Candramas*, *Vidyut*, and appears

to die with the cessation of these manifestations But, in truth, these (divinities) do not die, they give up their splendour (*tejas*) into other phenomena, but their life (Prâna) returns back in the Vâyu In a similar way, the psychic Brahman manifests itself, i.e. the Vedic word awaking in men as prayer, in *Vâc*, *Caksus*, *Śrotam*, *Manas*, they also (and with them the Brahman) do not die but they give up their splendour (*tejas*) to other psychic forces, while they, themselves, continue to stay, in the Prâna, the psychical equivalent of Vâyu —The basic thought accordingly is this The Vâyu-Prâna as the principle of cosmic, and psychic life, on which here the Brahman is, however, dependent, though in an indistinct way, it is treated as identical with it]

12

Now then, dying around of the gods (for the Prâna).

Indeed, this Brahman shines when the fire burns and it dies when it does not burn, then its splendour enters into the sun, its life-breath into the wind,

indeed, this Brahman shines when the sun shines and it dies when it does not shine, then its splendour enters into the moon, its life breath into the wind,

Indeed, this Brahman shines when the moon shines, and it dies when it does not shine, then its splendour enters into the lightning, its life-breath into the wind,

indeed, this Brahman shines, when the lightning quivers, and it dies when it does not quiver, then its splendour enters into the heavenly regions,¹ its life-breath into the wind

Therefore, all these divinities enter into the wind, die in the wind, but even if they enter, they are not lost but out of it, they raise themselves again.

So far with reference to the gods

Now with reference to the self

13

Indeed, this Brahman shines, when one speaks with his speech, and it dies, when he does not speak, then its (read ‘*tasyâh*’) splendour enters into the eye, its life-breath into the vital (breath (prâna),

indeed, this Brahman shines, when one sees with the eyes, and

1 It is better to read according to the commentary ‘in the wind’, in which case (see Art. Br 828) the transition of the phenomenon into one another reaches its end

it dies when he does not see, then its splendour enters into the ear, its life-breath into the vital breath,

indeed, this Brahman shines, when one hears with the ears, and it dies, when one does not hear; then its splendour enters into the Manas, its life-breath into the vital breath,

indeed, this Brahman shines, when one thinks with the Manas (mind), and it dies when one does not think, then its splendour enters into the life-breath, its life-breath into the vital breath

Thus all these divinities enter into the vital breath (Prâna), die in the vital breath, but although they enter there, they are not lost, but they raise themselves out of it again

Indeed, though both the mountains, the southern and northern (the Vindhya and the Hîmâlaya) move in order to bury him who has such knowledge, they would not be able to bury him! — But those who hate him and whom he hates, all these die around him in a circle

14

[The quarrel of the organs for supremacy and the victory of Prâna or vital breath, which is equated with the cosmic Vâyu, over the rest, is here, as is often the case, the theme of the exoteric Upanisadic teaching which looks upon the Prâna-Vâyu as the underlying principle of things]

Now, then the possession of supremacy

Those same (previously mentioned) divinities, when they quarrelled among themselves for supremacy, went out of this body; there it (body) lay without breath, dried up like a piece of wood

Then the speech entered into it, but although it (the body) spoke with speech, it still remained lying down.

Then the eye entered into it but though it spoke with speech and saw with the eyes, it still remained lying down.

Then the ear entered into it, but though it spoke with speech, saw with eyes and heard with the ears, it still remained lying down.

Then the Manas entered into it; but though it spoke with speech, saw with eyes, heard with ears and thought with the mind, it still remained lying.

Then the Prâna (vital breath) entered into it, thereupon immediately it stood up.

Then all those divinities recognized the supremacy of Prāṇa and when they became participants of Prāṇa, of the Intelligence-self (prajñātman), they pulled those (ramifications of *Prāṇa*, *piśāṇa*, *apāṇa*, *vyāṇa*, *samāṇa*, *udāṇa*) out of the body and when they entered into the wind, they became ether and attained to the heaven

And likewise, he who has such knowledge, recognizes the supremacy of Prāṇa and he becomes the participant of Prāṇa, of the intelligence-self, pulls, with all those (organs) out of this body and enters into the wind, becomes ether and attains to heaven. Thus he reaches thither where those gods have reached, after they had recognized this, and inasmuch as those gods are immortal, he who has such knowledge becomes also immortal.

15

[Besides the belief in the transmigration of the soul which makes the welfare in the world beyond and in the repeated earthly lives dependent on the ritual and moral conduct of individual man, there also continued to exist the cult of the manes. The idea which lay at the basis of this cult was that the deeds of the descendants benefit the ancestors staying in the world beyond. Therefore, the begetting of a son appears as a debt (*rnam*) which one pays off by being a father, therefore also, the dying father solemnly appoints his son as the continuer of his work. To this, the following section (Cf Brh Up. 15 17.20) refers.]

Now, then, the father-son ceremony or as it is called the ceremony of bequeathing (*sampradānam*).

When the father feels that he is going to die, he sends for his son to be by his side and after he has strewn the house with fresh grass, prepared the fire, laid down the water-pitcher beside a tray, the father, putting on an unwashed (new) garment, then remains lying down. The son approaches him and bends over him, bowing the top of his head, brings his sense-organs into contact with those of his father — or the latter (the father) as he is seated towards him can make the bequest to him. This he delivers to him in the following way:

The father says: "I would lay my speech in you."

The son says: "I take (receive) your speech in me"

The father: "I would lay my breath in you."

The son: "I receive your breath in me"

The father: "I would lay my eyes in you"

The son "I receive your eyes in me"
 The father "I would lay my ears in you"
 The son "I receive your ears in me"
 The father "I would lay my sense of taste in you"
 The son "I receive your sense of taste in me"
 The father "I would lay my deeds in you"
 The son . "I receive your deeds in me."
 The father "I would lay my pleasure and pain in you"
 The son "I receive your pleasure and pain in me"
 The father, "I would lay my sex-pleasure, desire for joy and
 the power of procreation in you"
 The son . "I receive in me your sex-pleasure, your desire for
 joy and your power of procreation"
 The father: "I would lay my movements in you"
 The son "I receive in me your movements"
 The father "I would lay may Manas (Mind) in you"
 The son "I receive in me your Manas"
 The father: "I would lay my consciousness in you"
 The son . "I receive in me your consciousness"

If, however, the father is able to speak only with effort (literally
 only 'from near') he may say in short "I would lay in you all
 my life-forces (*prāṇān*)" and the son will reply. "I receive in me
 your life-forces"

Then he (the son) walks, keeping the father to the right, as-
 cending towards him and the father invokes with regard to him
 the words "May splendour, the dignity or power of Brahman
 and glory inhabit you!" Thereupon the son looks back at him
 from over his left shoulder and when he through the holding
 out of his hand or with the tip of his garment keeps (his eyes)
 covered, he speaks the following words. "May you attain the
 heavenly worlds and joys!"

If the father again becomes hale and sound, he must reside
 under the direction (mastery) of his son or he may wander
 about as a pilgrim (parivrājaka). If on the other hand, he dies,
 the life forces of the father take possession of the son, as it is
 proper — as it is proper.

THIRD ADHYĀYA

[After the more exoteric and preparatory consideration of the Ātman as personified God and as Prāna in the first and second Adhyāyas, there, now, follows in the third Adhyāya, the philosophical doctrine of the Ātman, as the real kernel of the Upanisad. Only the wording in which it is embodied is mythical, so far as the god Indra (who, also, otherwise, appears as the personification of the Ātman—see Ait Ar 2 2, Ait Up 1 3 14, Kaus 2 6) communicates the knowledge of himself as the Ātman to Pratardana, after the latter has luckily withstood the attempt (as Naciketas in Katha Up 1 has resisted other attempts) to make a choice, by himself and thus to make a worse choice. Thereafter, follows a well-ordered and excellently presented consideration, based on the essentially right psychological view, about the dependence of the sense-objects on the sense-organs and of these sense-organs on the Prāna (vital breath) or Prajñātman (Intelligence-self) i.e. on the principle of conscious and un-(sub)conscious life. Both of these, because they live together in the body and together go out of it, are explained as being identical and that also, on the most fundamental basis though, according to their origin, they originate as two stems of different kinds. [See my *Elemente der Metaphysik* (Elements of Metaphysics), Part II, chap 4 ‘the conscious and the unconscious wills’]. The result of this demonstrated dependence of all sense-objects and sense-organs on the Intelligence-self is the exhortation that the aspirant, after the releasing knowledge has to seek, not the objects, not also the subjective psychical powers or forces but the subject of knowledge and action alone, who is to us solemnly in a splendid description, as the highest God and at the same time as the Ātman.

For the sake of easy survey, the arrangement of this whole Adhyāya is indicated as follows

A *The Prajñātman and the Sense-organ*

1 The organs go together in unity (*ekabhiyam gacchanti*) which unity or unison, as a totality of the organs, is efficient in every one of them

2 This unity does not lie outside the organs or Prānāḥ but in one among them, which has precedence (*mihśreyasam*) over all others, i.e. in the Prāna or Prajñātman. The latter's precedence, however, depends on the following grounds

- (a) dispensability of other organs,
- (b) indispensability of Prāna,
- (c) its continuance in deep sleep, and
- (d) in the death

B *The Prajñātman and the Sense-objects*

1. The sense-objects as organs (i.e. by means of these) are gathered (abhiviśnyante) in the Prajñātman so that he reaches the objects through the organs

2 Out of the Prajñātman, the organs have risen forth (*udulham*), out of them again, it projects itself outwards towards the concerned (particular) objects (*parastāt pratirūpita*), therefore, the Prajñā (intelligence) reaches the objects through the organs

3 Impossibility of knowing objects without the Prāna through the organs alone

C The Subject of Knowledge

- 1 One should try to know, not the objects but the subject
- 2 No objects (*bhūtamātrāḥ*) without subjective organs (*prajñāmātrāḥ*), no subjective organs without objects
- 3 Both go together in this subject like the spokes in the rim of a wheel and the felly in the nave or hub of a wheel
- 4 The subject is the permanent blessed God who, being omnipotent, predestines man for good and evil, for salvation and perdition
- 5 And this Lord of all worlds is my soul, my Ātman]

1. It happened that Pratardana, the son of Divodāsa reached the dear dwelling place of Indra, through struggle and through manliness :

Indra said to him "Pratardana, choose for yourself a boon !"

And Pratardana replied "You yourself choose for me what you consider as the most wholesome for man!"

But Indra said "The higher one does never choose for the lower one You yourself only should choose, because you are yet lower than I." Thus Indra spoke ¹

But Pratardana did not divert himself from the truth; because the truth is Indra

Then Indra said to him

"Know me so! Then this I consider as the most wholesome for men, so that he should know me. Because, although I have killed the three-headed son of Tvastr, have thrown to the wild

¹ Possibly a copyist who understood the words *Satyān na iyāya* as "he fulfilled his promise", appears (p 75) to have exchanged both names, which then further was, as a result, the correction of *ma iti* into *mā iti* — If, on the other hand, one wishes to stick to the traditional text which has been handed down, he must take *avaya* both times in a completely different sense and translate "The higher one does not choose for the lower one (*avarasmai*)" "You choose yourself!"—"Then no gift (*avara*) will fall to my share" thus spoke Pratardana. But Indra did not deviate from truth, from holding to his promise; because Indra is truth

hounds the Arumukhas (i.e. those whose mouths are wounded or disfigured, the word *Arunmukhān* is, however, a corruption of *Arunmaghān* which means ‘the niggards’, see Ait. Br 7 28), and the Yatis (those aspirants who perform penance), although breaking many promises, I have pierced or stabbed (*atnam*=*atnadam*) the *Prahlaðis* (the blusterers) in heaven, the Paulomas (perhaps means ‘thick-bellied’) in the aerial space, the Kälakañjas (the dark-headed) on the earth, not a hair (of mine) has been affected or injured,— and thus to him who knows me, his world (i.e. his place in heaven) will indeed, not be lessened or lost (*loko miyate*) (even) though his (any mis-) deed, through his act of theft, through his daughter of a living foetus, through his slaughter of mother or father,¹ even though he has committed (read ‘cakruṣah’) an evil, the (natural) dark-brown colour of his face does not change (i.e. no fright makes him pale)”

2 And Indra said—

“I am the life-breath (prānah); adore me as the intelligence self (*prajñātman*), as life, as the immortal one. The Prāna is life and life is Prāna So long as Prāna stays in this body, so long also life stays (in the body); because through the Prāna, one attains an undying condition and through intelligence (*prajñā*), true knowledge He who adores me as life, as the immortal one, attains in this world the full duration of life and he attains immortality, imperishability in the heavenly world.”

[Pratardana said] “Some say that vital forces go (operate) together in unity (*ekabhūyam gacchanti*); none could at the same time, bring into consciousness, by itself; the names through the speech, forms or shapes through the eyes, by themselves, the sounds through the ears by themselves, and the thoughts through the Manas (mind) by itself, but because, on the contrary, the vital forces operate together in unity, therefore, they bring every one of these to consciousness, one after another When the speech speaks, all the life forces speak follow-

1 He, who has attained the knowledge of the Ātman and his unity with it, is freed therethrough, from the illusion of individual existence, his good and bad deeds come to naught, they are no more his works, because he is no more an individual [(In the language of Christianity, to him who has the belief, his sins are forgiven.)—How true and still how dangerous is this doctrine, if it is only half understood!]

ing it (i.e with it), and when the eyes see, all the life-forces see following them, when the ears hear, all the life-forces hear following them, when the Manas thinks, all the life-forces think following it and when the breath breathes, all the life-forces breathe following it ”

“Indeed, it is so” spoke Indra “But, still” he continued, “there is an order of precedence among the life-forces ;

3 For instance —

One lives also without speech, for we see the dumb

One also lives without sight, for we see the blind,

One also lives without hearing, for we see the deaf,

One also lives without Manas, for we see the fools,

One also lives with arms cut off

One also lives with legs cut off, for, thus we see.

But it is the Prâna, the Prajñâtmân, which encompasses this body and makes it erect (*utthâpayati*), that is why one should adore it as Uktham (cf Ait Âr 2 1).

This is the penetration of all life-forces into Prâna

But what is Prâna, is the Prajñâ (the consciousness or intelligence) and what is Prajñâ, is Prâna.

This is his view, this is his knowledge, when a man is so deep in sleep that he sees no dream-image, then he has attained union with this Prâna, then enter into him,

the speech with all names,

the eyes with all shapes or forms,

the ears with all sounds,

the Manas with all thoughts

And when one wakes, then it happens that, just as the sparks out of the blazing fire scatter towards all sides, so also out of this Âtman all life-forces, each according to its location rise forth, out of the life-forces (speech, eyes, ears and Manas) the gods (*Agni*, *Sûrya*, *Diśah*, *Candramâh*) issue forth, out of the gods issue forth the worlds (names, forms, sounds, thoughts)

It is the Prâna, the Prajñâtmân, which encompasses this body and keeps it erect; that is why one should adore it as the *uktham*.

This is the penetration of all (life forces) in the Prâna.

But what is Prâna, is Prajñâ (the intelligence, consciousness) and what Prajñâ is, Prâna.

And this is its proof, this its knowledge, when man, sorrowing and on the point of dying, overcome by weakness, falls into unconsciousness and the people say—‘his spirit has flown off, he hears nothing, sees nothing, speaks nothing, thinks nothing,’—then he has just become one with this Prāna, then he enters into

the speech with all names,

the eyes with all forms,

the ears with all sounds,

the Manas with all thoughts,

and when he moves out of this body, he moves out with them all¹

4 As speech, in him all names are poured (*abhivisṛjyante*, much better reading is *abhivisṛjate = parityajati*, which the commentator reads) in him, through the speech, he attains all names,

as breath, all smells are poured in him, through breath he attains all smells,

as eyes, all forms are poured in him, through the eyes he attains all forms,

as ears, all sounds are poured in him, through the ears he attains all sounds,

as Manas, all thoughts are poured in him, through Manas, he attains all thoughts;

this is the penetration of all in Prāna.

But what is Prāna, i., Prajñā, and what is Prajñā is Prāna, because both dwell united in the body and united, go out of it

Now, we will explain, how also all beings form a unity with this Prajñā (the consciousness, intelligence)

1 The chief aim of this consideration about deep sleep and swoon is to demonstrate the identity of Prāna (of vital breath) and of Prajñā (consciousness or intelligence). In deep sleep and swoon, the Prāna continues, while the Prajñā appears to be extinct. In truth, however, it is not extinct but has become one with the Prāna, out of which it again rises forth during the waking state. Consequently, the Prajñā has only skipped, in wakefulness it is different from Prāna and for the rest, forms a unity with it. In deep sleep, however, the sense-organs also and along with them the sense-objects dive into Prāna. Consequently, they also together are united with the Prāna, as it is set forth in the following in more details.

5 The speech is, as a part of it (of consciousness), taken out (read *Udūlham*) of it, of this the name is an externally transplanted element of being,

the breath is, as a part of it, taken out of it, of this the smell is an externally transplanted element of being

the eye is, as a part of it, taken out of it; of this the form is an externally transplanted element of being

the ear is, as a part of it, taken out of it, of this the sound is an externally transplanted element of being,

the tongue is, as a part of it, taken out of it, of this, the food-juice is an externally transplanted element of being,

the hands are, as a part of it, taken out of it. of these work is an externally transplanted element of being,

the body is, as a part of it, taken out of it, of it, pleasure and pain are an externally transplanted element of being,

the organ of generation is, as a part of it, taken out of it, of this, the sexual pleasure, the joy of love, and the power of reproduction (viz the sexual excitement) are an externally transplanted element of being,

the Manas is, as a part of it, taken out of it, of this thoughts and desires are an externally transplanted element of being,

6 Mounting speech through intelligence (*prajñā*), one attains all names¹ through speech,

mounting the breath through intelligence, one attains all smells through breath,

mounting the eyes through intelligence, one attains all forms through the eyes,

mounting the ears through intelligence, one attains all sounds through the ears;

1 The commentator Śamkarānanda comments on this passage as follows . "The meaning is this the concerned organ (*indriyam*) is nothing without intelligence (*prajñā*) and without the concerned organ of the concerned object (*visaya*) nothing is attained or perceived Consequently then, when something does not exist or is not perceived without another thing, it is of its essential being — just as the texture, because it is not perceived without the threads, is of the essential being of threads,—or as silver, because it is not perceived without having the splendour of the mother-of-pearls, is of the essential nature of the mother-of-pearsls,— so also the object, as it does not exist or is not perceived without the concerned organ, and the concerned organ, as it is not perceived without intelligence, are essentially of the nature of intelligence "

mounting the tongue through intelligence, one attains all food-juices through the tongue,

mounting the hands through intelligence, one attains (does) all works through the hands,

mounting the body through intelligence, one attains pleasure and pain through the body,

mounting the organ of generation through intelligence, one attains sexual pleasure, the joy of love and the power of reproduction (its excitement) through the organ of generation;

mounting the feet through intelligence, one attains (performs) all walking movements through feet,

mounting Manas through intelligence, one attains all thoughts (and the objects exciting desires)

7 For, the speech, forsaken by intelligence, cannot bring any name into consciousness, because one says ‘my mind was elsewhere, that is why I was not conscious of that name,’

and the breath, forsaken by intelligence, cannot bring any smell into consciousness; because one says : ‘my mind was elsewhere, that is why I was not conscious of the smell,’

and the eyes, forsaken by intelligence, cannot bring any form into consciousness; because one says . ‘my mind was elsewhere, that is why I was not conscious of the form,’

and the ears, forsaken by intelligence, cannot bring any sound into consciousness, because one says ‘my mind was elsewhere, that is why I was, not conscious of that sound;’

and the tongue, forsaken by intelligence, cannot bring any food-juice into consciousness, because one says ‘my mind was elsewhere, that is why I was not conscious of that food-juice,’

and the hands, forsaken by intelligence, cannot bring any work into consciousness, because one says (the reading ‘āhatuh’ is not acceptable) . ‘my mind was not conscious of that work,’

and the body, forsaken by intelligence, cannot bring any pleasure or pain into consciousness, because one says, ‘my mind was elsewhere; that is why I was not conscious of that pleasure and pain,’

and the organ of generation, forsaken by intelligence, cannot bring any sex-pleasure, joy of love and the power of reproduction into consciousness, because one says, ‘my mind was

elsewhere, that is why I was not conscious of that sex-pleasure, joy of love and the power of reproduction;

and the feet, forsaken by consciousness, cannot bring into consciousness, any walking movements, because one says, my mind was elsewhere, that is why I was not conscious of those walking movements,

and a thought forsaken by intelligence, cannot come about or cannot be realized, or any object of knowledge cannot come into consciousness

8 One should not desire to understand the speech but should desire to know him who speaks,¹

one should not desire to understand the smell, but should desire to know him who smells,

one should not desire to understand the form but to know him who sees (the form),

one should not desire to know the sound but to know him who hears,

one should not desire to understand the food juice but to know him who tastes the food juice,

one should not desire to understand the deed but to know him who performs the deed,

one should not desire to understand pleasure and pain (which excites) but to know him who feels pleasure and pain,

one should not desire to understand sex-pleasure, joy of love, and the power of reproduction, but to know him who experiences the sex-pleasure, the joy of love and the power of reproduction,

one should not desire to understand walking movements but to know him who walks,

one should not desire to understand the Manas (thinking) but to know him who thinks

So all the ten elements of material being are dependent on intelligence and the ten elements of intelligence are dependent on the material being; for if there were no elements of material being, there would, also be no elements of intelligence, and if there were no elements of intelligence, there would also be no

1 In short, one "should not strive after the empirical knowledge of plurality or multiplicity (i.e. after *avidyā*) but should strive after the metaphysical knowledge of unity (i.e. after *vidyā*)

elements of material being, because any one phenomenon does not come about through the one without the other.

Still, it is not a plurality or multiplicity. but, just as the rim of a wheel is fastened to the spokes and the spokes are fastened to the hub or nave, so also those elements of material being are fastened to the elements of intelligence and the elements of intelligence are fixed in the *Prāna* because this *Prāna* is also the intelligence-self (*prajñātman*), is bliss, is not ageing, is immortal!

It does not become higher or greater through good deeds nor does it become lower or less through evil deeds, but it is he who makes him, whom he wishes to take higher up from this world, to do good deeds, and it is he who makes him, whom he wants to lead downwards, to do evil deeds

He is the protector of the world, he is the ruler of the world, he is the lord of the world,

and this is my soul (ātman) which one should know — this is my soul which one should know !”

FOURTH ADHYĀYA

[This section can be considered¹ as an enlarged supplement of what has been previously mentioned, so far as it concerns the thoughts of the entry of the bodily organs in the *Prāna* or *Prajñātman* in deep sleep and their re-emergence again, of its penetration into the whole body and of its supremacy over the bodily organs, which previously ~~Indra~~ imparts to Pratardana. Here those thoughts appear in the form of an instruction which Ajātaśatru, king of Kāsi (Banaras) imparts to the Brāhmaṇa named Bälāki Gārgya (i.e the son of Balāka from the family of Garga) after the latter had offered to elucidate Brahman. Bälāki tried to explain that Brahman in a series of definitions which were, however, rejected by the king. Thereupon, the Brāhmaṇa, conscious of his ignorance, requests the king for instruction, which the king delivers by the example of a man awakening from deep sleep. — This narration is found in a shorter form and mostly in the same (turns of speech) again in Brh Up 21, where Gārgya offers only twelve definitions which, with one omission (dikṣu) and five new additions (*stanayitnau, pratiśrutkāyām, svapnayā, daksine* and *sayye aksini*) become sixteen in the Kaus Up. There are found many differences between both the recensions in the order of sequence and the counter-clarifications

¹ The meaning of the commentary that here an ascent from the exoteric *Prāṇa* to the esoteric Caitanya may be intended (*prāṇāt susuptāvasthāt apagatacaitanyāt param cetanam ānandātmānam vivakṣuh*) has no support in the text of the Upanisad.

of Ajātaśatru The same appear to depend not on one another but on one narration serving as a both-sided source, which circulated orally and was fixed in writing by the redactors of both the Upanisads in adaptation with the view and the way of presentation of their schools The narration in none of both the recensions is entirely suitable as the frame for the instruction to be imparted by Ajātasatru Because according to the narration one would expect an explanation about the relation of Brahman (Prāna and Prajñātman) to the twelve or sixteen Purusas, whereas in the following instruction this question which is not at all touched in the Brh Up, is dismissed in a short remark that one has to investigate into their *Kartṛ* (creator), whereupon Ajātaśatru in his explanation exemplified in a man in deep sleep, discusses only the relation of Brahman (*Prāna* and *Prajñātman*) to the living organs (*prāna*, *vāc*, *caksus*, *śrotoram*, *manas*) The doctrine of the entry of the organs into Prāna in deep sleep and their reemergence out of it during the waking state is common to both the recensions With this is connected, only in Kaus Up, the penetration of the body by Prāna, which has already been previously presented through the *Sarvāpti* in Kaus 3 3-4 In its presentation, it is, however, parallel with Brh Up 1-4 7 In conclusion, the relation of Prāna to the organs which was explained in the Kaus 3 8 by the comparison with the hub of a wheel and the spokes, is here explained by the comparison with the chief and his followers A proof for the value of this instruction imparted here, through which India also has gained his superior power over the demons, is the conclusion of this section The basic thought underlying this section can be designated as the superiority of Prāna-Brahman over the forces and the phenomena of nature (the *Puruṣas* of *Gārgya*) and over the psychical organs in man]

1. Now Gārgya Bālāki was first famous as the teacher of the Veda; he resided in the regions of the Usinaraś, the Satvans, the Matsyas, the Kurus, the Pañcālas, the Kāśis, and the Videhas

Once he came to Ajātaśatru, the king of Kāśi and said "I would teach you the Brahman!" Ajātaśatru replied

"A thousand cows I shall give for it, when one says so, people come running shouting : "a Janaka, a Janaka!" (a king of Videha who had become proverbial on account of his liberality).

2. [The narrator himself visualizes, before he continues, the main points of the speech which follows. (These are the clue-words of the subsequent conversation)]

in the sun — the Great
 in the moon — the Food
 in the lightning — Truth
 in thunder — Sound

in wind — Indra Vaikuntha
 in ether — Plenitude
 in fire — Overpowerer
 in water — Splendour
 so much with regard to the divinities. Now with regard to the self

in mirror — Image
 in shadows — the Companion
 in echo — Life
 in sound — Death
 in dream or sleep — Yama
 in the body — Prajāpati
 in the right eye — Speech (self)
 in the left eye — Truth (self).

3 Bālākī said : “The Spirit, who is in the Sun, him I adore ”
 Then Ajātaśatru spoke : “In this way, you will not further promote conversation with me, (*Samvādayiṣṭhāḥ*, or according to Text B *Samavādayiṣṭhāḥ* “You will not get my assent”) I revere (adore) him as the Great, as the bright-robed, as the highest, as the head of all beings ”

He who adores him thus, he will become the highest, the head of all beings.¹

4 Bālākī said : “The spirit who is in the moon, him I adore ”

Then spoke Ajātaśatru “In this way, you will not promote conversation with me, as King Soma, as the Self of food² or nutrition I adore him.”

He who adores him thus, becomes the food

5. Bālākī said : “The spirit, who is in the lightning, him I adore.”

1 The words belong, as the place of *iti* points out, not to the king, as Cowell and M. Müller assume or construe, but to the narrator

2 The words “as King Soma” have been taken from Text B, as they cannot be dispensed with, on account of their recurrence in 19 below, — The moon is *annasya Ātmā*, the self of nutrition, so far as he, by virtue of his waxing through consuming souls and by virtue of his waning through its being consumed owing to the descent of souls, is the prototype of that what eats and is eaten.

Then spoke Ajātaśatru . “In this way you will not promote conversation with me as the self of truth (which, like lightning brings light into the darkness of ignorance or nescience) I adore him ”

He, who thus adores him, becomes the self of truth

6 Bālāki said “The spirit who is the thunder — him I adore ”

Then spoke Ajātaśatru “In this way, you will not promote conversation with me, as the self of sound, I adore him ”

He who thus adores him, becomes the self of sound

7 Bālāki said . “The spirit who is in the wind, him I adore ”

Then spoke Ajātaśatru In this way you will not promote conversation with me; as Indra Vaikuntha, as the invincible hero of the army, I adore him ”

He, who thus adores him, becomes victorious, invincible, and vanquishes his adversaries

8 Bālāki said “The spirit who is in the ether (space), him I adore ”

Then spoke Ajātaśatru . “In this way, you will not promote conversation with me, as plenitude, which is the unmoved Brahman, I adore him ”

He, who thus adores him, is filled with offspring, cattle, renown, Brāhmaṇic splendour, and the heavenly world and attains the full span of life

9 Bālāki said, “The spirit who is in the fire, him I adore ”

Then spoke Ajātaśatru “In this way, you will not promote conversation with me; as the overpowering one I adore him ”

He, who adores him thus becomes one, who overpowers others.

10. Bālāki said . “The spirit who is in the waters, him I adore.”

Then spoke Ajātaśatru : “In this way you will not promote conversation with me; as the soul of splendour I adore him ”

He, who thus adores him, becomes the self of splendour. So much about the divinities.— Now about the self

11 Bālāki said . “The spirit who is in the mirror him I adore.”

Then spoke Ajātaśatru “In this way, you will not promote conversation with me; as the image I adore him.”

He who thus adores him — his image arises in his descendants, not what is dissimilar to him

12 Bālākī said ‘The spirit who is in the shadow, him I adore’

Then spoke Ajātaśatru “In this way you will not promote conversation with me; as inseparable companion I adore him”

He, who adores him thus, finds companions (read *dvitīyān*) who then agree with him

13 Bālākī said “The spirit who is with echo, him I adore”

Then spoke Ajātaśatru “In this way, you will not promote conversation with me, as life¹ (asu) I adore him”

He who adores him thus does not lapse into loss of consciousness before the time.

14 Bālākī said “The spirit, who is in the sound,² him I adore”

Then spoke Ajātaśatru “In this way you will not promote conversation with me, as death I adore him”

He who adores him thus, does not depart from this world before time

15 Bālākī said : “The spirit who, in sleep, wanders as dream, him I adore”

Then spoke Ajātaśatru “In this way you will not promote conversation with me, as King Yama³ I adore him”

He who adores him thus, is fit in this world for all the best things

16 Bālākī said “The spirit who is in the body, him I adore”

1 The (conscious) life consists in the fact that the impressions of things find a response in us, as the sound finds response in the echo

2. The sound *Sabda* could here be the echo, *Yah Śabdah purusam anvetti*, as it has appeared in Text B in a changed context.

3 Just as deep sleep is understood as staying with (remaining in the state of) Brahman, so also here dream-sleep appears to have been understood in the preceding stage of staying with Yama, the god of death. In contrast to deep sleep the phenomena of waking and dream are called the forms of death, ‘mrtyo rūpāni’ (Br Up 4 3 7)

Then spoke Ajātaśatru : “In this way you will not promote conversation with me, as Prajāpati¹ I adore him ”

He who adores him thus, is propagated through off-spring, cattle, glory, Brāhmanic splendour and the heavenly world and lives the full duration of life

17. Bālākī said . “The spirit who is in the right eye, him I adore.”

Then spoke Ajātaśatru In this way, you will not promote conversation with me, as the self of speech, as the self of fire, as the self of light,² I adore him ”

He who adores him thus, becomes the self of all.

18. Bālākī said : “The spirit who is in the left eye, him I adore.”

Then spoke Ajātaśatru “In this way, you will not promote conversation with me, as the self of truth, as the self of lightning, as the self of splendour, I adore him ”

He, who adores him thus, becomes the self of all

19 Then Bālākī remained silent Ajātaśatru said to him “Is that all, Bālākī ?” — “That is all” replied Bālākī. Now then Ajātaśatru said to him “You have allowed yourself to continue the conversation with me in vain, without any foundation or reason, when you offered to elucidate Brahman to me ! Because, O Bālākī, this world is the work of Him who is the creator of all spirits of souls, it is, indeed, he whom one must know !”

Then Bālākī took the fuel-stick (the sign of pupilship) in his hand, stepped towards the king and said “Take me as your pupil !”

And Ajātaśatru spoke to him “This happens, I think, against the grain (contrary to usual practice), that a Kṣatriya takes a Brāhmaṇa as pupil ! — But come ! I will teach you about it (the Brahman).”

1. Prajāpati, as the principle of corporeality cf. Vāj Samh 31 19 (cf Atharva v 10.8.13) “Prajāpati operates in the mother’s body The unborn is repeatedly reborn ”

2. The eye as the symbol of physical as well as spiritual light is understandable ; so also the original (speech, fire and light) are allotted to the right eye, and truth, lightning and splendour derived therefrom are allotted to the left eye.

With these words, he seized his hand and went out with him There, they come to a man who was asleep And Ajātaśatru addressed him saying "O great one ! O bright-robed one ! O King Soma '" But the man still remained lying Then he pricked him with his stick and then only he stood up¹

Then spoke Ajātaśatru to him (Bālāki) · "O Bālāki, where was this man before ? What has now happened to him ? and whence has he come ?"

But Bālāki did not know it

And Ajātaśatru said to him · "Where this man was just before, what has happened to him, whence he has come — do you desire to know it (iti) "

"In man are arteries which are called *Hita* (salutarily active, beneficent) which, arising out of the heart, surround the pouch of the heart or pericardium These arteries, as fine as a hair split thousandfold, find themselves filled by the fineness of a brown, white, dark, yellow and red (sap). In these one stays, when one is asleep, so that he sees no dreams

20 "Then he becomes one with Prāna, then enters into him
the speech with all names
the eye with all forms
the ear with all sounds
the Manas (mind) with all thoughts.

And when one wakes, then it happens that just as the sparks fly out of one another from the blazing fire towards all sides, so also out of the Ātman all life-forces, each according to its location — come forth, out of the life-forces (speech, eyes, ears, Manas) come forth the divinities (*Agni*, *Sūrya*, *Diśah*, *Candramāh*) and out of the divinities the worlds (names, forms, sounds and thoughts).

"It is the Prāna, Prajñātman, which has entered this body as self, down to the hair, down to the nails For that reason, just as a razor is concealed in its sheath, or the fire in its fire-place (in the wood), so also this Prajñātman has entered into

1 The deep sleep is near to Brahman Now if the Brahman had been one of the spirits named by Bālāki, the sleeping man would have awakened, when he was called by these names. But he continued to sleep and awakens only, after the usual means were employed viz. to prick him with stick.

this body as the self down to or as far as the hair, down to the nails

“Or this self are dependent those selves (the organs) just as the servants are dependent on the chief. Then, just as the chief supports himself together with his servants, and just as the servants support themselves together with their chief, so also this intelligence-self (prajñātman) supports itself with those other selves, and those other selves support themselves in this self”

“So long as Indra had not known this Ātman (Self), Asuras (demons) were superior to him, but after he had known him, he defeated the Asuras and attained, thereby, a state in which he gained victory, supremacy, independence, sovereignty over all gods and all creatures

And so also, the man having such knowledge repels all evil and attains, over all beings, supremacy, independence, sovereignty, when he has such knowledge, when he has such knowledge”

B

THE UPANISADS OF THE SĀMAVEDA

CHĀNDOGYA UPANIṢAD

KENA UPANISAD

THE CHĀNDOGYOPANISAD OF THE SĀMAVEDA

INTRODUCTION

In a memorial verse by Śāyana (Sāmavidhānam, Mallei, Rgveda, 2nd edition, I p XXVII), the following eight works are enumerated as belonging to the Brāhmaṇa-Upaniṣad-literature of the Sāma-Veda

1 *Pañcavimśam* (*Tāndyam*, *Praudham*), 2 *Sadvimśam*, 3 *Sāma-vidhānam*, 4 *Ārseyam*, 5 *Devatādhyāya*, 6 *Upaniṣad*, 7 *Samhitopaniṣad*, 8 *Vamśa*

The greatest part of the *Talavakāra-brāhmaṇa* is not found in this list, particularly the Kena Upaniṣad contained in its Upaniṣad-brāhmaṇa, possibly because the author of the verse had only, before his eyes, that in the Atharvaveda-recension and reckoned it under Atharvan (Weber, *Lit* 2nd edition, p 82). On the other hand, all the named eight works cannot claim to be real Brāhmaṇas, i.e. the independent ritual and dogmatic Text-books of the Śākhās (Vedic schools).

One such is firstly, the *Pañcavimśam* ('the twentyfive-fold') belonging to the school of the Tandins, besides its supplement, the *Sadvimśam* ('the twenty-sixth section'). Further, the *Chāndogya-brāhmaṇa* as also the *Chāndogyopaniṣad* (forming Adhyāyas 3-10 of the same) have been cited by Śāṅkara as belonging to the school of the Tandins (Cf my *System des Vedānta* p 9), while this name signifies it as the Upaniṣad of the Chāndogyas i.e. of the Sāma-Veda-singers in general. Possibly it soon became (for want of other Upaniṣads of the Sāma-Veda, except the small Kena Up.) the general Upaniṣad of the theologians of the Sāma-Veda, as it appears to have been positively indicated as the Upaniṣad in the enumeration of the above list.

A second, but not well-known, as a completely independent, school of the Sāma-Veda is that of the Talavakāras (or Jaīminiyas), whose Brāhmaṇa contains, according to Śāṅkara (in his introduction to the Kena Up.), on the whole apparently, nine, but, in the form described by Burnell (see Muller, Up 1 p xc), five Adhyāyas. About the contents of this Brāhmaṇa, both versions are in essential agreement that it deals with the Agnisṭoma and other ceremonies in the first books of the Agnihotram and then with the glorification of Prāṇa and of Sāman (of the fivefold and sevenfold Sāman, as the commentator adds while commenting on it). Thereafter (*anantaram*) follows the *Upaniṣad-brāhmaṇa*,¹ Book IV according to Burnell's enumeration which 1 1-4, 17 contains allegories of all kinds, like the Āranyaka, besides two 'lists of teachers' (3 40-42-4, 16-17), further 4, 18-21 the Kena Upaniṣad and also 4 22-28 a section on the origin of Prāṇa, its entrance into man, and on the Sāvitri. As Book V follows in

1 Recently edited by Hans Ortel (*Journal of the American Oriental Society*, Vol. XVI, 1894).

conclusion, the *Āiseya-brāhmaṇa* containing a short enumeration of the Rsis of the Sāma-veda (edited by Burnell, Mangalore, 1878)

The Sāmavidhāna-Brāhmaṇa, is a short treatise concerning ‘the employment of the Sāman to serve the superstitious aims of all kinds’ (ed Burnell 1873)

The Devatādhyāya-Brāhmaṇa ‘contains only a few statements about the divinities of different Sāmans, to which other few short portions are joined’ (ed Burnell 1873)

The Samhitopanisad deals about the way in which the Veda is to be read (Cf Ait Ār 3)

The Vamsa-brāhmaṇa finally contains a genealogy of the teacher of the Sāma-veda (ed Weber, *Ind Stud* IV, and Burnell, 1873)

As the above-mentioned works are not the real Brāhmaṇas and can, at best, hold good as remnants of such as there may be, there remain as in the case of the Rgveda, so also in the case of the Sāma-veda, only two schools of the Brāhmaṇa period, which can be testified as such through their present works, that of the Talavakāras or Jaiminiyas whose Brāhmaṇa, for the most part, remains unpublished, and that of the Tāndins to which the *Pañcavimśam*, *Sadvimśam*, *Chāndogya-brāhmaṇa* and the *Chāndogya-Upaniṣad* belong. A short table of contents of these works may pave the way to the introduction of the Chāndogya Upanisad

I PAÑCAVIMŚA-BRĀHMĀNA

It is also called the Tāndya-brāhmaṇa or Praudha-brāhmaṇa. As the name indicates, it consists of twentyfive adhyāyas, the chief contents of which are as follows

1. A list of the chants (*mantras*) which are to be muttered, on different occasions of the Soma-sacrifice, by the Udgāṭr and his assistants.

2-3. The different ways of reciting (*vīśutūti*) the Stomas to be used by the Udgāṭr and his assistants.

4-5. The *Gavām-ayanam*, the name of the 360 days’ Soma-festival and its different days

6. The Agnīstoma as the model of the Soma-sacrifice

7-8. The Bahuspavamānam and other Sāmans and their way of recitation

9. The *Atrātṛa*

10. The modalities of the Dvādaśāḥa.

11-13. The Daśarātṛa

14-15. Chandoma-and Astacatvārimśa-stoma

16. Modifications of the Agnīstoma.

17. Vrātya-yajñāḥ and Brhaspatisava etc

18. *Upahavya*, *Rtareya*, *Śunāśiryā*, *Vaiśyastoma*, *Tivrasoma*, *Vājapeya*, *Rājasūya*

19. Different Kratus, such as *Rāṭ*, *Viiāṭ*, *Aupaśada*, *Punahstoma Catuh-*
stoma, *Udbhid*, *Valabhid*, *Apaciti*, *Paksin*, *Jyotis*, *Rsabha*, *Gosava*, *Marut-*
stoma, *Indrā-stoma*, *Indrāgnistoma*, *Vighana*.

- 20 *Atirātra, Dvūrātra, Trīrātra*
- 21 *Trirātra* (contd), *Caturātra, Pañcarātra*
- 22. *Sadrātra, Saptarātra, Astarātra, Navarātra, Daśarātra, Ekādasarātra*
- 23 Satras, from 12 days upto 32 days
- 24 Satras, from 33 days to 360 days
- 25 Satras, longer upto a thousand-year sacrifice

II. SADVIMŚA-BRĀHMĀNA

“In this supplement to the Tāndya are treated the works not previously described and the subvarieties of the works already described” (Sāyana, Comm) These are the rather detailed contents of the 5 Prapāthakas (=6 Adhyāyas) according to Sāyana and Weber (*Ind. Stud.* I 36)

1 *Subrahmanyā*, the three pressings (of Soma), the prayer, occasional expiations, *Saumya-cau*

2 *Bahuspavamānam*, Mixtures, *hotrādyupavahah*, the *Rtvij*, occasional sacrifice, *Adhvaryu*, the place of sacrifice

3 (=Adhy III-IV) Purificatory bath, spell or charm, *Dyādaśāha-Śyena, Trivrdagnistoma, Samdamśa, Vajra, Vaiśvadevam*

4 *Vaiśvadevam, Agnihotram, Audumbarī, Yūpa, Sandhyā, vicissitudes of the moon, Svāhā*

5 (=Adhy VI) also named *Adbhuta-brāhmaṇam* which describes *adbhutānām Karmanām Śāntum*, what to do when extra-ordinary events take place, in order to ward them off in the case of worry, sickness of human beings and cattle, damage to corn, loss of valuables, etc , earthquakes, atmospheric phenomena, phenomena in the heavens (falling of meteors, comets), phenomena appearing in the altars and the images of gods (when they laugh, weep, sing, dance, crack, perspire, etc), miscarriages, tilting of the mountains, rain of hailstones etc

III CHĀNDOGYA-BRĀHMĀNA

1 This contains six *mantras* concerning the marriage ceremony and two concerning the birth of a child

2 This has six *mantras* addressed to gods and divine beings, one against insects etc and one concerning a marriage-ceremony

3-10 These form the eight Prapāthakas of the Chāndogya Upanisad.

IV CHĀNDOGYA UPANISAD

The Chāndogya Upanisad is, besides a little more bulky than Brhadāraṇyaka Upanisad, the greatest and the most significant one of those collections of theological-philosophical utterances, thoughts and legends which have come down to us under the name of the Upanisads and in the form of the textbook of tenets of individual Vedic schools As the Upanisads of the Rgveda are connected with the *Uktham*, this Upanisad of the Sāmaveda is

connected with the Sāman and leads on, through the allegorical consideration and interpretation of the Sāman, to the idea of Brahman or Ātman which forms the common kernel of all the Upanisads. But the Upanisads agree so much not only in these ideas, but also in the form of their final presentation, that we are obliged to presuppose partly at least, their common, oral circulating material out of which the collections of individual schools disengaged themselves slowly and slowly afterwards.

Like the Brhadāranyaka, the Chāndogya Upanisad also shows this secondary character of collection most clearly. Firstly, every one of these eight Prapāthakas, of which this upanisad consists, is an independent whole, consisting of one or more main fragments, in which again a few small fragments are many times inserted as supplements, which come at the conclusion of the Prapāthaka and which often have very little relation with the chief contents. This formal compendium of the Upanisad consisting of eight Prapāthakas, each Prapāthaka consisting again of small fragments will appear clear to the reader through the following preliminary and summary survey of the whole.

- I Five individual considerations for the glorification of the Udgītha (1 2-3, 4, 5, 6-7) to which are annexed three legends of related contents (8-9, 10-11, 12) and a sporadic fragment of an allegorical kind (13).
- II Allegorical considerations about the Sāman, its parts and its varieties.
 - (a) Introduction (1)
 - (b) The fivefold Sāman is glorified through discovering the analogies with it in the world, in the rain, water, seasons, domestic animals and life-breaths (2-7)
 - (c) So also the sevenfold Sāman through its analogy with speech, sun, and through the consideration of the number of syllables of its name (8-10).
 - (d) Ten varieties of Sāman are equated with life-breaths, fire, copulation, sun, rain, seasons, worlds, domestic animals, parts of the body, gods and finally the Sāman itself is equated with the Universe (11-21)
 - (e) Supplement Four separate considerations about the manner of chanting, the stages of life, the origin of the syllable *Om*, and Soma-pressings (22-24)
- III A long section solemnises the Brahman as the sun of the Universe (1-11), then follow seven separate pieces about Gāyatrī (12), the gates of gods (13), the doctrine of Śāndilya (14), the Universe as Soma-skid (15), life as Soma-sacrifice (16, 17), the four feet of Brahman (18) and cosmogony (19)
- IV (a) Jānaśruti is instructed by Raikva about the wind and the breath as gatherers-in-themselves (1-3)
- (b) Instruction to Satyakāma through the bull, fire, goose and the water-bird, about the heavenly regions, parts of the world, light and life-breath as the four feet of Brahman (4-9)
- (c) Upakosala is instructed by the sacrificial fires and by the teacher

about the spirit in the sun, moon and lightning, and about the Ātman and its way to Brahman after death (10-15).

(d) Two ritualistic passages (16, 17)

V (a) The precedence of Prāṇa (1), its food and garment (2), and a stirring drinking ceremony (2 at the end)

(b) Theory of the transmigration of the soul (3-10)

(c) Asvapati instructs Uddālaka and five other Brāhmaṇas about the Ātman Vaiśvānara, and its glorification in the Agnihotram (11-24)

VI Uddālaka instructs his son Śvetaketu about the origin of the elements and of man (1-7), about sleep, hunger and thirst (8) and about the mysterious principle which emerges forth in death, in the unity of the sap of blossoms, in the water, in the life-force of the tree, in the growth of the tree out of its seed, in the lumps of salt dissolved in water, in the erring or misguided, in the dying and in the ordeal and its essence or being is realized in the world as in the individual man (8-16)

VII Sanatkumāra instructs Nārada about the series of steps of *nāman*, *vāc*, *manas*, *samkalpa*, *cittam dhyānam*, *vijñānam*, *balam*, *annam*, *āpah*, *tejas*, *ākāśa*, *smara*, *āśā*, and Prāṇa, as well as about the knowledge of truth by means of penetration through *vijñānam*, *mati*, *śi addhā*, *nisthā*, *kṛti*, *sukham*, towards Bhūman which is all in all and is the Ātman in us (1-26)

VIII (a) About the Ātman in the lotus-flower of the heart, and in the Universe and about the way to attain it (1-6)

(b) Step-by-step instruction of Indra by Piṭajāpati about the nature of the Ātman (7-12)

(c) At the conclusion, there are the two wishes of benediction one about the entry into Brahman (13) and the other about the warding off of rebirth (14), besides, an exhortation to the departing student (15)

THE CHĀNDOGYA UPANISAD

FIRST CHAPTER (PRAPĀTHAKA)

As the Upanisads of the Rgveda begin with an allegorical consideration of Uktham (Ait Ār 2 1-3, Kaus Up 2 6), both the first Prapāthakas of the Chāndogya Upanisad belonging to the Sāmaveda deal with the mystical interpretation of Sāman and its main parts, of *Udgitha* ('high song')

The Agnistoma, the Soma-sacrifice in its simplest form, has after a series of preparatory days only one Sutyā-day, in which the Soma is pressed in the *Prātah-savana*, *Mādhyamida-savana*, and *Tṛtiya-savana* in the morning, at midday and in the evening. The chief moments in this celebration of Soma-pressing are (1) Graha, the production of pressed out Soma in goblets by the Adhvaryu and his assistants, then (2) the *Stotram* the song of praise by Udgātr and his assistants, then (3) the *Sastra* the recitation by the Hotr and his assistants, and finally (4) the āhuti, the libation of Soma in the fire. This process of production, singing of praise, recitation, and libation (*graha stotram, Sastra, āhuti*, is again repeated (apart from some modalities) in the morning gifts of the Agnistoma five times, in the midday gifts five times and in the evening gifts two times. In this process, all the preceding *graha*, *stotra* and *Sastra* have different names and have undergone manifold interpretations.

A *stotra*, which is to be sung by the Udgātr and his assistants and which is incumbent on the *prastotr* and the *pratihatr*, used to consist of some verses, of which each one is divided by the named priests during the recitation in five parts *himkāra*, *prastāva*, *udgitha*, *pratihāra* and *nidhana*. Thus, for example, the verses (Rgveda 7 32 22-23 =Sāmaveda I, 3, 5, 1 and II, 1, 1, 11, 1) form the basis of the Sāman Rathantaram, which is employed as the second *stotra*, of the midday gift.

These shape themselves (according to Haug, Aitareya Brāhmaṇa II. 198, if we unite the *pratihāra* and *upadrava*) into the following stotra.

- (a) *himkāra* (sung by Udgātr)
- (b) *prastāva* (sung by Prastotr) *hum' abhi tvā śūra nonumo*
- (c) *udgitha* (by Udgātr) *Om' adugdha iwa dhenava iśānam asya jagataḥ suvardṛśam*
- (d) *pratihāra* (by Pratihartr) *ā iśānam ā Indra susthūṣā ovā hā avā*
- (e) *nidhanam* (all three) *as'*

II

- (a) *himkāra*
- (b) *prastāva* *iśovā*
- (c) *udgitha*: *om nama Indra susthuso na tvāvān anyo diviyo na pārthivah*

(d) *pratihāra na jāto nā jānā-isyāta ovā hā uvā*
 (e) *nidhana as!*

III

(a) *himkāra*
 (b) *prastāva na jovā*
 (c) *udgītha Om- to na janisyate aśvāyanto maghavan India vājinah*
 (d) *pratihāra gavyantas tvā hā-vāmāhā ovā hā uvā,*
 (e) *nidhana as!*

Of other Sāmans besides the Rathantaram, are mentioned (Chānd Up. 2.11-21) *Gāyatram*, *Vāmadevyam*, *Bṛhad*, *Vairūpam*, *Vairājam*, *Sālvaram*, *Ravatam*, *Yajñāyajniyam*, *Rājanam*, and *Sāman* in general and after them are allegorically elaborated five parts *himkāra*, *prastāva*, *udgītha*, *prati-hāra*, and *nidhana*.

Besides this fivefold Sāman, there is a sevenfold Sāman (Chānd 2.8-10) which thus originates between *prastāva* and *udgītha*, the syllable *Om* is inserted as a new part the *Ādīh*, and further *pratihāra* is divided into *prati-hāra* and *upadīvara*.

So much regarding the introduction in Prapāthaka 1 and 2 in general. Though all these details with the allegories presented with them, have no interest for us who are separated from them by a long distance of time, we must assume that had they not been held equal in status to the most precious philosophical thoughts, they would not have been so important and interesting and to the Indian (who, brought up in the atmosphere of these liturgical ideas, knew, through interpretations of this liturgy, how to use it as a transitional stage for the attainment of a higher philosophical view) But he alone can be called a historian, in the full sense, who knows how to transplant himself entirely in that foreign and distant past, so as to be able to assimilate temporarily the then prevailing feeling about the worth and worthlessness of things.

THE FIRST PART (KHANDA)

[The *Udgītha*, the main business of the Chief Soma-priest is placed as identical with the holy syllable *Om* (forming the beginning of the *Udgītha*) As such, it is the essence of all essences, the product of *Vāc* (appearing as *Rc*) and of *Prāna* (appearing as *Sāman*) With this syllable is associated the prosperity of the sacrifice, it is the point from which the three Vedas issue forth, and the *Udgāt* who glorifies this syllable as the *Udgītha*, makes therethrough his work more effective]

1. Om! One should adore the *Udgītha* as this syllable
Because one sings it beginning with Om.
2. The essence of all these beings is the earth,
the essence of the earth is water,

the essence of water are the plants,
 the essence of plants is man,
 the essence of man is speech,
 the essence of speech is the *Rc*,
 the essence of *Rc* is the *Sāman*,
 the essence of the *Sāman* is the *Udgītha*.

- 3 This is the most essential of all essences,
 the highest and the transcendent one, the
 eighth which is the *Udgītha*.
4. Which among all is the *Rc*,
 Which among all is the *Sāman*,
 Which among all is the *Udgītha*?
 That is the question for consideration
- 5 The *Rc* is the speech, the *Sāman* is the breath
 (*Prāna*), the *Udgītha* is the syllable Om
 That is why they form a pair ¹ — the speech
 and the breath, the *Rc* and the *Sāman*
- 6 And this pair is united in the syllable Om
 But when these two paired or mated ones
 find themselves together, they bring forth
 love or desire for each other.
7. Truly, he is the one who fulfills love — he, who
 knowing this, adores the *Udgītha* as this
 syllable.
- 8 It is also the syllable of agreement or concurrence, because
 when one agrees to something, he says ‘Om’ (‘yes’) But
 agreement or concurrence further promoter (of prosperity)
 — Indeed he who, knowing this adores the *Udgītha* as
 this syllable prospers in (the fulfilment of) his desires
- 9 The threefold knowledge (of the three Vedas) exists in it,
 because the *Adhvaryu* invokes with *Om*, the *Hotṛ* recites
 with *Om*, the *Udgātr* sings with *Om* in order to invest this
 syllable with awe and reverence, on account of its
 sovereign power, on account of its essence (intrinsic
 quality).
- 10 With it both perform the (sacrificial) rite: he who knows
 this and he, who does not know it. However, what one

¹ cf. *Talavakāra-Upaniṣad Brāhmaṇa* 3 34.1

performs with knowledge, with faith, with the Upanisad
(the knowledge of the secret meaning of Udgitha as *Om*)
is more powerful in its effect

Thus, therefore, is this elucidation of the syllable

THE SECOND PART (KHANDA)

[The syllable Om appears previously as the symbol of all the Vedas, it now appears here as the Udgitha, the symbol of Prâna (vital breath, the principle of life) in man. Its superiority over the other living organs and its sole right to be adored in the Udgitha, is presented through a legend which also occurs in the Brh. Up 1 3. But whereas, in the latter, it deals with the question as to why it alone among all vital organs, is qualified to sing the Udgitha, our passage here deals with the question as to which of the vital organs is entitled to be adored in the Udgitha. The original version is undoubtedly the one in the Brh. Up which is more remarkable than the narration here dealing with the Udgitha as it¹ appears to have originated in the circle of the theologians of the Sâmaveda.]

1. Once, while the gods and the demons, both descended from Prajâpati, fought with each other, the gods took to Udgitha because they thought, they would vanquish those demons with it

2. But then they adored the Udgitha as the breath in the nose. But the demons struck it with evil. That is why one smells both with it, the sweet-smelling and bad-smelling, because the breath is struck with evil.

3. Then they adored the Udgitha as the speech, then the demons struck it with evil. That is why one speaks both, the truth and the untruth, because it (speech) is struck with evil.

4. Then they adored the Udgitha as the eye, then again the demons struck it with evil. That is why one sees with it both worth seeing and what is not worth seeing, because the eye is struck with evil.

5. Then they adored Udgitha as the ear, but then the demons struck it with evil. That is why one hears with his ears both, what is worth hearing and what is not worth hearing; because it (the ear) is struck with evil

6. Then they adored the Udgitha as the Manas (mind); but

1. That the version in the Brh. 1.3 is original has now been confirmed by the Talav. Up Br. 1, 60 2, 12, 32, 10.

when the demons struck it with evil. That is why one imagines with it both — what is worth imagining and what is not worth imagining, because it (the mind) is struck with evil.

7 Then they adored the Udgītha as that breath (the vital breath, Prāna) in the mouth, the demons hit it, but then they fell to pieces, like one who falls to pieces when he strikes against a stone

8 Even so it occurs that, just as he who strikes against a stone falls to pieces, he also, who wishes evil or persecutes him who knows this, falls to pieces, because to him he is like a stone against which one strikes

9 With this (Prāna) one neither distinguishes the sweet-smelling and evil-smelling, because he has expelled the evil from itself. With this one eats and drinks and nourishes therethrough the other vital organs. And when the Prāna finally no more finds this nutrition (*āhāram*, the word which we must supply here) for himself and others, he goes out (of the mouth). Therefore one keeps his mouth open in death (when the Prāna still wished nutrition and gasped for it)

10 As Angiras adored the Udgītha, one considers¹ it (the Udgītha itself) as Angiras; that is why he is the vital sap of all limbs or organs (*angānām iasah*)

11 As Brhaspati adored the Udgītha, then one considers it (the Udgītha itself) as Brhaspati, that is why the speech is *Bṛhatī* (the heaving one) and he is her lord (pati).

12 As Ayāsya adored Udgītha, then one considers it (the Udgītha itself) as Ayāsya, because he goes forth (*ayate*) out of the mouth (āsyam)

13 Baka, the descendant of Dalbha knew this; he was the Udgātr of the people of Naimisa and he used to sing to them what they desired

14 Indeed, he who knows this, and adores the Udgītha as the syllable² Om, becomes the singer who sings to the people their wishes

So much with regard to the self

¹ The identity of one who adores with the object of adoration is familiar to the Indian through the doctrine of the Ātman.

² One expects here, according to what has been said before, ‘as the Prāna’.

THIRD PART (KHANDA)

[Continuation Just as the Udgitha is, in the psychical aspect, the symbol of Prâna, it is, in the cosmic aspect, a symbol of the sun (1-2) One should adore the Udgitha as Vyâna (3-5) — Then according to the scheme represented in the following table (cf Talav Up Br 1 57-7),

<i>Ud-</i>	<i>p̄āna</i>	<i>dyaus</i>	<i>Āditya</i>	<i>Sāmaveda</i>
<i>-gī-</i>	<i>vāc</i>	<i>antarkṣam</i>	<i>Vāyu</i>	<i>Yajurveda</i>
<i>-tha</i>	<i>annam</i>	<i>prthivi</i>	<i>Agni</i>	<i>Rgveda</i>

it will be easily seen that the three syllables of the word *Udgitha* have been interpreted as the three chief activities of man (breathing, speaking, eating), as the three realms of the universe, as then three regents, and as the three Vedas (6-7)—In conclusion, there follows an *Āśih-samiddhi* (similar to the *Pavamânânam Adhyâyah* which forms the concluding part of the kindred section of the Brh 1 3) i.e a directive in which one has to contemplate during the singing of the Udgitha, in order to secure complete success for this ceremony (8-12)]

1. Now with respect to the divinity There it (the Sun) shines, one should adore it as the Udgitha Because when it rises (*udyan*), it sings the praise (*udgâyati*) for the sake of the creatures. And when it rises, it scares away darkness and fright. Indeed, he who knows this, becomes the scarer of darkness and fright

2 This (*Prâna*) and that (Sun) are alike This is named as this (Prâna), that is named as that (Sun) One signifies this (Prâna) as sound, and that (sun) also as sound (*svara*, which is reminiscent of *svar*, light), as the daily recurring new sound That is why one should, revere the Udgitha, as this (Prâna) here and as that (sun) there

3 But one should also adore the Udgitha as the Vyâna (the breath between the out-breathing and the in-breathing); because when one breathes out, it is the Prâna (out-breathing), and when one breathes in,¹ it is the Apâna (breathing in) and the binding factor between Prâna and Apâna, is the Vyâna. The Vyâna, however, is the same as the speech, as it comes about that one utters speech without breathing out and without breathing in

4. The speech, again, is the same as the *Rc*, thus, it comes about that one utters the *Rc* without breathing out and without breathing in. The *Rc* again is the same as the Sâman, thus it

1. Apâna is here ‘breathing-in’, just as in Talav Up. Br. 4.22. 2-3

comes about that one sings the Sāman without breathing out and without breathing in. Finally, the Sāman is the same as the Udgitha, thus it comes about that one sings the Udgitha without breathing out and without breathing in

5 Also the activities which put a strain on the strength (of man) such as the rubbing of fire-sticks (into fire), the running for a race (with another), the stretching of a strong bow—all these activities one performs without breathing out and without breathing in — On account of this reason, one should adore the Udgitha as the Vyāna

6 Further, one should also adore the syllables of the word Udgitha (cf Talav Up Br 1. 57. 7-8).

Ud is the Prāna, because through the Prāna, one stands erect (*uttisthati* Cf Kaus 3 3); *gi* is the speech because invocations (*girah*) are utterances or speeches; *tha* is the food or nutrition because the whole world is dependent (*sthita*) on food.

7 *Ud* is the heaven, *gi* is the aerial space, *tha* is the earth: *Ud* is Āditya, *gi* is Vāyu, *tha* Agni

Ud is the Sāmaveda, *gi* the Yajurveda, *tha* the Rgveda The speech allows the milk-potion to flow for him, the speech itself is the milk-potion for him — he, who knowing this, adores the syllables of the word *Udgitha*, becomes rich with nutrition, consuming food

8 Now for the success of the kind wishes As places of refuge, one should adore the following.

One should take recourse to Sāman, with which one wishes to sing the stotra (panegyric).

9 One should take refuge in the Rc on which it (Sāman) depends, in the Rsi whom it has as its composer (poet), in the divinity which he wishes to praise in the *Stotra*.

10. One should take refuge in the metre, in which one wishes to sing the *stotra*; one should take refuge in the form of the *stotra* in which one wishes to sing the *stotra*

11 One should take refuge in the regions of the heavens to which he wishes to sing the *stotra*.

12. Finally, one should turn back to one's own self and sing the *stotra*, when he unswervingly reflects upon his wish.

Then there is the hope that the wish of him who cherishes a desire and sings the *stotra* is fulfilled — of him who cherishes a desire and sings the stotra.

FOURTH PART (KHANDA)

[Superiority of the syllable *Om* over the three Vedas (i.e. over the contemplation of the sacrificial cult) According to Pañc Br 22 12 1, the gods were afraid of death and Prajāpati gives them immortality, when he communicates to them the *Navarātta* (a Soma-sacrifice with the nine days of pressing Soma) According to our passage (here in Chān) on the other hand, the gods seek in vain protection from death in the threefold lore of the Vedas and they become immortal only when they enter into the syllable *Om* (cf. Talav Up 1 18)]

1 *Om* ! One should adore this syllable Beginning with *Om* one certainly sings the *Udgitha* The elucidation about that is as follows

2 The gods, when they were afraid of death, fled away for refuge in the threefold lore (of the) Vedas They covered¹ themselves in the metre Because they covered themselves (*ācchādayan*), that is why the metre is called *chandas*.

3 But death espied them in the same place, in the Rc, in the Sāman, in the Yajus, as one espies fish in water The gods observed it, they rose above the Rc, the Sāman and the Yajus and fled for refuge in the sound

4 When one employs a Rc, he sounds out in the sound *Om*, so also in the case of *Sāman* and *Yajus* Therefore, the sound, it is that syllable; it is the immortal, fearless one Because the gods fled for refuge in it, they became immortal and fearless

5 He who, having this knowledge, makes this syllable resound as *Pranava*, flies for safety to this syllable which sound is the immortal and the fearless one And he, who flies for refuge in it, becomes also immortal, just as the gods are immortal

1. Böhlingk tam acchadayan But has the *trayī Vidyā* ever been in existence without being covered in the metre ?

FIFTH PART (KHANDA)

[As (according to 1-2-3), the Udgītha is the symbol of the Sun and Prāṇa, so also, the same holds good in the case of the syllable *Om* which is identical with the Udgītha. Kausītaki who had sung the unity of the enlivening force in nature (as the Sun) and the unity of vitalizing force in man (as Prāṇa), had also, therefore, only one son. But as that unity of the sun, and of the vital breath is not without multiplicity but is such as includes the multiplicity of the rays, and of the vital forces, Kausītaki had also compensated the singleness of his only son through the multiplicity of grandsons — This too short and, therefore on that account, obscure passage appears as a warning or caution to monism which lay in the tendency of the thoughts of antiquity, not to allow itself to be a rigid one, excluding the multiplicity of things. On the identity of Udgītha with the *Om* allotted to the Hotr depends the interference of the Hotr on the Udgātr committing errors.]

1. Now the Udgītha is the Pranava (the holy sound *Om*) and the Pranava is the Udgītha. Therefore the Udgītha is the yonder sun and it is the Pranava, because as the resounding *Om* it changes or moves forth.

2 “Because I have sung praise to it alone, you are my only one” Thus once Kausītaki spoke to his son, “it travels and changes itself in its rays and many sons will be born to you!” — So much with regard to the divinity.

3. Now with regard to the Self — One should adore the Udgītha as that vital breath in the mouth, because as the resounding *Om*, it spreads or moves forth.

4 “Because I have sung praises to him only, therefore you are my only one (son)”, thus spake Kausītaki to his son; “Sing praises to the vital breath (*prāṇān* as Śankara also appears to read) as their being (in multiplicity) manifold and know that many (sons) will be born to you!” (cf. Talav. Up Br 2 6 10)

5 Thus, therefore, the Udgītha is the Pranava and the Pranava the Udgītha. Therefore, one can from the seat of the Hotr rectify the Udgītha wrongly sung by the Udgātr — he can again rectify

SIXTH PART (KHANDA)

[6-7 Khandas the adoration of the Udgītha as that of the cosmic and psychic principle (as man in the sun and as man appearing in the eye — On the R̥c depends the Sāman, but the overpowering power of Sāman is the Udgītha

Just in the same way, in the cosmic aspect, Agni depends on earth, Vāyu on aerial space, Āditya on the heavens (as chief gods of the three spheres), the moon on the positions of the moon (they occur in the moon one after another), the obscure, complete darkness depends on the bright light of the sun ("because this appears to the steadfast glance¹ directed on it"—Śankara) — Correspondingly, in the psychical aspects, the outbreak depends on the speech (because during speech, it streams out), the physical form (ātman, according to Śankara, Chāyatman the reflected image) on the eye, the manas on the ear (because the word awakens the idea or thought), the obscure, complete darkness on the white or wise one in the eye — But just as the Udgītha governs or rules over R̥c and Sāman, so also, the moon in the sun and the man in the eye rule over the mentioned cosmic and psychical phenomena, the one governs the boundless external world beyond the sun (*ye amusmāt paśūnīco lokāḥ*), the other governs the equally boundless inner world on this side of the eye (*ve etasmāt arvānīco lokāḥ*) i.e. the world in the inmost being of man, for the rest, both, according to form and name (*Ud*, symbolized through the Udgītha) and the way of adoration (through the singing of the R̥g — and Sāmaveda) are identical (Identity of the cosmic and psychical principles) [Talav Up Br 1 25—27]

1. The R̥c is the earth, the Sāman is Agni, the mentioned Sāman is based on the mentioned R̥c. That is why the Sāman is sung as based on the R̥c. The same Sā is the earth, *ama* is Agni; it makes the Sāma

2. The R̥c is the aerial space, the Sāman is Vāyu and the mentioned Sāman is based on the mentioned R̥c. That is why the Sāman is sung as based on the R̥c. The same Sā is the aerial space, *ama* is Vāyu, that makes Sāma

3. The R̥c is the heavens, the Sāman is the Āditya and the mentioned Sāman is based on the mentioned R̥c. That is why the Sāman is sung as based on the R̥c. The same Sā is the heavens, *ama* is Āditya, that makes Sāma

4. The R̥c is the constellation (*naksatra*-lunar mansion or constellation), the Sāman is the moon and the mentioned Sāman is based on the mentioned R̥c. That is why the Sāman is

1. At Vālakēśvara in Bombay, I saw (November 1892) an old woman who worshipped the morning sun, when she, sprinkling water, stared at it. She was supposed to have pursued this since twenty years, without her eyes being hurt, as my Hindu friend assured me. Credas Judaeus Apella! (This is the quotation from the Roman Poet Horace (*Sat* 1 5 100). It literally means "Let the Jew Apella believe". By implication it here means, "I certainly am not going to believe"—Translator)

sung as based on the *Rc*. The same *Sā* is the constellation, *ama* is the moon, that makes *Sāma*.

5. But further the *Rc* is also that white light of the sun, and the *Sāman* is the obscure, complete darkness, the mentioned *Sāman* is based on the mentioned *Rc*. That is why the *Sāman* is sung as based on the *Rc*.

6. The same *Sā* is also the white light of the sun and *ama* is the obscure, complete darkness, that makes the *sāma*.

But now the golden man (*puruṣah*) who is seen in the sun with golden beard and golden hair, entirely of gold up to even in the tips of the nails

7. His eyes are like the bloom of the Kāpyāsa-lotus his name is ‘high’ (*ud*) because he is ‘high’ over all evil. He who has such knowledge raises himself over all evil, —

8. His songs (*geṣnau*) are *Rc* and *Sāman*; that is why they are said the highly-sung (*udgītha*), therefore also he who is its singer is called the singer of the high (*udgātr*), also the worlds which lie beyond the sun — over them he rules and over the wishes of the gods.

So much with regard to the divinity.

SEVENTH PART (KHANDA)

1. Now with respect to the self. The *Rc* is the speech, the *Sāman* is the breath and the mentioned *Sāman* is based on the mentioned *Rc*. That is why the *Sāman* is sung as based on the *Rc*. The *Sā* is the speech, *ama* is the breath, that makes *Sāma*.

2. The *Rc* is the eye, the *Sāman* is the proper person (*ātman*) and the mentioned *Sāman* is based on the mentioned *Rc*. That is why the *Sāman* is sung as based on the *Rc*. The same *Sā* is the eye, *ama* is the proper Person; that makes *Sāma*.

3. The *Rc* is the ear, the *Sāman* the *Manas* (Mind) and the mentioned *Sāman* is based on the *Rc*. That is why the *Sāman* is sung as based on the *Rc*. The same *Sā* is the ear, *ama* is the *Manas*; that makes *Sāman*.

4. But further, the *Rc* is also that white light of the eye and the *Sāman* is the obscure, complete black in it; and the mentioned

Sāman is based on the mentioned *Rc*. That is why the *Sāman* is sung as based on the *Rc*. The same *Sā* is also that white light of the eye and the *ama* is the obscure, completely black; that makes *Sāma*.

5. But now the man who is seen in the innermost part of the eye, he is this *Rc*, this *Sāman*, this speech of praise (*uktham*) this sacrificial speech (*yajus*) this prayer (*brahman*). The form which that has, is also possessed by this, those songs are also its songs, that name its name.

6. Also the worlds which lie on this side of it (on this side of the eye, i.e. in the innermost being of man), over these worlds he rules and he rules over the wishes of men. That is why those, who sing here the sounds, sing it; on that account good things become their share.

7. He, who has such knowledge, sings this *Sāman* — he sings in it both; he will also attain from this the worlds lying on the other side and the desires of the gods;

8. and further, he will also attain from this the worlds lying on this side of him and the desires of men. Therefore, and Udgātṛ who knows such knowledge — he is able to say:

9. “Which wish shall I sing thee?” Then he is the master of the singing of the wish — he, who knowing this, sings the *Sāman* — sings the *Sāman*.

EIGHTH PART (KHANDA)

[8-9 Khaṇḍas : Conversation among three men about the Udgītha in which king Pravāhaṇa (well known in Br̥h. 6.2 and Chānd. 5-3) appears wiser than the two Brāhmaṇas Śilaka and Caikitīyana. Caikitīyana explains that the heavenly world is the ultimate basis of Sāman and therewith, of that which one has to adore as representing the symbol of the Udgītha. Śilaka, on the other hand, holds it valid to consider that the heavenly world (so far as the gods of the sacrifice need it) is dependent on the earthly world, so that the earthly world must be the ultimate basis of the Udgītha. Finally, Pravāhaṇa proves that it is the Ākāśa (space, ether) on which the heavenly world and as well as the earthly world are dependent — the Ākāśa i.e. the boundless one out of which all creatures (heavenly as well as earthly) issue forth and into which again they return back. The Ākāśa (which itself again is a symbolic idea of Brahman) is to be adored as the highest among the symbols of the Udgītha (as *parovarīyān udgīthāḥ*). In the dependence of

life on food, of food on rain, of this rain on the heaven, of heaven again on earth, there dimly peeps in the doctrine, according to which ‘to speak of the water with human voice after the fifth offering’ i.e. the theory of the transmigration of the soul which is presented by this same King Pravāhaṇa in this form in the Brh. 6.2 and Chānd. 5.3-10.]

1. Formerly, three were experts in the Udgītha. Śilaka Śālāvatya, Caikitāyana, Dālbhya and Pravāhaṇa Jaivali. They said: “We are, indeed, expert in the Udgītha; well, let us hold a consultation about the Udgītha.”

2. “So be it” said they and sat down together. Then Pravāhaṇa Jaivali said; “You two venerable ones speak first. While you speak, I shall hear your speech.”

3. Then Śilaka Śālāvatya spoke to Caikitāyana Dālbhya: “Well! let me question you!” “Question then” replied he.

4. “To what does the Sāman go back?” he asked. “To the sound” was the reply. — “To what does the sound go back?” “To the vital breath.” — “To what does the vital breath go back?” “To the food.” — “To what does the food go back?” “To water.”

5. “To what does the water go back?” “To the yonder world.” — “To what does the yonder world go back?” “As to beyond the heavenly world, one cannot assert anything” he replied, “I establish the Sāman as the heavenly world, because what is praised in the (symbol of) Sāman is the heaven”. —

6. Then Śilaka Śālāvatya said to Caikitāyana Dālbhya: “Your Sāman is, indeed, without support, O Dālbhya and if one would say “Your head will burst or crack”, your head would burst.”

7. “Well, let me question you, O venerable one!” “Question” he replied.

“To what does that yonder world go back ?” The other one asked. “To this world” was the reply. — “And to what does this world go back ?” “One cannot assert anything beyond this fundamental world”, he replied, “I establish the Sāman as the fundamental or the supporting world”, because that which is praised in the (symbol of) the Sāman, is the support.

8. Then Pravāhaṇa Jaivali spoke : “Your Sāman, indeed, has an end; O Śālāvatya and if one would say ‘Your head shall

split', your head would then split". — "Well, let me question you, O venerable one !" "Question me" he replied.

NINTH PART (KHANDA)

1. "To what does this world go back?" questioned the other one. — "To the Ākāśa". — he replied, "because it is the Ākāśa (space) out of which all these beings arise and in which they again disappear; The ākāśa is older than all of them, the ākāśa is the final starting point.

2. "This is the most excellent Udgītha, it is the endless one. He, who knowing this adores the most excellent Udgītha will share the most excellent things and will gain the most excellent worlds."

3. "Formerly Atidhanvan Śaunaka taught this to Udaraśāṇḍilya and said: "So long as those among your descendants will know the Udgītha as such a one, they will share that long the most excellent life in this world,

4. "and also they will share in that world a homely place — in that world a homely place."

TENTH PART (KHANDA)

[10-11 It begins with the story of an extremely impoverished Cākrāyaṇa, still proud in his poverty. Uṣasta Cākrāyaṇa —one Uṣasta Cākrāyaṇa in Br̥h. 3.4 plays only a subordinate role — throws into dismay the priests assembled for singing the stotra, through his questions and immediately gains advantage over the heads of all. This story owes its inclusion in the Upaniṣad more on account of its graphicness than on account of the significance of its contents. Because when Uṣasti develops, as his own contribution, the highly valuable knowledge which is nothing more than the postulation that in the three parts of the Stotra — *Prastāva*, *Udgītha*, *Pratihāra* — the three divinities *Prāṇa*, *Āditya*, *Anna*, (Breath, the sun and food) have their share, the basis of this unusual combination and parallelization is scarcely to be sought in anything else than in the reception or assimilation of *Prastāva* in *Prāṇa*, of *Udgītha* in *Ud* (high) and *Pratihāra* in *pratihr* (to receive into oneself). If, according to the opinion of Śaṅkara (Brahma-sūtrāṇi 1.1.23, see also my *System des Vedānta* p. 158 ff), the *Prāṇa* here, as very often, is supposed to be the symbol of Brahman, this prohibits not only the combination with the sun and food, which Śaṅkara too lightly dismisses with a statement *sarīnidhānasya akīncitkaratvāt* (this combination being in no way significant), but also goes against the wording in the text

itself; because the words *sarvāni ha vā imāni bhūtāni prāṇam eva abhisamviśanti, prāṇam abhyujihate*, do not signify (as we have, following Śaṅkara, necessarily translated it — *Sūtras des Vedānta* p. 66) that ‘all these beings enter into the Prāṇa and arise out of the Prāṇa’ but (as the accusative prāṇam signifies in the second passage) that ‘all these living beings (souls) enter into the body behind or after the Breath and go out of it behind or after the Breath’. Thus the Prāṇa is only the Breath with whose staying in the body is connected the staying of the creatures in it (the body), as in another respect it is connected with the existence of the sun and food which are here placed in line or equal in rank with the Prāṇa.— We would like to surmise that the whole passage is transmitted out of an older tradition, when one could make an impression with such fleeting fugitive, analogies, i.e. out of the tradition current during the period of the consolidation of the doctrines in the Brāhmaṇas; because when once this had been done, everything was referred to Brahman directly or indirectly (through the symbols of Om, Udgitha, Prāṇa, Ākāśa etc.). This origin out of the ancient period is confirmed through the fact that the Soma-sacrifice described here appears to have a different and more simple form than that which is known to us from the Brāhmaṇas and the Sūtras, because, according to the latter, the introduction of a foreign strange element in the Sutyā-days and the choice thereafter, of the 16 priests already previously made five days before, in order to be entrusted with all the official functions of the priests, would be quite unthinkable.]

1. In the land of the Kurus which was hit by hailstorm there lived Uṣasti Cākrāyaṇa with his wife Āṭiki. He roamed about in poverty in the village of a rich man.
2. There he saw the rich man while the latter was eating a dish of beans. He begged of him. The latter replied to him : “There is nothing else here, than what has been placed before me.”
3. “Then give me (some) from them” he (Uṣasti) begged. The latter (the rich man) gave him some of them, “Here is also a drink (water) along with them”, added the rich man. But the other (Uṣasti) said: “Then (by drinking this water) I would drink that (tasted and) left by you (which is, therefore, polluted.”)
4. “But these here (the beans taken by you) are also the residues or leavings (from what I have eaten).” “If I had not eaten them, I could not live” rejoined he (Uṣasti). “But to drink water — it depends on my pleasure.”
5. After he had eaten, he brought beans that remained to his

wife. But she had already previously found sufficient enough to eat. She took them (the beans) and kept them.

6. On the next morning, he got up and called out: "If I would only know how to get food now for eating (in order to strengthen me and keep me fit for wandering), I would also know how to get some money. The king over there is about to get a sacrifice performed for himself; he would choose me for all the priestly offices."¹

7. His wife said: "Now, Sire, there are still the beans." — Then he ate them² and went to the sacrifice which had already begun.

8. Then he came to the Udgātṛs who were about to sing seated on their specific seats in connection with the sacrifice and stood in front of them. And he said to the prastotṛ:

9. "Prastotar ! If you will sing the *Prastāva* without knowing the divinity which is concerned with the *Prastāva*, your head would break to pieces!"

10 So also he said to the Udgātṛ : "Udgātar! If you will sing the *Udgītha* without knowing the divinity which is concerned with the *Udgītha*, your head would break to pieces!"

11. So also he said to the Pratihartṛ : "Pratihartar! If you will sing the *Pratihāra* without knowing the divinity which is concerned with the *Pratihāra*, your head would break to pieces!"

Then they ceased and sat there silent.

ELEVENTH PART (KHANDA)

1. Then the organizer of the sacrifice said to him: "Sir, I wish to know who you are." He replied: " I am Uṣasti Cākrāyana."

2. And the other said: "Sir, I searched for you all around in order to entrust you with all these priestly functions; and because I could not find you, I have chosen others.

3. "Now, Sir, you share, for my sake, in all the priestly functions." —" So be it" he replied, "Still, let these be permitted

1. *Sarvair ārtvijyaiḥ* here, in 1.11.2 and 1.11.3, it is dependent on "*Kartum'* which is to be supplemented.

2. Though they were doubly impure, being the leavings (*Ucchisṭa*) and stale being of the previous day (*paryuṣitam*).

to sing the Stotra. Now, (though I may not take part with them), you must give me as much reward or fee as you would give them (all together)" ("So be it" said the organizer of the sacrifice).

4. Then the Prastotṛ approached him and said "Sir, you said to me: 'Prastotar, if you will sing the Prastāva without knowing the divinity which is concerned in it, your head will break to pieces.' Therefore, tell me which divinity it is."

5. "The Breath" he replied, "because all these beings enter into the body with the breath and again go out of the body with the breath. That is the divinity which is concerned in the Prastāva. Had you, after you had been warned by me, sung the Prastāva without knowing this, your head would have broken to pieces."

6. Then the Udgātṛ approached him and said: "Sir, you had said to me: 'Udgātar, if you will sing the Udgītha without knowing the divinity which is concerned with the Udgītha, your head will break into pieces.' Now tell me which this divinity is."

7. "The sun" he replied, "Because all these beings sing to the sun high up (in the sky). It is the divinity which is concerned in the Udgītha. Had you, after you had been warned by me, sung the Udgītha without knowing this, your head would have broken into pieces."

8. Then the Pratihartṛ approached him and said: "Sir, you had said to me: 'O Pratihartar, if you will sing the Pratihāra without knowing the divinity which is concerned in the Pratihāra, your head will break into pieces.' Now tell me, which that divinity is."

9. "The food" he replied, "Because all these beings live, if they take food (*pratiharamāṇāni*). That is the divinity which is concerned in the Pratihāra. Your head would have broken into pieces, if you had sung the Pratihāra without knowing this, even after you had been warned by me — even after you had been warned by me."

TWELFTH PART (KHANDA)

[In the following dog-udgītha (the Udgītha of the dogs), there is found hardly any other sense than that it was (as already explicitly stated in the *System des Vedānta* (p. 13 note 11) originally, similar to the song on the frogs in the R̥gveda 7.103, a satire on the activities of the priests and their

egotistic final aim which, later any how interpreted allegorically, found acceptance in the canon. These allegorical interpretations (—the gods, rejoicing at the studies of Baka appear before him in the form of dogs in order to impart to him the instruction that the aim of study is the earning of bread — or in this form had made him understand, allegorically that the vital breath becomes nourished with food through the *mukhya prāna*) are too senseless for wasting any words on them. But this passage, through the dogs and through what they do and say, ridicules exceedingly well the behaviour of the priests and their hungry beggarliness.]

1. Now hence, the Udgītha of the dogs. Once Baka Dālbhya — who was also called Glāva Maitreya, went on a travel in order to study.
2. There appeared before him a white dog; towards that dog, other dogs came running and said: "Sir, sing to us for (—so that we may get —) food, because we are hungry."
3. And he said to them: "Meet me all of you here together early in the morning". Baka Dālbhya, who was also called Glāva Maitreya, resolved to wait for them.
4. Then they came pulling together, like the priests, when the latter, about to sing the Bahispavamāna-stotram, seizing one another, come pulling together, (in their dresses — *Ind. Stud.* IX. 224). And they sat down and sang the Hymn.
5. And they sang: "Om! I wish to eat; Om! I wish to drink. Om! May the god Varuṇa, Prajāpati, and Savitṛ procure food; O lord of food, procure food — procure food! Om!"

THIRTEENTH PART (KHANDA)

[This is about the mystic meaning (*Upaniṣad*) of certain sounds occurring during the singing of the Sāman. Thirteen such sounds in the Chant (*Stobha*) are interpreted, without any further proof, as thirteen world phenomena which appear pellmell without any arrangement. We, in the following, have mainly adduced the elucidations of Śaṅkara, because they show how little sense there lies behind these allegorical childish plays of the imagination.]

1. *Hā-u* is this world (it occurs in *Rathantaram* which is the earth);
hā-i is the wind (it occurs in the *Vāmadevyam*, which springs forth out of wind and water);

atha is the moon (because *a* reminds of *annam* (food) and *tha* of *sthitam* (lasting) but the moon according to its nature is food);

iha is the body (*ātman*, because it is present ‘here’);

i is Agni (because all Sāmans addressed to Agni end in sound *i*).

2. *ū* is Āditya (because he is *Ūrdhva* ‘high above all’);

e is calling hither (on account of *ehi* which means come hither);

au-ho-i are the *Viśve devāḥ* (because this invocation occurs in Vaiśvadevyam);

him is Prajāpati (because Prajāpati is *anirukta* undefined, and *him* is *avyakta*, indistinct;

Svara (the sound) is Prāṇa (the breath) (because it depends on it).

yā is food (because everything goes into movement (*yati*) through food).

vāc is *Virāj* (because it occurs in the *vairājam*).

3. *hum* is the undefinable thirteenth singing sound, the unsteady variable one.

4. The speech lets itself stream forth the drink of milk, the speech is itself the drink of milk. He therefore who knows this mystic meaning (Upaniṣad) of the Sāma-chant, becomes rich in food, and the eater of food — he who knows this mystic meaning (cf. 1.3.7).

SECOND CHAPTER (PRAPĀTHAKA)

FIRST PART (KHĀNDA)

[In the first Prapāthaka (chapter) several parts of Sāman (Udgitha) *Om* etc.) have been recommended for adoration; in the second also, there are the total Sāman and (1) the fivefold Sāman 2-7, (2) the sevenfold Sāman 8-10, (3) the ten main varieties of Sāman and as the eleventh this itself 11-21, to which are annexed (22-24) a few supplements. — For the whole of the first Khaṇḍa, the contemplation over the total Sāman (*samastam Sāma*) as the good (*sādhu*) is laid down. In this are inserted pellmell the three independent interpretations of the word Sāman. The Sāman signifies (a) (from *sā* to bind) binding together, connection — the Sāman (b) (from *sā* to bind) the obligingness, friendliness (c) (from *san* to acquire) the riches.]

1. The adoration of the total Sāman is that of everything

that is the good; because that which is good, one says, is Sāman and that which is not good is not Sāman (*aśāman*).

2. That is why one, indeed, says: “He approached with Sāman (friendliness)” and thereby means : “he approached him with what is good” ; or “He approached him with *asāman* (“unfriendliness”)” and means thereby: “He approached with what is not good.”

3. Further one also says: “Ah ! we have, indeed, Sāman (riches)”, when one has what is good and means thereby: “Yes we have what is good”; or “Ah! we have no sāman, if one has nothing that is good” and means thereby: “We have, indeed, nothing that is good.”

4. He who knows this, adores the Sāman as good; there is the prospect before him that good manners or morals enlist themselves on his side and the good manners or morals of others feel drawn towards him.

SECOND PART (KHANDA)

[2-7 Khaṇdas : Six states of the world on which man's good journey of life depends are namely, the world-space, the rain, the water, the seasons, the domestic animals and the vital breath. These — every one of them — as far as it is quite in order — are placed in their relation to the Sāman in its five parts, *himkāra*, *prastāva*, *udgitha*, *pratihāra*, *nidhanam* separated according to five parts or joined to them, so that the fivefold Sāman — this chief instrument of the Sāmaveda-priest becomes a symbol under which the mentioned states of the world are adored, for making the man who knows it a sharer in the abundance of its parts.]

1. In the space (i.e. when one sees in it the space symbolically) one shall adore the fivefold Sāman:

himkāra is the earth

prastāva the fire

udgitha the aerial space

pratihāra the sun

nidhanam the heavens

Thus it is in the ascending order.

2. Now in the reverse order:

himkāra is the heavens.

prastāva the sun

udgītha the aerial space

pratihāra the fire

nidhanam the earth.

3. The parts of the world in the ascending and reverse order are beneficial to him who, knowing this, adores the fivefold Sāman in the (mentioned) parts of the world.

THIRD PART (KHANḍA)

1. In the rain, one should adore the fivefold Sāman. (cf. Talav. Up. Br. 1.12.9 ff, 1.36:1).

himkāra is the preceding wind.

prastāva when the cloud is formed.

Udgītha, when it rains.

pratihāra, when it is lightning and thunder.

nidhanam when it ceases to rain.

2. It rains for him, indeed he causes to rain, he who, knowing this, adores the fivefold Sāman in the rain.

FOURTH PART (KHANḍA)

1. In all waters, one should adore the fivefold Sāman..

himkāra is when the clouds gather.

prastāva when it rains.

udgītha when the waters are flowing to the east.

pratihāra when the waters are flowing to the west.

nidhanam is the ocean.

2. He does not perish in water, he has abundance of water— he who knowing this, adores the fivefold Sāman.

FIFTH PART (KHANḍA)

1. In the seasons, one should adore the fivefold Sāman. (Cf. Talav. Up. Br. 1.12.7 and 1.35):

himkāra is the spring.

prastāva the summer.

udgītha the rainy season.

pratihāra the autumn.

nidhanam the winter.

2. To him seasons are beneficial, he becomes rich (commanding the plenty) in seasons, he who knowing this, adores the fivefold Sāman in the seasons.

SIXTH PART (KHANDA)

1. In the domestic animals, one should adore the fivefold Sāman:

himkāra are the goats
prastāva the sheep
udgītha the cows
pratihāra the horses
nidhanam the man

2 He who knows this and adores the fivefold Sāman in the domestic animals, he becomes rich in the domestic animals.

SEVENTH PART (KHANDA)

1 In the vital breaths, one should adore the fivefold all-excelling Sāman. (cf. Talav. Up. Br. 1.13.5).

himkāra is the breath
prastāva the speech
udgītha the eyes
pratihāra the ears
nidhanam the manas (mind)

these, indeed, are the all-excelling (world-phenomena).

2. He who, knowing this, adores in the vital breaths the fivefold all-excelling Sāman, gains the all-excelling worlds and will share in the all-excelling.

So much regarding the fivefold.

EIGHTH PART (KHANDA)

[8-10] As previously the fivefold Sāman, now the sevenfold Sāman is adored in speech, as the sun and that which is itself formally adored i.e. which becomes symbols (1) of certain, oft-occurring particles of speech, (2) of the sun in its different positions and (3) of the number of syllables of the name with its parts which as $3 \times 7 + 1 = 22$ forms a mystic number and leads beyond the sun to the realm of immortality, sorrowlessness. — The sevenfold Sāman is formed out of the parts of the fivefold one —

himkāra, prastāva, udgītha, pratihāra, nidhanam, when one interpolates before *udgītha* the *Om*, as a separate part named *ādi* and divides the *pratihāra* into *pratihāra* and *upadrava*.]

1. Now regarding the sevenfold.

In the speech, one should adore the sevenfold Sāman: Whatever that sounds as *hum* in speech is *himkāra*, whatever sounds as *pra* is *prastāva*, whatever sounds as *ā* is *ādi*,

2. Whatever sounds as *Ud* is *ud*, whatever sounds as *prati* is *pratihāra*, whatever sounds as *upa* is *upadrava*, whatever sounds as *ni* is *nidhanam*.

3. For him the speech streams forth milk-drink, the speech is itself the milk-drink; he who, knowing this, adores the sevenfold Sāman in speech becomes rich in food and consumer of food, (cf. 1.3.7; 1.13.4).

NINTH PART (KHANDA)

1. Further, one should also adore the yonder sun as the sevenfold *Sāman*. All the time, it remains alike (*Sama*), therefore it is *Sāman*; one says¹ “Towards me it shines, towards me”—because it appears the same (*sama*) to every one; that is why it is *Sāman* (cf. Talav. Up. Br. 1.12.5).

2. With it, however, all these beings are connected: this one should know (for the following, cf. Talav. Up.Br. 1.11.12.). *Himkāra* is its position before its rising; with this position, the domestic animals are connected; that is why they make *him*! for they have a share in the *himkāra* of this *Sāman*.

3. *Prastāva* is its position when it has already risen; with this its position the men are connected; that is why they like *prastuti* (commendation) and *praśānsā* (praise): For, they have a share in the *prastāva* of this *Sāman*.

4. *Ādi* is its position for the milking time of the cows; with this its position are the birds connected, because they holding themselves on (*ādāya*) in the aerial space without support, fly about. They, indeed, share in the *Ādi* of this *Sāman*.

1. Bohtlingk compares it with the relevant Taitt. Samh. 6, 5, 4, 2 : “For all beings it rises dexterously; because every one thinks: towards me it has risen.

5. *Udgītha* is its position just at midday; with this position the gods are connected. Therefore they are the best among the children of Prajāpati. They, indeed, partake in the *Udgītha* of this Sāman.

6. *Pratihāra* is its position after midday and before (the later) afternoon; with this its position are the embryos (foetuses) connected; that is why they do not fall down, although they are contained (*pratihṛta*) in a trembling state. They indeed, partake in the *pratihāra* of this Sāman.

7. *Upadrava* is its position after the afternoon and before sunset; with this position, the forest animals are connected; therefore, when they espy a man, they run (*upadravanti*) into the hollow like the den. They, indeed, partake in the *upadrava* of this Sāman.

8. *Nidhanam* is its position when it has already set; with this its position are the manes connected; that is why one buries them (i.e. their unburnt bones). They, indeed, partake in the *nidhanam* of the Sāman.

In this way, one adores the sevenfold Sāman as that yonder sun.

TENTH PART (KHANDA)

1. Further, one should also adore the sevenfold Sāman as that measured in itself (in its own number of syllables), leading beyond death.

Himkāra is of three syllables and *prastāva* is of three syllables; it is alike (*sama*).

2. *Ādi* is of two syllables and *pratihāra* is of four syllables; one less from this and one (added) to that; so it is alike (*sama*).

3. *Udgītha* is of three syllables and *upadrava* of four syllables; three and three are alike and one syllable scores over; so three syllables remain; that is alike.

4. *Nidhanam* is of three syllables, therefore, it is alike. That adds up to twenty-two syllables.

5. With twenty-one, one attains to the sun; because that sun is the twentyfirst¹ from here; through the twentysecond,

1. According to a curious addition of 12 months, 5 seasons, 3 world-spaces and the sun (e.g.) Śatap. Brāh. 1, 3, 5, 11).

one gains the realm beyond the sun; it is the heaven (*nākam*), it is the sorrowless (i.e., *na a-kam* = not-without bliss).

6 He attains the victory of the sun; his victory is beyond the victory of the sun — He who, knowing this, adores the sevenfold Sāman measured as that in itself, leading beyond death — He who adores the Sāman.

ELEVENTH PART (KHANDĀ)

[11-21 Khandas : The Vedic word (*brahman*) is, according to the Indian view, the creative principle which lies realized in the whole world. The different Sāmans which are sung during the Soma-sacrifice are a part of this Vedic word. The ten parts of the Sāman (*gāyatram, rathantaram, vāmadevyam, brhad, vairūpam, vairājam, śakvaram, raivatam, yajñāyajñīyam, rājanam*) are here described as interwoven, i.e. forming, as it were, the basic texture of the ten psychical and cosmic phenomena (vital breath, fire, copulation, sun, rain, seasons, world spaces, domestic animals, parts of the body and divinities); the eleventh is the Sāman which is explained, in general, as 'interwoven with all'. All these eleven phenomena are neatly divided into five parts or acts which then respectively, are equated with the five parts of the Sāman (*himkāra, prastāva, udgītha, pratihāra, nidhana*). Through the whole there peeps in the above-mentioned idea that the universe is an embodiment of Brahman, that the Sāman is interwoven into the whole world and that its ten main parts are interwoven into the most important world phenomena. A deeper reason, however, cannot be discovered for the combination of the particular world phenomena and of their parts with its parts; what Śaṅkara says about this, just in 1.13 above, is too artificial to deserve consideration. At the conclusion of every section there follows a promise and a maxim (? vow—Translator) (*vratam*) which, as a rule, amounts to the same thing viz. that the respective nature-phenomena into which the Sāman is interwoven, should not be scorned.]

1. *himkāra* is the manas (mind).

prastāva the speech.

udgītha the eyes.

pratihāra the ears.

nidhana the breath;

This is the *Gāyatrām* as interwoven in the vital breath.

2. He who knows the *Gāyatrām* as interwoven into the vital breath, becomes a partaker of the vital breath, lives the full duration of life, lives long, becomes great or eminent in his posterity and cattle and also eminent in renown.

His maxim is to be of great mind (*mahāmanas*).

TWELFTH PART (KHANDA)

1. *himkāra* is when one rubs the faggots.
prastāva, when the smoke issues forth.
udgītha, when the wood kindles.
pratihāra, when the coals are formed.
nidhana, when the glow of the fire decreases,
nidhana, when it is extinguished.
It is the *Rathantaram* as interwoven into the fire.
2. He, who knows this *Rathantaram* as interwoven into the fire, becomes a partaker of Brahmanic splendour, becomes an eater of food, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not rinse water from his mouth towards the fire nor does he spit.

THIRTEENTH PART (KHANDA)

1. *himkāra* is when one summons (the wife).
prastāva when he makes a proposal (to her).
udgītha, when he lies down (with her).
pratihāra, when he lies down with her, lying upon her
nidhana, when one comes to or attains the desideratum
nidhana, when he, finishing, comes out of it.

It is the *Vāmadevyan* as interwoven into the copulation.

2. He who knows this *Vāmadevyam* as interwoven into the copulation, becomes a partaker in the copulation, procreates himself out of every copulation, lives the full duration of life, lives long and becomes great in his posterity and cattle and great in renown.

His maxim is that he never withdraws or abstains from woman.

FOURTEENTH PART (KHANDA)

1. *himkāra* is the rising sun.
prastāva the sun which has risen.
udgītha the midday.

pratihāra the afternoon.

nidhana the setting sun.

It is the Br̥had as interwoven into the sun;

2. He who knows the Br̥had as interwoven into the sun becomes full of splendour, becomes an eater of food, lives the full duration of life, lives long and becomes great in his posterity and cattle and great in renown.

His maxim is that he does not blame the sun when it scorches.

FIFTEENTH PART (KHĀNDĀ)

1. *himkāra* is when the mists or vapours flow together.

prastāva when the clouds are formed.

udgītha when it rains.

pratihāra when there is lightning and thunder.

nidhana when it ceases to rain.

It is the *Vairūpam* as interwoven in the rain.

2. He who knows this *Vairūpam* as interwoven in the rain, has, in his cattlepen cattle of different varieties and of beautiful varieties, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not blame the rain when it streams down.

SIXTEENTH PART (KHĀNDĀ)

1. *himkāra* is the spring,

prastāva the summer,

udgītha the rainy season,

pratihāra the autumn,

nidhana the winter,

It is the *Vairājam* as interwoven in the seasons.

2. Consequently, he who knows this *Vairājam* as interwoven in the seasons, shines (*virājati*) through his posterity, cattle and Brāhmanic splendour, lives the full duration of life, lives long, and becomes great in his posterity and cattle and great in renown.

His maxim is that he does not blame the seasons.

SEVENTEENTH PART (KHANDA)

1. *himkāra* is the earth,
prastāva the aerial space,
udgītha the heavens,
pratihāra the regions of the heavens or quarters,
nidhana the ocean;

These are the *Śakvari*-verses as interwoven in the world-space.

2. Consequently, he, who knows these *Śakvari* verses as interwoven in the world-space, becomes partaker in the world-space, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not find fault with the world-space.

EIGHTEENTH PART (KHANDA)

1. *himkāra* are the goats,
prastāva the sheep,
udgītha the cattle,
pratihāra the horses,
nidhana the man;

These are the *Revati* verses as interwoven in the domestic animals.

2. Consequently, he, who knows these *Revati*-verses as interwoven in the domestic animals, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not find fault with the domestic animals.

NINETEENTH PART (KHANDA)

1. *himkāra* is the hair,
prastāva the skin,
udgītha the flesh,
pratihāra the bones,
nidhana the marrow;

This is the Yajñāyajñiyam as interwoven in the parts of the body.

2. Consequently, he who knows this Yajñāyajñiyam as interwoven in the parts of the body becomes the possessor of the parts of the body, becomes never infirm in any part of the body, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not eat, for one year (articles of) marrow, or in general, he does not eat marrow.

TWENTIETH PART (KHANDĀ)

1. *himkāra* is *Agni* (fire),
prastāva *Vāyu* wind,
udgītha *Āditya* sun,
pratihāra the *naksatras* (lunar mansions)

This is the *Rājanam* as interwoven in the divinities.

2. He, who knows this *Rājanam* as interwoven in the divinities, enters, with those divinities, into a world common with them, into a power common with them and into a life common with them, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is; he does not find fault with the Brāhmaṇas as (the representatives of gods).

TWENTYFIRST PART (KHANDĀ)

1. *himkāra* is the threefold knowledge (of the Vedas),
prastāva the three world-spaces (earth, aerial space, heavens),
udgītha Agni, Vāyu, Āditya (their regents),
pratihāra the stars,¹ birds, rays,
nidhana the serpents, Gandharvas, Manes;

This is the Sāman as interwoven in the universe.

2. Consequently, he, who knows this Sāman as interwoven in the universe, becomes the universe.

3. Concerning it is this verse:

Those, which are fivefold for the every triad

There is nothing higher than these.

1. One expects here something that corresponds to Agni, as the birds correspond to the Vāyu, the rays correspond to the Aditya. Also the serpents, Gandharvas and manes correspond to the three worlds.

4. He, who knows this, knows the universe
 To him all the points of the world bring gift.
 "I am the Universe;" To adore this consciousness is his maxim—his maxim.

TWENTYSECOND PART (KHANDA)

[This part consists of three sections which concern themselves with the way of the recitation of the Sāman.

The first section enumerates seven different *gānas*, the ways of singing the Sāman; their difference appears to consist in the chosen timbre (characteristic quality of sound, depending on the form of vibrations) and other peculiarities of reciting (cf. Talav. Up. Br. 1, 37. 51-52).

The second section teaches about on what one has to contemplate during the singing (of the Sāman), in order to achieve definite results through it. The third places the letters of the texts under the protection of particular gods and shows how the syllables are to be pronounced, in order to give right expression to the essence of the gods underlying them.]

1. "I choose the cattle-like lowing way of reciting the Sāman"—thus is described the udgītha of Agni; The indistinct (veiled) way belongs to Prajāpati, the distinct one to Soma. Soft and tender is the way of singing to Vāyu, tender yet powerful to Indra; the heron-like to Bṛhaspati, that of false tone (like that of the cracked metal) to Varuṇa alone. — One should respect all these but while using them, should rather, avoid that to Varuṇa.

2. One should sing with a view to obtaining, by singing, immortality for the gods; or one may sing the *stotra* after careful thought with a view to obtaining, by singing, the refreshing libations for the manes, with a view to obtaining (by singing) for men what they hope for, to obtaining (by singing) grass and water for cattle, the heavenly world for the organiser of the sacrifice and food for himself — while one meditates in his mind on what now follows:

3. All vowels are the embodiments of Indra, all the sibilants and spirants the embodiments of Prajāpati, all other consonants the embodiments of Mr̥tyu (death) — If any one were to find fault with the man (who knows this) with regard to the vowels (in his recitation), he should reply to him: "I have surrendered myself to the protection of Indra who will answer you."

4. If one were to find fault with him in regard to the sibilants and spirants, he should reply: "I have surrendered myself to the protection of Prajāpati who will crush you." If one were to find fault with him in regard to the consonants, he should reply: "I have surrendered myself to the protection of Mṛtyu who will burn you."

5. All vowels must be pronounced sonorously and forcefully, because in so doing one thinks, "I should be able to give strength to Indra". All sibilants and spirants must be openly pronounced, without skipping (over any), without faltering, because in so doing one thinks: "I should be able to entrust myself to Prajāpati." All consonants must be pronounced without being joined together, because in so doing, one thinks: "I should be able to preserve myself from death "

TWENTYTHIRD PART (KHANDA)

[There are two sections in this part, the connection between which has been construed very artificially by Śaṅkara.

The first is the fore-runner of the later theory of the four Āśramas or stages of life, according to which every Ārya in the course of his life (i) as a Brahmacārin, should study the Vedas in the house of his teacher, (ii) as *grhaṣṭha* should found the family, (iii) as *vānaprastha* should perform austerities in the solitude of the forest and finally, (iv) in his most advanced age should wander about as *sāñnyāsin* (*parivrājaka, bhikṣu*) without any possession of his own. Our passage describes only the three 'ramifications of this duty or obligation' (*dharma-skandhāḥ*). From this expression and also from the statement that three pure worlds are promised for all the three, it follows that the three are not considered as following one another in succession but are considered to be equated with one another. There appears here also a defective ordering (of the Āśramas), as the first is named the *grhaṣṭha*, then, penance i.e. the *vānaprastha* and lastly the *brahma-cārin*. By the last, it is here to be understood, according to the supplementary statement '*atyantam ātmānam ācāryakule' vasādayet*' that one is to remain as a *naisīhika* brahmācārin (dedicated to the study of the Vedas) for life in the house of his teacher; and this can only be of equal status beside the *grhaṣṭha* and *vānaprastha* as a special 'branch of obligation' (*dharma-skandha*); therefore the supplementary statement which Böhtlingk wishes to erase or omit, can certainly not be dropped. — There is a great controversy among the Vedāntins, whether by the expression 'remaining fixed in Brahman' (*brahma-saristhaḥ*), the *parivrājaka* legitimately belonging to the fourth āśrama is to be understood or not (cf. Śaṅkara in this passage and on Brahma-sūtra 3, 4, 18-20). The correct thing would be that our author knows

only three branches of duty' — the stage of a householder, that of penance and that of a student (*brahmacārin*) and juxtaposes, beside them all, 'the remaining steadfast in Brahman' (*brahmaśarinśtha*) which is the standpoint of the Upanisads, as the higher goal of all works; but out of this higher position of the knowledge of the Brahman — higher over all works (sacrifice, penance, Vedic studies) — the later fourth *āśrama* has developed as the practical execution of the Upanisadic teaching.

To this section is annexed the section of a creation-myth which also appears in all its entirety in Ait. Br. 5.32, Śatap. Br. 11-5-8, as well as in Talav. Up. Br. 3.15. Here the section serves the purpose of the adoration of the word Om as the essence of the Veda i.e. of Brahman.]

1. There are three branches of (religious) duty: Sacrifice, Vedic studies, giving of alms form the first; penance is the second; the Brahman-pupil (the Brahmacārin) who lives in the house of the teacher is the third, provided that he settles down for ever in the house of the teacher. All these bring as reward the holy worlds; but he who remains steadfast in Brahman attains immortality.

2. Prajāpati brooded over world-spaces; out of them as he brooded over them, flowed forth the threefold knowledge (the three Vedas). He brooded over this; out of it, as he brooded over it, flowed forth these sounds: *bhūr*, *bhuvaḥ*, *svar* (earth, world-space, heaven).

3. He brooded over these; out of them, as he brooded over them, flowed forth the sound *Om̄*. That is why, just as by means of a nail (*śaṅku*), all leaves are perforated¹ together (*samītrṇna*), so also by means of Om̄, all speech is perforated

1. Śaṅku, in respect of the network of the arteries (*sirājālam*) of the leaf, is hardly applicable here, as every leaf has its own network of arteries; also the expression *Samītrṇna* would be a bad choice in that case. So also one cannot say that the stem or the stalk of the plant (is meant here), that through it, the separate leaves are 'perforated together.' If one does not wish to explain this phrase, on the pre-supposition of the art of the copyist that 'just as by means of a wooden pin, all the leaves of a manuscript are perforated together', one will have to think (as in the parallel passage of the Talav. Up. Br. 1.10.3) *yathā sūcyaḥ paliśāni samītrṇnāni syuḥ*) of the leaves of a tree which in a collection are pierced together by means of a needle or a nail. Even today in India, in betelchewing, for the collection or a keeping together of the remaining ingredients (of Tāmbūla) areca-nut, cardamom, cinnamon) the tāmbūla leaves offered by the dealers to the customers require to be pierced through layers in a pin.

together. The sound *Om* is this whole-world — the sound *Om* is this whole world.

TWENTYFOURTH PART (KHANDĀ)

[This liturgical passage is introduced here at the conclusion of the second chapter; it teaches, how the organizer (*yajamāna*) of the Soma-sacrifice can secure for himself after his death a place (*loka*) in the three realms of the universe viz. the earth, aerial space and heaven. According to the view presented here, the earth belongs to the Vasus with Agni at the head, the aerial space to the Rudras with Vāyu at the head, the heaven to the Viśve-devāḥ and Ādityas; the morning libation of the Soma-sacrifice is dedicated to the first (the Vasus), the midday libation to the second (the Rudras), and the evening libations to the third (Viśve-devāḥ etc.). Through a special ceremony, these deities are induced to make the *yajamāna* or the sacrificer a share in their libations, by means of which he acquires for himself after his death a place in the corresponding realm of the universe.]

1. The teachers of Brahman say: if the morning libation belongs to the Vasus, the midday libation to the Rudras, the third (evening) libation to the Ādityas and Viśve-devas;
2. where remains then, a place for the sacrifice (as all the three realms of the universe — the earth, aerial space and heaven — have been taken away by these above-mentioned classes of gods)? How can he, who does not know this (place after death), perform a successful sacrifice? One should sacrifice, when he knows it.
3. Before the invitation to the morning libation (with which the morning pressing of Soma begins, see Ait. Br. 2.15), the sacrificer should take his seat behind the Gārhaspatya fire with his face towards the north and sing the following Sāman to the Vasus:
4. “Open the door to the world-space (the earth)
So that we see you, to gain sovereignty!”
5. Then he sacrifices and says:
“Adoration to Agni, the possessor of the earth, the possessor of world-space, !
O! find out for me, the sacrificer, a place !
Yes, there it is, the place of the sacrificer.
6. “I, the sacrificer, will go there after this life. Svāhā!
(Hail to you)! Push back the bolt!” Thus he speaks

and rises. Then the Vasus give (*samprayacchanti*) him a share of their morning libation.

7. Before the invitation to the midday libation, the sacrificer should take his seat behind the Āgnidhrya fire with his face towards the north and sing the following Sāman to the Rudras:

8. “Open the door to the world space (the aerial space)
So that we shall see you, to acquire further sovereignty!”

9. Then he sacrifices and says: “Adoration to Vāyu, the possessor of the aerial space, the possessor of world space! Find out for me the sacrificer, a place! Yea! that is the place of the sacrificer.

10. I, the sacrificer, will go to that place. Hail to you! Push back the bolt!” Thus he speaks and rises. Then the Rudras give him a share of the midday libation.

11. Before the invitation to the third libation the sacrificer should take his seat behind the Āhavaniya fire, with his face towards north and sing the following Sāman to the Ādityas and Viśve-devāḥ:

12. “Open the door to the world space (of heaven),
so that we will see you, to attain self-control.”

13. Then to the Ādityas; thereafter to the Viśve-devāḥ:
“Open the door to the world space (of heaven)
so that we will see you, to attain sovereignty over all.”

14. Then he sacrifices and speaks:

“Adoration to Ādityas and Viśve-devāḥ;
the possessors of heaven, the possessor
of world space! Find out for me
the sacrifice, a place !

15. Yea! that is the place of the sacrificer;
There I, the sacrificer, will go after
this life. (‘Svāhā) Hail! Push the bolt!”
He speaks thus and rises.

16. Then the Ādityas and the Viśve-devāḥ give him a share of the third libation.

Truly, he knows the measure or extent and aim of sacrifice, he who knows this — who knows this.

THIRD CHAPTER (PRAPĀTHAKA)

FIRST PART (KHANDA)

[1-11 Parts (khaṇḍas) : The Brahman is the sun of the universe, the natural sun is a phenomenal form of Brahman. — This is the basic idea of this section gigantic in its layout, though less pleasing to our relish in its statement. The high estimation of its worth is evinced in the warning at the conclusion (of the section) of not communicating this teaching to the unworthy, and in its position higher than the earth with all its riches.

In a grotesque image, the visible sun appears as the honey streaming forth together out of the Vedas; by this honey the gods nourish themselves. In this image, the heaven which is the carrier of the sun and aerial space, is the trestle (the supporting frame) (*tirascīna varīṣa*) supporting the honeycombs (which have been built from above), corresponding to our beehives. The aerial space forms honeycombs (*apūpa*) which are filled by the light-elements (*maricayāḥ*) as their brood (*putrāḥ*). The solar rays (*raśmayah*) spreading towards the east, the south, the west, the north and above are the tubular honey-cells (*madhunāḍyāḥ*) of this honeycomb, through which the honey-essence (sap) streams towards the centre and forms the body of the sun.

The flowers from which the honey of the sun is obtained are : (1) R̄gveda, Yajurveda, (3) Sāmaveda, (4) the epic and mythological poems (*itihāsa-purāṇam*), 5 the Upaniṣads (named here as Brahman) — The bees which prepare the honey out of these flowers are correspondingly (i) the verses of the R̄gveda, (ii) the maxims for texts of the Yajurveda, (iii) the songs of the Sāmaveda, (iv) the verses in the Atharvaveda (*atharvāṅgirasāḥ*), and (v) the secret doctrines (*guhyā ādeśāḥ*) of the Upaniṣads. The Vedas are, therefore, the primaries (the flowers), their verses, maxims and songs are only the vehicle — the bees — through which their contents are transmitted to us. That is why they brood over (*abhitapanti*) the corresponding Veda-flowers and through that is obtained as ‘the immortal sap or fluid of nectar (*ta amṛta apāḥ*).’ This sap or fluid (*rasa*) streams forth out of the Vedas in the form of renown, splendour, strength, manliness and food (*yāśas, tejas, indriyam, vīryam, annādyam* and collects itself in the sun as its red, white, dark, deep-dark, and the bubbling forms at its centre. Among them the Upaniṣadic teachings stand topmost; they are the essence of essences, the nectar of nectars.

The food and drink of gods is not earthly; the gods satiate themselves with the five kinds of nectar welling up out of the Vedas in the following serial order : (i) the Vasus, (ii) the Rudras, (iii) the Maruts, (iv) the Ādityas, (v) the Sādhyas. These gods are ruled respectively according to their order by (i) Agni (earth), (ii) Indra (aerial space), (iii) Varuṇa (heavens), (iv) Soma (ritual) and (v) Brahman (philosophy). He who knows the nectar of the respective Veda, partakes in its drinking; why! he even exercises, over the classes of gods concerned, overall supremacy and mastery.

over his self and doubtlessly attains in time-space increasing longitude in geometrical progression. Thus (*i*) in the present world-period, the sun rises in the east and sets in the west; (*ii*) twice as long (two world-periods) it rises in the south and sets in the north, then (*iii*) twice that long (four world-periods) it rises in the west and sets in the east, then (*iv*) twice that long (eight world-periods) it rises in the north and sets in the south, and finally (*v*) twice that long (sixteen world periods) it rises in the zenith and sets in the nadir (in the earth ?). Correspondingly long is the overall supremacy of him who knows the nectar of the respective Veda. A time, however, will come when the sun will no more rise or set but will remain only in the centre and this period of permanent day without night is only for him who knows this Upanisad (the secret knowledge) of Brahman. He has seized the essence throughout, through the natural sun he has seized (attained) the sun of Brahman throughout; for him has dawned the day of perfect knowledge — the day which knows no night.]

1. The sun is the honey of the gods. The heaven is the transverse beam or trestle (on which the honeycombs hang), the aerial space is the honeycomb, the light elements are the brood.

2. The easterly rays of the sun — they are the honey-cells; the Rgverses are the bees, the Rgveda is the flower. This is the fluid nectar, those Rgverses —

3. they brood over the Rgveda and out of it, when it is brooded over, issue forth renown, splendour, strength, manliness and food as sap.

4. This sap dissolves or melts and lies around in the sun. It is that which is the red appearance of the yonder sun.

SECOND PART (KHANDA)

1. The southerly rays of the sun — they are the southerly honey-cells; the Yajus-maxims are the bees, the Yajurveda is the flower; it is this the nectar juice,

2. when these Yajus-maxims brood over the Yajurveda and as it is brooded over, there issue forth out of it renown, splendour, strength, manliness and food as the sap;

3. this sap dissolves or melts and lies around in the sun; it is the white appearance of that yonder sun.

THIRD PART (KHANDA)

1. The westerly rays of the sun — they are the westerly honey-cells; the Sāma-songs are the bees, the Sāmaveda is the flower; it is this nectar juice,
2. when the Sāma-songs brood over the Sāmaveda and as it is brooded over, there issue forth, out of it, renown, splendour, strength, manliness, and food as sap;
3. this sap dissolves or melts and lies around in the sun; it is the dark appearance of that yonder sun.

FOURTH PART (KHANDA)

1. The northerly rays of the sun — they are the northerly cells; the Atharva-verses are the bees; the epic and mythological poems are the flowers; it is this nectar juice,
2. when those Atharva-verses brood over the epic and mythological poems and as they are brooded over, there issue forth, out of them, renown, splendour, strength, manhood, and food as sap;
3. this dissolves or melts and lies around in the sun; it is that deep-dark appearance of that yonder sun.

FIFTH PART (KHANDA)

1. The upward-going rays of the sun — they are the upward-going honey-cells; the secret instructions are the bees; the Brahman is the flowers; it is this nectar juice,
2. when those secret instructions brood over the Brahman and, as it is brooded over, there issue forth out of it renown, splendour, strength, manliness and food as sap;
3. that dissolves or melts and lies around in the sun; it is that which bubbles up at the centre in that yonder sun.
4. These, indeed (the juices of the Upaniṣads)¹ are the juice of juices; because the Vedas are the juice and they (the Upaniṣads) are the nectar of nectar; because the Vedas are the nectar and they (the Upaniṣads) are the nectar of them (the Vedas).

1. Śaṅkara connects this supplementary part with all the five kinds of sap; it is not so appropriate.

SIXTH PART (KHANDA)

1. Now what is that first nectar (of the R̄gveda) — on it the Vasus live through Agni as their mouth; because the gods do neither eat nor drink, but they are satisfied when they see that nectar.

2. They dive into that (red) appearance of the sun (in order to satisfy themselves, while looking at it) and again emerge forth out of it.

3. He who knows this nectar becomes one of the Vasus and satiates himself through Agni as his mouth, with that nectar, when he looks at it. He also dives into that appearance of the sun and again emerges out of it.

4. So long as the sun will rise in the east and set in the west, that long he will attain overall-sovereignty and self-mastery over the Vasus.

SEVENTH PART (KHANDA)

1. That which is that second nectar (of the Yajurveda) — on it the Rudras live through Indra as the mouth; the gods eat not nor do they drink, but when they see the nectar, they are satisfied.

2. They dive into that (white) appearance of the sun and emerge out of it.

3. He who knows this nectar becomes one of the Rudras and he satisfies himself with that nectar with Indra as his mouth, when he sees it. He also dives into that appearance of the sun and again emerges out of it.

4. As long as the sun will rise in the east and will set in the west, twice that long it will rise in the south and set in the north — so long he will attain an overall supremacy over the Rudras and self-mastery.

EIGHTH PART (KHANDA)

1. That which is that third nectar (of the Sāmaveda) — on that the Ādityas live through Varuṇa as their mouth; because

the gods eat not nor do they drink but they become satisfied when they see that nectar.

2. They dive into a dark appearance of the sun and again emerge out of it.

3. He, who knows this nectar, becomes one of the Ādityas and he satisfies himself with nectar with Varuṇa as his mouth, when he sees it (the nectar). He also dives into that appearance of the sun and again emerges out of it. — So long as the sun will rise in the south and set in the north, twice that long it will rise in the west and set in the west — that long he will attain all-over-supremacy over the Ādityas and self-mastery.

NINTH PART (KHANDA)

1. That which is that fourth nectar (of the Atharvaveda), on that live the Maruts with Soma as the mouth; because the gods eat not nor do they drink, but they are satisfied when they see that nectar.

2. They dive into that (deep-dark) appearance of the sun and again emerge out of it.

3. He, who knows this nectar, becomes one of the Maruts and he satisfies himself with that nectar with Soma as the mouth, when he sees it. He also dives into appearance of the sun and again emerges out of it.

4. As long as the sun will rise in the west and set in the east, twice that long, it will rise in the north and set in the south; and that long he will attain over the Maruts overall supremacy and self-mastery.

TENTH PART (KHANDA)

1. That which is now that fifth nectar of the Upaniṣads—on that the Sādhyas live through Brahman as the mouth; because the gods eat not nor do they drink but when they see the nectar, they are satisfied.

2. They dive into that appearance of the sun (boiling in the centre) and again emerge out of it.

3. Now one, who knows this nectar, becomes one of the Sādhyas and he satisfies himself with that nectar through Brahma-

man as mouth, when he sees it. He also dives into that appearance of the sun and again emerges out of it.

4. As long as the sun will rise in the north and set in the south, twice that long, he will rise high above and set hitherward,— and that long he will attain overall supremacy over the Sādhyas and self-mastery.

ELEVENTH PART (KHANDA)

1. But thereafter, after it has risen towards the above, it will no more rise nor set but will remain only standing alone at the centre. About that is the following verse :

2. It did not then further set,
nor did it rise once again.

So true this is, so true, O gods !
I should not lose Brahman.

3. Truly, it does no more rise
nor sets for him; it is all the time
the day for him who knows this
Upaniṣad of Brahman.

4. God Brahman has proclaimed this doctrine to
Prajāpati, Prajāpati to Manu, Manu to his progeny;
This doctrine has been proclaimed as the Brahman
to Uddālaka Āruṇi, as his eldest son by his father.

5. Therefore, only to the eldest son shall his father proclaim
the Brahman or to a trusted pupil,

6. but to no one else whoever he be. Even if
one should offer him for that the water-
encircled earth with all its riches, he
should thus think: “This is more precious”;
“This is more precious” he should think.

TWELFTH PART (KHANDA)

[This infinite Brahman dwells whole and undivided in the heart of man. As this frequent thought occurs in the Upaniṣads like the many following ones, it also lies at the basis of the present section in which the Brahman appears under the symbol of the Gāyatri, a Vedic metre of especial sacredness, which represents here the sacred speech of the Veda in general i.e. the Brahman.

As such the Gāyatrī is the essence of all beings because it as speech (i.e. here, indeed, the holy speech of the Vedas) sings (*gāyati*) to all beings and protects (*trāyate*) them. Further the Gāyatrī is identical with the earth (because this is the support of all beings), therefore also identical with the human body (because the human body is the support of the vital organs,—the carriers of all life in nature) and is again identical with the human heart (for the same reasons, if this passage is not corrupt.) Thus the Gāyatrī is sixfold, as speech, beings, earth, body, heart and vital organs “because otherwise the number of six does not apply”, as we must confess with the commentators. This sixfold Gāyatrī is four-footed (*catuspada* here= *catuspād*, *catuspāda*); the thought regarding the verse-foot as Bih. Up. 5.14 lies here far from consideration on account of the succeeding appeal to the verse R̄gveda 10.90.3, according to which a foot of the Puruṣa (here identical with Brahman, Gāyatrī) is embodied in all beings, while the three feet are immortal in heaven. “This mentioned Brahman” i.e. “three-footed Brahman to be comprehended as the Gāyatrī” (see the commentary of Śaṅkara)” is identical with the space outside man, it is identical with the space within man, it is identical with the space in the heart. (cf. the later Vedānta image of the world-space and space in the pitcher). This space in the heart is ‘the fullness (filling everything), the unchangeable’, a definition of Brahman which is found inadequate (see Brh. Up. 2.1.5 cf. also Kaus. 4.8.)]

1. Gāyatrī is every one of these beings which exist here; because the Gāyatrī is the speech; the speech sings (*gāyati*) to everything and protects it.
2. What this Gāyatrī is, is the same as the earth is, because it is the support of all beings who do not exist outside it.
3. What this earth is, is the same as the body is in man here; because it is the support of these vital breaths which do not exist outside it.
4. What this body in man is, is the same as the heart is in man hear; because it is the support of all vital breaths which do not exist outside it.
5. This sixfold Gāyatrī has four feet; about that a Vedic verse (R̄gveda 10.90.3) says:
6. Great is the mystery of nature,
Still greater, high above it is of the Spirit (Puruṣa),
All the beings are one foot of it,
The three are high above the immortal in the heaven.
7. What is now named as Brahman,
is the same as that space outside man.
That space which is outside man is

8. the same as that which is inside man,
and that space which is inside man
9. is the same which is inside heart.
That is fullness, the unchangeable.
He who knows this, invariably attains prosperity
and happiness.

THIRTEENTH PART (KHAṄDA)

[This section is connected with the foregoing one with which already the Brahmasūtra 1.1.24 ff is related; but it has also an independent significance, to the extent to which it occupies itself with the problem as to how we shall be able to attain Brahman; in the way by which it deals with it, it is evidently the harbinger and the first germination of the later idea of the distinction between the exoteric doctrine which teaches a way towards Brahman by the Deva-yāna (the way of the gods) and the esoteric doctrine according to which, the union or communion with Brahman consists only in the knowledge of the original identity with it.

This contrast lies as a sort of germ in both the parts of our Khaṇḍa 1-6 and 7-8 though Śaṅkara or anybody to our knowledge does not appear to have recognized it.

1-6. These describe five *Deva-susayaḥ* (openings for the gods) analogous to the later *Devayāna*, of which — corresponding to the identity of heart, body, earth, as well as space in the heart, space in the body and world-space mentioned already in the previous Part — each respectively, consists of one of the five vital breaths (*prāṇa*, *vyāṇa*, *apāṇa*, *samāṇa*, *udāṇa*), identically with it, of one of the five sense-organs (*cakṣuh*, *śrotram*, *vāc*, *manas* — and we must here add — *tvac*) and again identically with it, of one of the five nature-gods *āditya*, *candramas*, *agni*, *parjanya*, *vāyu* as the five porters of Brahman and, the gate-keepers of the heavenly world. He who knows them attains to the heavenly worlds (*pratipadyate svargam lokam*).

7-8. That light, however, in the furthest space beyond the heavens is identical with the light in man where it makes itself perceptible as warmth in the body and whizzing in the ears (identity of Brahman and the soul in the esoteric sense).

The way to the Brahman in the first section, through vital breaths, sense-organs and nature-gods points too, clearly outwards, so that with Śaṅkara we must consider the world of the heart described in the second part together with the heavenly world mentioned in the first part. Consequently, nothing remains but to recognize, in our present Part, the first beginnings of the later distinction between the transmundane Brahman with attributes and the attributeless Brahman identical with the soul.]

1. Even this heart has now fixed openings for the gods.

That which is its easterly opening is the inbreathing, it is the eye, it is the sun;—one should adore this whole (inbreathing etc.) as splendour and food. He who knows this becomes full of splendour and an eater of food.

2. Further, that which is its southerly opening is the breath—between (*vyāna*),—it is the ear, it is the mouth. One should adore all this whole as beauty and renown. He who knows it, will become beautiful and renowned.

3. Further, that which is its westerly opening—it is the out-breath, it is the speech, it is the fire. One should adore this whole as Brahmanical splendour and food. He who knows this will become partaker of the Brahmanic splendour, and the eater of food.

4. Further, that which is its northerly opening—it is the all-breath, it is the Manas, it is the Parjanya. One should adore the whole as renown and splendour. He who knows this becomes renowned and full of splendour.

5. Further, that which is its opening directed upwards—it is the up-breath (*udāna*), it is the skin,¹ it is the wind, it is the ether. One should adore the whole as strength and power. He who knows this will become strong and powerful.

6. These are indeed the five door-keepers of Brahman and the gate-keepers of the heavenly world. He, who knows these five door-keepers of the Brahman and the gate-keepers of the heavenly world—in his family a hero will be born. He who knows the five door-keepers of Brahman and gate-keepers of the heavenly world, attains the heavenly world.

7. But the light which shines there beyond the heavens at the back of all, at the back of that (which is) in the highest and overall highest worlds—that is certainly the light which is here inside man.²

The view about it is

8. that when one touches here in the body, he feels a warmth; the hearing is that when one closes the ears, he at the same time hears a humming sound, as it were the whizzing like

1. We have inserted ‘it is the skin’, then the following ‘it is the ether’ is perhaps to be dropped. cf. Chān. 5.23.2,

2. cf. Talav. Up. Br. 1.43.10.

that of the fire which burns.¹ One should adore this his view and this his hearing. He becomes esteemed and heard (by all)— he who knows this, who knows this.

FOURTEENTH PART (KHANDA)

[‘The doctrine of Śāṇḍilya’ which is set forth here and in a little disconnected way in Śatap. Br. 10.6.3, is perhaps the oldest passage in which the basic tenet of the Vedānta teaching — the identity of Brahman with the Ātman, of God with the soul is expressed with full consciousness. The soul which appears to the empirical (exoteric) view as a drop of the ocean, as a spark of the great world-fire, is, in reality, not such. It is not a part, an emanation of the divine essence but fully and entirely this divine essence itself, which appears infinitely small in us and infinitely great outside us but in both cases is one and the same. For the elucidation as also for the confirmation of this great truth containing the whole metaphysic in essence, the following beautiful words of Plotinus (5.1.2) deserve to be quoted.²

“First then let every Soul consider that it is the universal Soul which created all things, breathing into them the breath of life — into all living things which are on earth, in the air, and in the sea, and the Divine stars in heaven, the sun, and the great firmament itself. The Soul sets them in their order and directs their motions, keeping itself the thing-in-itself apart from the things which are appearances, which it orders and moves and causes to live.” (Enneades 5, 1, 2).

Compare the following further passage with the beginnings of this part from fourteenth which follows :

“The Great Soul must be contemplated by another Soul, itself no small thing, but one that makes itself worthy to contemplate the Great Soul by ridding itself, through quiet recollection, of deceit and of all that bewitches vulgar souls.” (Ibid).

1. Certainly, this universe is Brahman; one should worship it in tranquillity, as Tajjalān³ (one arising in it).

1. Brh. Up. 5.9 contains another, more physiological elucidation of this phenomenon concerned.

2. This is the English translation of the original Greek quotation given by Deussen.

3. Significantly but without any necessity, Böhtlingk reconstructs it as *taj jānāni*. The Upaniṣads like such mystic expressions, which are intelligible only to the initiated. Cf. *tadvanam* (Kena 31), *brahmajajñam* (Kath. 1-17), *neti, neti* (Brh. 2.3.8), *dadada* (Brh. 5.2), *viram* (Brh. 5.12), *idandra* (Ait. Up. 1.3.13), *Samyadvāma* (Chānd. 4.15.2) *āmamsi āmāmhi te mahi* (Brh. 6.3.5).

Indeed, the man is made up of insight or intelligence. Just as man becomes that on which he exercises his intelligence to be, he will, after he has departed from this world, accordingly become. That is why one should attend to exercising intelligence.

2. Mind is his stuff, living (breathing) is his body, light his form, resolution is truth, his self is infinity (literally : ether). He is all-doing, all-wishing, all-smelling, all-tasting, encompassing all, silent, unconcerned :—

3. this is my soul (ātman) in the innermost part of the heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard or a grain of millet or a grain of the grain of the millet ;—

this is my soul in my innermost heart, greater than the earth, greater than the aerial space, greater than these worlds. (cf. Talav. Up. Br. 4. 4.24.13).

4. The all-doing, the all-wishing, the all-smelling, the all-tasting, the all-encompassing, silent, unconcerned — this is my soul in the innermost part of the heart, this is the Brahman, into which I shall enter, after departing from here.—

He, who becomes this, does not doubt;

Thus spoke Śāṇḍilya-Śāṇḍilya.

FIFTEENTH PART (KHANDA)

[The new doctrine of the essential unity of man and the universe is here at once ('O ! miserable minds of men ! O ! blind hearts!)¹ made subordinate to an egotistic interest in a ceremony which is prescribed to secure long life and wellbeing for the son so that he is placed under the protection of the universe, imagined as a chest rich with treasures with its imperishable dimensions and particularly under the protection of the wind as the breath of the world, which assumes the place in the universe, as a child of the heavenly regions like the son in the family . Further it is sought to secure for the son, under a very arbitrary interpretation of the syllables *bhūr*, *bhuvaḥ*, *svar*, also the protection of the three divisions of the universe, of their three regents and of the three Vedas. Other ceremonies also serve the same goal, as e.g. the ceremony occurring in Kaus. 2.8-10.]

1. With aerial space as its cavity, earthspace as its bottom the treasure is undecaying.

1. This is a translation of the original Latin phrases — Translator.

the directions of the heavens are its edges.
Heavens are its upper opening
Yea ! this chest is rich with treasure !
Everything is preserved in it.

2. In it, the easterly direction is called the ladle (*juhū*, because one turning towards the east, sacrifices — *Śaṅkara*), the southerly direction is called the overpowering one (as the abode of Yama), the westerly direction is called the queen (as the residence of Varuṇa), the northerly one is called the wealthy one (as the residence of Kubera). The wind is the child of these directions of the heavens.

He who knows the wind as the child of the directions or the quarters does not weep with sorrow for his son.

(The performer speaks :)

I, here, know this wind as the child of the quarters; let me not weep (with sorrow) for my son !

3. I enter into the inviolate chest, with this, with this,
with this!

I enter into the breath (the wind as the world-breath)
with this, with this, with this!

I enter into *bhūh* with this, with this, with this!

I enter into *bhuvaḥ* with this, with this, with this!

I enter into *svāh* with this, with this, with this!

4. When I have said that I enter into the breath, all these beings that ever exist are the breath and into this I have entered.

5. When I have said that I enter into *bhūḥ*, I have said thereby that I enter into the earth, that I enter into the aerial space, and that I enter into heaven.

6. When I have said that I enter into *bhuvaḥ*, I have said thereby that I enter into Agni, that I enter into Vāyu, and that I enter into Āditya.

7. When I have said that I enter into *syah*, I have said thereby that I enter into the R̥gveda, that I enter into the Yajurveda and that I enter into the Sāmaveda — that I enter.

SIXTEENTH PART (KHANDA)

[We have already often seen how for the Vānaprastha and the Saṁnyāsin, in place of the sacrifice which can no more be performed by them,

there appears a mental or spiritual image of the same sacrifice or an interpretation of the sacrificial ceremonies in their natural perspective and performance (cf. Kaus. 2.5). Particularly, thus the sacrifice in terms of the circumstances of human body and life is repeated and has rightly been already explained by the Brahmasūtra (3.3.24) that such passages of the different Upanisads, as their view-points of their allegorical interpretation in individual cases are different, must not be compounded together to form a unity of a *Vidyā* (a doctrine). Only Saṅkara there (on the Brahmasūtra) and in his commentary on our present passage has gone further and has been required to separate Chānd. 3.16 from Chānd. 3.17 as the theme of ‘the man as sacrifice’ common to both is implemented from two different stand-points which are not reconcilable.

In the present part, in place of the three main rites on a Sutyā-day of the Soma-sacrifice, namely the morning pressing (of Soma), the midday pressing and the evening pressing, there appear the early age (youth), the middle age and the later (advanced) age of human life, to which (corresponding to the number of syllables of the three principal metres) 24, 44 and 48 years — a total of 116 years has been allotted (whereas, otherwise as a rule the full duration of life is estimated to be 100 years). The gods — (Vasus, Rudras and Ādityas — who are mainly concerned in the three pressings) are here interpreted as the vital breaths (*prāṇāḥ*), the right adoration of which brings about surely the full duration of life, so that one can regard any illness about to crop up with ironical compassion regarding the vanity of its onset, like Mahidāsa, the alleged author of the Aitareya Brāhmaṇa and Āranyaka. As the Prāṇas here, as they are, frequently, the symbol of Brahman or Ātman elevated over all nature-gods, the whole interpretation amounts to the same thing, viz. the replacement of the three chief classes of gods — Vasus, Rudras and Ādityas — by the Prāṇa i.e. the Ātman.]

1. Truly, the man is a sacrifice.

His first twentyfour years are the morning pressing or libation; because Gāyatrī has twentyfour syllables and the morning libation is accompanied by a Gāyatrī hymn. In this part of this sacrifice, the Vasus are the partakers; but the Vasus are the vital breaths; because it is they who make all beings live (*vāsayanti*).

2. If in this (age) period of life, one is perhaps afflicted by sickness, he should say : “Ye vital breaths, ye Vasus, may ye continue to spin or weave this morning libation of mine up to the midday libation; may I not be a sacrifice which is broken off in the midst, in the vital breaths, the Vasus.” When he says

so, he rises from it (sickness) and becomes again sound and healthy.

3. His (following) twentyfour years are the midday libation; because the Triṣṭubh has twentyfour syllables and the midday libation is accompanied by a Triṣṭubh hymn. In this part of this sacrifice, the Rudras are the partakers; but the Rudras are the life-breaths, because it is they who (pulling out) make all beings weep (*rodayanti*).

4. If in this period (age) of life, one is, perhaps, afflicted by sickness, he should say: “Ye vital breaths, ye Rudras, may you continue to weave or spin this my midday libation upto the evening libation. May I not be a sacrifice which is broken off in the midst, in the vital breaths, the Rudras !” When he says so, he rises from it (sickness) and again becomes sound and healthy.

5. His (following) fortyeight years are the evening libation because the Jagati has fortyeight syllables and the evening libation is accompanied by a Jagati-hymn. In this part of this (sacrifice), the Ādityas are partakers; but the Ādityas are the vital breaths, because it is they who (pulling out) take away everything, with themselves.

6. If in this period (age) of his life, he is, perhaps, afflicted by sickness, he should say : “Ye Vital Breaths, ye Ādityas, may you continue to spin or weave this my evening libation upto the full length of life. May I not be a sacrifice which is broken off in the midst, in the vital breaths, in the Ādityas !” When he thus says, he rises from it (sickness) and again becomes sound and healthy.

7. It was this that Mahīdasā, the son of Itarā knew when he said : “Why do you afflict me (my body), because I am not going to die with it ?” And he lived for hundred and sixteen years.— One who knows this, lives for hundred and sixteen years.

SEVENTEENTH PART (KHĀNDĀ)

[The man as sacrifice (*puruṣo yajñat*) is the theme of this section as of the previous one, though under essentially other different viewpoints. In the previous section the three libations of a single *sutyā-day* are equated

with the three ages of man; here in the present section, on the other hand, a series of rites are spoken of (*dikṣā, upasad, stutaśastras, dakṣinā, avabhṛtha*), which drag on from the beginning to the end of at least the fifteen-day Soma-festival. They are not equated with the periods of life but with the functions of hunger, eating, begetting etc. Especially beautiful is the idea that in this whole conduct of life to be celebrated as a Soma-festival, in the place of the *dakṣinā* (the sacrificial fee to be paid to the priest), there appears the moral conduct in which a small ethical code has been formulated in five words; they are : *tapas* (penance), *dānam* (giving of alms), *ārjavam* (honesty), *ahimsā* (non-violence), and *satyavacanam* (truthfulness). He, who has led his whole life as divine service like the Soma-sacrifice, becoming free from desire (*apipāsa*=Bṛh. 4.4.6 akāmayamāna) will feel himself as Ghora, the teacher of Kṛṣṇa, imperishable and imperturbable, at the time of death, like the quintessence of vital breaths (*prāṇasañchitam*); to him the sun-rise, described in the two R̥gveda-verses, symbolically interpreted will become the ascent of everlasting light.]

1. When one hungers, thirsts and does not enjoy himself, that is his *dikṣā* (the consecration before the Soma-sacrifice);
2. when he, on the other hand, eats, drinks, and enjoys himself, that corresponds to (literally, goes along with) the Upaniṣad-ceremonies (a preliminary ceremony of the Soma-libation, lasting for three more days);
3. further when he jests and laughs and practices copulation, that corresponds to the *stotras* and *śastras* (with the singing and recitation of which, the priests of the Sāma — and R̥gveda accompany the libation);
4. but penance, charitableness, honesty, non-violence and truthfulness — these are his *Dakṣinā* (the sacrificial fee to be donated to the priests).
5. That is why one says : “*sōṣyati* (he will press Soma, he will beget), *asoṣta* (he has pressed Soma, he has begotten); particularly death is the *avabhṛtha* (the bath of purification, when the Soma-pressing concludes).
6. Ghora Āṅgirasa has explained it to Kṛṣṇa, the son of Devakī, and he adds thereto — particularly he was free from desire (literally, ‘thirst’) — : At the time of the final end, one shall then take recourse to these three maxims :

Thou art the indestructible
 Thou art the imperturbable
 Thou art the crest (or the of spearhead) vital breaths !”

The following two verses of the Rgveda deal also with the same (theme) :

Then, from the old germ, originally descended
 They gaze at the beautiful morning light which blazes there
 beyond heaven (Rgv. 8.6.30)
 Above are we, from out of darkness.
 gazing at the elevated light
 gazing at the elevated splendour
 To the sun-god surrounded by gods
 we have attained to the overall highest light
 we have attained to the overall highest light.”
 (Rgv. 1.15.10)

EIGHTEENTH PART (KHANDA)

[The four feet of Brahman, referred to, as far back as in the Rgveda 10.90.3 have repeatedly influenced the thought of the succeeding periods, without, however, sticking to the original viewpoint (according to which one foot is all beings and three feet are transcendental). — Thus in our passage in a somewhat matter-of-fact and self-complacent systematization, the adoration of Brahman is recommended, from the psychological viewpoint, under the symbol of Manas and from the cosmological viewpoint, under the symbol of Ākāśa; according to one viewpoint, speech, breath, eyes, ears are the four feet of Brahman ; according to the other fire, wind, sun, the directions of the heavens are the four feet. These viewpoints are placed in reference to each other in the usual manner, without, however, bringing to light the original and significant views.]

1. One should adore the Manas (mind) as Brahman; this is in regard to the self. Now in regard to the godhead : one should adore Ākāśa (ether or space) as Brahman. Thus it is the twofold instruction; one in regard to the self and the other in regard to the godhead.

2. This Brahman has four feet; the speech is one foot, the breath one foot, the eyes one foot, the ears one foot : that is in regard to the self. Now in regard to the godhead : the fire is one foot, wind one foot, sun one foot, the directions one foot. Thus it is the twofold instruction — one in regard to the self and the other in regard to the godhead.

3. The speech is one of the four feet of Brahman; and through the fire it shines and glows as light. — He, who knows

this, shines and glows with reputation, renown and Brāhmaṇic splendour.

4. The breath is one of the four feet of Brahman, and through the wind it shines and glows as light. — He, who knows this, shines and glows with reputation, renown and Brāhmaṇic splendour.

5. The eyes are one of the four feet of Brahman, and through the sun, it shines and glows as light. — He, who knows this, shines and glows with reputation, renown and Brāhmaṇic splendour.

6. The ears are one of the four feet of Brahman; through the directions (points) of the heavens, it shines and glows as light. He, who knows this, shines and glows with reputation, renown and Brāhmaṇic splendour.

NINETEENTH PART (KHAṄDA)

[There are here two ideas handed down from ancient times: (i) that of the world-egg originating in the primaeval waters (which idea traces itself back to the R̄gveda 10.129.3 ‘tucchena ābhu apihitam yad āśit’ ‘the one powerful with vitality was enclosed in a shell’ and to ‘the golden germ’ (*hiranya-garba*) mentioned in the R̄gveda 10.121.1); (ii) the other of Brahman as the sun (particularly in the hymn ‘brahmajājñānam prathamam purastāt’). Both these ideas are here connected to form a myth of creation, which forms an important connecting link between the above-mentioned ancient ideas and the cosmogony described by Manu and his successors. Also, the idea of the shouting in exultation by creatures at sunrise appears to have already belonged to the old *brahmajā-jñānam* hymn; cf. the words following, thereafter, in the passage in which a part of it has been quoted: Atharvaveda 2.1.1 : ‘jāyamānaḥ svarvido abhyanūṣata vrāḥ; Taitt. Brahm. 2.8.8.9 ‘tam arkaīḥ abhyarcanti vatsam’. (Geschichte der Philosophie I 253, 251)

1. The sun is the Brahman, such is the directive (for adoration). About that is this explanation :

This world was, in the beginning, non-being; this (non-being) was the being. The same originated. An egg then developed itself. It lay there, as long as a year. Thereupon, it split itself; of both shells of the egg, the one was of silver, the other was of gold.

2. The silver one is the earth, the golden one is the heavens there. (Here the idea of the bird’s egg passes into that of the

foetus). The outer membrane (*jarāyu*=chorion) are these mountains; the inner membrane (*ulvam, amnion*)— (this inner membrane enclosing the foetus) are here the clouds and the mist, the vascular arteries are the rivers, the feeding water within is the ocean.

3. What was thus born, it is the yonder sun there; when it was born, the noisy shoutings, in exultation, of all beings with and all wishes rose up towards it. Therefore, at its rising and its every re-appearance, the noisy shoutings in exultation, and all beings and all wishes rise upwards towards it.

4. He, who knowing this, adores the sun as Brahman — for him there is hope that approving shoutings (of beings) in exultation will ring towards him and will refresh him — and will refresh him.

FOURTH CHAPTER (PRAPĀTHAKA)

FIRST PART (KHANDA)

[1-3 Khaṇḍas (parts) deal with the *Sarīvargavidyā*, the doctrine of the ‘gatherer-in-itself’. The doctrine of Brahman as that principle which animates the vital organs as Prāṇa (life) and the nature-forces as Vāyu is not rare to find. Already, according to *Brahmanah parimarah* (Ait. Br. 8.28), lightning, rain, moon, sun and fire enter into the wind and again emerge out of it. — According to the Śatapatha Br. 10.3.3. 6-8 speech, eyes (sight), Manas (mind), ears (hearing) enter into the vital breath (Prāṇa) during sleep and are again produced out of it during wakefulness; in the cosmic aspect the fire, sun, moon and the directions of the heavens which enter into the wind and again issue out of it are identical with them (the vital organs). — So also according to Kaus. Up. 2-12-13, fire, sun, moon and lightning enter into the wind — speech, eyes, ears and Manas (mind) enter into the vital breath — and again raise themselves out of it. Our passage describes the wind and vital breath as the ‘gatherers-in-themselves’ (*sarīvarga*) which as wind gathers in itself (*sarīvrikte*) the nature-gods fire, sun, moon and water and as vital breath the vital organs speech, eyes, ears and Manas (mind). The idea in our passage is this: He who knows this and who has known that he is identical with the wind and the vital breath and consequently with the nature-gods and the vital organs attributed to them — unto him flows all nutrition as an indwelling principle in all things, the nutrition with which all beings nourish themselves. Just as, in the play of dice, to the Kṛta which is the highest cast or dice with four eyes (points), the lower throws or dice (Tretā with three eyes, Dvāpara with two eyes, Kali with one eye) are imputed — thus in entirety ten eyes being imputed, so also for him, who knows the Sarīvarga-doctrine, all the good things

are accomplished by the remaining beings identical with him. One such man is Raikva, who, in spite of poverty and miserable plight, knows himself identical with all beings; therefore, he stands higher than the rich Jānaśruti whose gifts are at first proudly rejected by him. He only after repeated importunities, imparts to Jānaśruti, the knowledge on account of which he (Raikva) is superior to all. It is, however, strange that this knowledge so dearly purchased or acquired by Jānaśruti is in no way quite new and is not peculiar to Raikva alone. Not only the above referred to pāṭas as well as their systematising, secondary pattern in which this doctrine here appears bespeak its being well-known in wider circles but particularly also the existence of casually mentioned legends of Brāhmaṇa pupils asking for alms, in which (legends) the knowledge of the Saṃvarga-doctrine by the interlocutor in the argument and counter argument during the bantering employment of riddles and its general dissemination is presupposed.]

1. Jānaśruti, the great-grandson (of Janasruta) was a devout donor, giving away liberally and having much cooked food (which he distributed). He had hostels built everywhere, so that people from everywhere had food got prepared by him.

2. Once, gooses (or flamingoes) flew over there at night. Then one flamingo said to the other : “Oh ! there, thou blinking-eyed ! (don’t you see ?). The splendour of Jānaśruti the great-grandson (of Janaśruti) has spread itself presently throughout the heavens! Touch it not, so that it should not burn you !”

3. The other flamingo replied to the first : “Who is this man of whom you are speaking, as if he were Raikva with the cart ?” “How is it, with Raikva with the cart ?”

4. “As (in the play of dice), when one has won the kṛta-throw (the highest one) (or according to the kṛta-throw which has been won according to the reading ‘vijitāya’ from *Vij* cf. Ṛgveda 1.92.10; 2.12.5 *vijah*), the lower throws of dice are counted as won along with it, so also, whatever good the beings do, comes home to or becomes appropriated by him (Raikva). This also holds good for him who knows what he (Raikva) knows.”

5. Jānaśruti, the great-grandson (of Janaśruta) over-heard it. Immediately he got up and said to his retainer (who extolled him in the manner, as later the Vaitālikas — bards — used to do) “You, indeed, speak of me, as if I were Raikva with the cart !”- “How is it, with Raikva with the cart ?”

6. "Just as in the case of the Kṛta-throw of dice, when one has won it, the lower throws of dice are counted as won along with it, so also whatever good the beings do, becomes appropriated by him (Raikva) : This also holds good for him who knows what he (Raikva) knows."

7. Then the retainer (of Jānaśruti) set out to search him (Raikva). He came back and said : "I have not found him". Then the other (i.e. Jānaśruti) said to him : "Go to search after him in a place where one has to seek a Brāhmaṇa (an imaginative, inventive man (knowing Brahman) cf. Brh. 3.5.1; 3.8.10) [i.e. in a solitary spot, in the forest, on a sand-bank of a river, in some remote region — as explained by the commentators.]

8. There that one (Raikva) sat under his cart and scratched himself (his body) owing to itch (skin-disease). He (the retainer of Jānaśruti) seated himself low down and said : "Are you the venerable Raikva with the cart ?" "Indeed, I am that" replied he. — The retainer came back and said : "I have found him."

SECOND PART (KHĀNDA)

1. Jānaśruti, the great-grandson, (of Janaśruta) took with him six hundred cows, a gold-chain and a car drawn by mules, went to him (Raikva) and said :

2. "Raikva, here are six hundred cows, here a gold chain, here a car drawn by mules; teach me, O venerable one, about the divinity whom you adore !"

3. The other (Raikva) replied to him : "Ah ! for a trinket and risk,¹ O you Śūdra ! Keep them for yourself, together with the cows."

Then, Jānaśruti, the great-grandson (of Janaśruta) took again with him a thousand cows, a gold-chain, a car with mules and his daughter; he took them and went to him (Raikva),

4. and said : "Raikva, here are a thousand cows, here a golden chain, here a car with mules, here is a wife, here a village — Teach me, O venerable one !"

1. Very appealing is Böhtlingk's interpretation : *ahaha are tva, śūdra* "I laugh at you, O śūdra" and further his conjecture : *ahaha are imāḥ, śūdra* ! "I laugh at them (cows), O śūdra".

5. Then he (Raikva) lifted her (bashfully lowered) face and said : "There he drags the cows nearly here ! Śūdra, through this face alone, you could make me speak." These are the villages named Raikvaparṇa in the region of the Mahāvṛṣas in which he resided on this occasion.

And he (Raikva) spoke to him :

THIRD PART¹ (KHĀNDA)

1. "The wind is, indeed, the gatherer-in-itself. Because when the fire blows away, it enters the wind; and when the sun sets, it enters into the wind; and when the moon sets, it enters into the wind; and when the waters dry up, they enter into the wind; because the wind gathers them all in itself. — Thus in regard to the divinity.

2. Now in regard to the self. — The breath, indeed, is the gatherer-in-itself. — Because when one sleeps, the speech enters into the breath, the eyes (sight) into the breath, the ears (hearing) into the breath, the *manas* (mind) into the breath. Then the Breath gathers them all in itself.

3. Both these are the gatherers-in-themselves, the wind among the divinities and the breath (Prāṇa) among the vital breaths.

4. Now it once so happened that while food was served up before Saunaka Kāpeya and Abhipratārin Kakṣaseni, a Brāhmaṇa pupil begged alms. But they gave him nothing.

5. Then he said :

Who is the one God, the protector of the universe,
who swallowed in himself the four of great might ?
Him the mortals see not, O Kāpeya,
Although he dwells in many ways, O Abhipratārin !
Indeed, to Him whose food it is, —
to Him it has not been given."

6. Thereupon, Saunaka Kāpeya after he had reflected (upon what had been said), rejoined to him :

"The God Breath, the begetter of all beings,
with golden teeth, eating, not unwise,

1. Parallel to this Part is Talav. Up. Br. 3-1-2.

mighty, they say, is his greatness,
Because unconsumed, he consumes what is not consumable;
So, O ! Brâhmaṇa-pupil, we adore him (of whom you speak).
Give him to eat."

7. And they gave him.

These, indeed, are the five ones (wind, fire, sun, moon, water) and the five others (Breath, speech, eyes, ears, Manas), which together make up ten; it is the Kṛta-throw in dice. That is why the ten signify the ten — the Kṛta-throw; food in all directions. And this is also Virāj (the mythological representative of matter also a ten-syllabled metre), the consumer of food. Through it, thus the whole world becomes visible.

He who knows this — to him this whole world becomes visible and he becomes the consumer of food — he who knows.

FOURTH PART (KHANDĀ)

[4-9 Parts: Satyakāma, the son of Jabālā, of uncertain parentage, is recognized by Hāridrumata in his openheartedness as a Brâhmaṇa, is accepted for tuition and is, first of all, entrusted with the keeping of the cows. While so doing, he (Satyakāma) becomes a partaker (just as Moses Ex. 3 through the burning bush) of a supernatural revelation through the (medium of) bull, fire, goose, and a diver-bird which here, according to Śaṅkara's quite acceptable explanation, are the representatives of the three chief divinities of the Brâhmaṇa period — Vāyu, Agni, Āditya and, fourthly Prâṇa. The content of this revelation is not (as in the case of the referred to Semitic analogy) of practical tendency but it deals theoretically with the four feet of Brahman under which are to be understood (in contrast to the R̄gveda 10.90.3, Chānd. 3.12.5, Bṛh. 5.14) the four phenomenal forms of Brahman viz. the directions, world-parts, world-light and vital breaths (everyone of these again divided into four parts), just as in Chānd. 3.18. The nature itself, on the other hand, of Brahman appearing in these four fourfold forms has not been revealed by bull, fire, goose, and diver-bird but it remains reserved for the teacher to impart the same. What he imparts to Satyakāma, is, indeed, not explicitly said; but once again (as Śaṅkara means) it is hardly the doctrine of the four feet of Brahman but it is probably the knowledge of the Brahman itself and the way to it, in the possession of which Satyakāma finds himself in the following section.]

1. Satyakāma Jābālā said to his mother Jabālā : 'Venerable mother! I wish to join (the school of a teacher) as a Brahman-pupil (pupil wishing to learn the Veda). Please tell me from what family I hail.'

2. She said to him : “My child, I don’t know from what family you are. In my youth, I went about in many places as a maid-servant; during that period I begot you; I myself do not know from what family (parent) you hail; I am called Jabālā and you are called Satyakāma; so call yourself then (instead of after the father) Satyakāma, the son of Jabālā.”

3. Then he went to Hāridrumata Gautama and said : “I wish to join (the school of) you, venerable Sir, as a Brahmacārin (a pupil studying the sacred Veda), if you, venerable sir, would desire to accept me.”

4. He said to him : “My dear child ? from what family do you hail ?” He replied : “Venerable Sir, I do not know from what family I hail; I have asked the mother who answered me : ‘In my youth, I went about in many places as a maid-servant; during that period I begot you. I myself don’t know from what family (parent) you hail. I am called Jabālā and you are called Satyakāma’”. Therefore I call myself Satyakāma, son of Jabālā, Venerable Sir!”

5. He (the preceptor) replied to him “Only a Brāhmaṇa can speak so candidly. My dear child, bring here the fuel-sticks (which are requisite for the ceremonial rite). I will accept you, because you have not swerved from truthfulness.”

After he had accepted him, he separated (from the herd) four hundred lean and weak cows and said : “My dear, go after them and tend them !” He (Satyakāma) then drove them forth and said (to his teacher) : “Not before they have become one thousand, I will return back.” So he lived away far, for a number of years.

When they had become one thousand,

FIFTH PART (KHANDA)

1. Then a bull addressed him and said : “Satyakāma !” “O ! venerable one” he replied — “We have reached (the figure of) one thousand, my dear ! so bring us then to the residence of your teacher;

2. I will also proclaim to you a foot (a fourth part) of Brahman.” — “You venerable Sir, proclaim it to me.” — And he (the bull) said to him : “One-sixteenth is the easterly region,

one sixteenth the westerly region, one sixteenth the southerly region, and one sixteenth is the northerly region; this, my child, consists of the four sixteenth feet (the fourth (quarter) part) of Brahman, which therefore is called the expansive one.

3. He, who knows this, adores this foot or quarter of Brahman consisting of four sixteenth parts, as the expansive one, becomes expansive in this world; and he gains expansive worlds, he who knowing this, adores this foot or quarter of Brahman consisting of four sixteenth parts as the expansive one.

SIXTH PART (KHANDA)

1. The fire will communicate to you further another foot or quarter of Brahman.” When it was again morning, he drove the cows further. Where and when it was evening, he established the fire, huddled together the cows, laid on fuel and seated himself on the western side of the fire, with his face bent down, turned towards the east.

2. Then the fire addressed him and said : ‘Satyakāma !!’ “Venerable Sir”, he replied.

3. “I will communicate to you, my dear, another foot or quarter of Brahman” — “Venerable Sir, please communicate to me !” — And he (the fire) said to him : “The earth is a sixteenth part, the air-space a sixteenth part, the heavens a sixteenth part and the ocean, the sixteenth part; this, my dear child, is the foot or quarter of Brahman consisting of four sixteenth parts; it is called the boundless or the infinite one.

4. He, who knowing this, adores this foot of Brahman consisting of four sixteenth parts as the infinite one, becomes infinite in this world; and he, who knowing this adores this foot of Brahman consisting of four sixteenth parts as the infinite one, attains boundless worlds.

SEVENTH PART (KHANDA)

1. The goose (swan) will further communicate to you another foot of Brahman.”

When it was again morning, he drove the cows further. Where and when it was evening, he established the fire, huddled

together the cows, laid on fuel, and seated himself on the western side of the fire, with his face bent down turned towards the east.

2. A goose flew towards him, addressed him and said : “Satyakāma !” “O ! Venerable one” replied he —

3. “I will communicate to you, my dear, another foot or quarter of Brahman.” — “Venerable Sir, communicate it to me” — and the goose said to him : “The fire is a sixteenth part, the sun a sixteenth part, the moon a sixteenth part, the lightning a sixteenth part; this, my dear, is the foot or quarter of Brahman consisting of four sixteenth parts; it is called the luminous one.

4. He, who knowing this, adores this foot of Brahman consisting of four sixteenth parts as the luminous one, becomes luminous in this world; and he, who, knowing this, adores this foot of Brahman consisting of four sixteenth parts, attains the luminous worlds.

EIGHTH PART (KHANDA)

1. The diver-bird will further communicate to you another foot of Brahman.”

When it was again morning, he (Satyakāma) drove the cows further. Where and when they arrived at evening, he established the fire, huddled together the cows, laid on the fuel and seated himself to the west of the fire, with his face bent down, turned towards the east.

2. Then a diver-bird flew unto him, addressed him and said : “Satyakāma !” “Venerable Sir” replied he.—

3. “I will further communicate to you, my dear, one foot of Brahman.” “Venerable Sir! communicate it to me!” And he (the diver-bird) said to him : “The breath is a sixteenth part, the eyes a sixteenth part, the ears a sixteenth part, the Manas (mind) a sixteenth part; this is the foot of Brahman, my dear, consisting of four sixteenth parts; it is called the supporting one.

4. He, who, knowing this, adores this foot of Brahman consisting of four sixteenth parts, becomes the supporting one. in this world; he, who knowing this, adores this foot of Brahman consisting of four sixteenth parts as the supporting one, attains the supporting worlds.”

NINTH PART (KHANDA)

1. And he arrived at the residence of the teacher. Then the teacher addressed him and said : “Satyakāma!” “Venerable Sir!” replied he.

2. “You shine, (are full of splendour), my dear one, as one who knows Brahman—Who can it be, that has taught you?” “Others than men” replied he: “but you, venerable sir, should, I pray,¹ explain it to me.

3. Because, I have heard men, who are like you, venerable sir, say that, the knowledge which one learns from his teacher, leads most surely to the goal.”

Then he (the teacher) explained to him the same (Brahman); In that (explanation) nothing, was omitted—nothing was omitted.

TENTH PART (KHANDA)

[10-11 Khaṇḍas : Upakosala, the pupil of Satyakāma receives, like him, supernatural instruction in his youth. (cf. the wonder of Elias repeated by Elisa). Though the teacher withdraws from him the knowledge, the three sacrificial fires, tended by him for several years, address him and the first teaching which they impart to him is that Brahman, as the principle of life, bliss and infinity is not to be attained by the way of the hard, depressing penance. Further the three fires — i.e. the Brahman revealing itself in them (*eṣā asmadvidyā ātma-vidyā ca*) — enumerate as their manifestations various natural phenomena (not quite well-arranged), particularly :

1. earth, fire, food, sun
2. water, directions of the heavens, stars, moon
3. vital breath, ether, heavens, lightning, in which they are explained as identical (along with the Brahman in them) with the man (Person, Spirit, *Puruṣa*) in the sun, with the man in the moon, with the man in the lightning. With various promises, they conclude their instruction with the following words : “The teacher will proclaim to you the way to attain us and Brahman.” — In fact, the teacher then proclaims to him the way to the sun, moon and lightning and to the superhuman man (*puruṣa amānava*) in them but he does not stop therewith : “They have only told you the world-

1. *bhagavāns tu eva me kāme brūyāt*. *Kāme* for *icchāyām* is hardly tenable. But in Böhtlingk's reading : ‘*hagavāns tu evam eko me brūyāt*', *evam* is not suitable . Perhaps *kāmam* is the reading. [In the later edition, e.g. in the Eighteen Upaniṣads edited by R. D. Vadekar and V. P. Limaye the reading is ‘*kāmam*’ — Translator.]

spaces (which lead to it) but I will tell you that itself." And he proclaims to him the Brahman, not as the man in the sun, moon and lightning but as the man (person, spirit, *puruṣa*) who appears in the eye i.e. (here) as the seer of seeing, the subject of knowledge, the soul in us. — Peculiarly in contra-distinction with this there stands the doctrine, further taught, the way to Brahman after death (with which we shall again meet as the doctrine of the five fires in Chānd. 5.3=10-Brh. 6.2), because for him who has found the Brahman in his own self, there remains no more attaining to the Brahman (Brh. 4.4.6). This is just like what we find in the sphere of religion — the new breaking forth through the old, without there being any clear consciousness of contradiction in which the old stands with the new.]

1. Upakosala, the scion of Kamala, lived, as a Brahmacārin (a pupil to learn the Veda or Brahman), with Satyakāma the son of Jabālā. For twelve years, he made him tend his fires; then he allowed other pupils to leave but he did not wish to allow him (Upakosala) to leave.

2. Then his wife spoke to him : "The pupil is pining; he has attended the fires well; take care that the fires do not speak to him, bypassing you. (Comm. : speaking evil about you); teach him the knowledge." —But he did not wish to teach him; on the other hand, he went off on a journey.

3. Then the pupil became ill and did not wish to eat anything. Then the wife of the teacher said to him : "eat, pupil ! why do you not eat, nevertheless!" He, however, replied: "Alas! in man, there are various desires ! I am fully afflicted with illness; I should not like to eat."

4. Then the fires spoke among themselves: "The pupil is pining and he has nevertheless, tended us well. Now then, let us teach him knowledge !" —And they spoke to him :

5. "Brahman is life, Brahman is joy, Brahman is expanse" —But he said : "I know that Brahman is life; but (that it is) joy and expanse, I do not know." —But they said : "Truly, the expanse—it is the joy—and the joy—it is the expanse." And they explained to him how Brahman has been life and the expansive space.

ELEVENTH PART (KHANDA)

1. Then one of the fires called *Gārhapatya* taught him (as follows):

"The earth, the fire, the food and the sun (are my forms).

2. (The chorus of the fire) "He who knowing this, adores this fire, averts all evil deeds, —he becomes expansive, he lives the full duration of life, he lives long, his race does not become extinct; we help him in this world and the yonder world—him who, knowing this, adores us."

TWELFTH PART (KHANDA)

1. Then the second fire called *Anvāhāryapacana* taught him (as follows :) "The water, the directions, the stars and the moon (are my forms). But the man (person) whom one sees in the moon, I am that, I am he."

2. (The chorus of the fire:) "He, who, knowing this, adores, averts the evil deeds, —he becomes expansive. he lives the full duration of life, he lives long, his race does not become extinct; we help him in this world and in the yonder world—him who, knowing this, adores us."

THIRTEENTH PART (KHANDA)

1. The third fire called the *Āhavaniya* taught him (as follows:). "The breath, the ether, the heaven and the lightning (are my forms). But the man (person) whom one sees in the lightning, I am that and I am he."

2. (The chorus of the fire :) "He, who, knowing this, adores, averts the evil deeds, —he becomes expansive, lives the full duration of life, lives long, his race does not become extinct; we help him in this world and in the yonder world—him, who, knowing this, adores us."

FOURTEENTH PART (KHANDA)

1. And they (fires) said to him: "Now you know, O, Upakosala, dear one, the doctrine from us and the doctrine of the Ātman. But the teacher will show you the way to him (Ātman)."

Now when his teacher returned then he addressed him: "Upakosala ! "

2. And he replied and said : 'Venerable Sir ! "—He (the teacher), however, said: "Your countenance shines, my dear

one, as of one who knows the Brahman. Who has taught you?"? And he practised simulation and said : 'Who should have taught me ? These here, indeed, look such and also those others.' Thus he spoke and pointed at the fires—"What have they told you, my dear one ?"

3. And he replied to him : "thus and thus." Then the teacher said: "They have only told you their world-spaces (i.e. those leading to them). But I personally will tell you; as the water does not cling to the petal or leaf of a lotus-flower, so also no base act sticks to one who knows this."— And he (the pupil) said: "The venerable teacher should tell it to me!"—And he (the teacher) said to him :

FIFTEENTH PART (KHANDĀ)

1. "The man, whom one sees in the eye, is the Ātman," he (the teacher) said : "He is the immortal one, the fearless one —he is the Brahman. So even if clarified butter or water enters the eye, it flows away towards the edges."

2. He is called the stronghold of love, because he is the stronghold of all lovable things. He who knows this, is the stronghold of all lovable things.

3. He is also called the prince of love (literally the leader of love) because he guides or leads all lovable things; he, who knows this, guides or leads all lovable things.

4. He is also called the prince of splendour because he shines in all worlds; he who knows this, shines in all worlds.

5. That is why (when such men die, though one may bury them or not), they enter into a flame, from the flame into the day, from the day into the bright half of the month, from the bright half of the month into the half year, in which the sun turns northwards, out of the half year into the year, out of the year into the sun, out of the sun into the moon, out of the moon into the lightning. This is the Man who is not like human being;

6. He leads them on to Brahman. It is the way of gods, the way of Brahman. For them who go to it, there is no more return to this earthly whirl-pool or vortex — there is no return.

SIXTEENTH PART (KHANDA)

[16-17 Parts : This supplement to the fourth Chapter (Prapāṭhaka) describes the functions of Brahmā, the chief priest superintending the sacrifice and also directs when he has to remain silent (16), and when he has to speak (17). In contrast to the other priests (Hotr, Udgātr, Adhvaryu) the Brahmā has, as a rule, to remain silent. His silent thinking (*manas*) and the speech (*vāc*) of the other priests — these both are the moving track of the sacrifice, which there through, has a similarity with the wind. These tracks, paths, ways and yoked teams are spoken of, many times, in the R̥gveda. When the Brahmā breaks his silence without any necessity, for example, when he, during the morning prayer (*prātaranuvāka*), speaks before the concluding verse (*paridhāniya*) (as has already occurred according to the Ait. Br. 5.33.3) he makes the sacrifice one-legged, one-wheeled (*vāc* without *manas*) and injures the sacrifice and the sacrificer. On the other hand, the Brahmā must break his silence, if one of the three other priests does something perverted. As an atonement, the Brahmā, then, has to throw an offering into one of the corresponding sacrificial fires and while doing it, has to employ one of the exclamations *bhūr*, *bhuvaḥ*, *svar*, which are the quintessence of creation according to a casually mentioned myth of Prajāpati. Through this, the Brahmā mends the sacrifice, as one patches together different metals; one such sacrifice is provided with medicine (*bhesaja-kṛta*), its priests are protected by the Brahmā like the herd which is protected by a dog (—if our interpretation is right—) and the sacrifice is, as an obscure hint suggests, *udakpravaṇa* i.e. beneficial to the Devayāna (characterized by the sun going northwards). — The mention of the Devayāna as well as of the three sacrificial fires appears to be the only reason by which this ritual passage would be connected with the foregoing matter. (The similarity between the silence of Brahmā and the silence of the Muni, as M. Müller interprets it, cannot be this reason, because our passage deals very considerably with the well-timed speech as well as well-timed silence of the Brahmā). Finally, it should be noted that the whole passage according to its content and particularly according to its wording agrees¹ with the Ait. Br. 5.32-34 (cf. Śāṅk. 6.10.12) and finds its best interpretation in the approximate statements given there although none of the translators up-to-now (Rājendralal Mitra, M. Müller, Bohtlingk) has drawn attention to that parallel passage.]

- Indeed, that is the sacrifice, there he (the wind) purifies; because it is he, in his movement, who purifies this world; as he in the movement (*yan*) purifies this whole world, that is why he is also the sacrifice.

1. More exactly than the Ait. Br., the parallel passages of our section agree with the Talav. Up. Br. (3.15-17).

The two tracks of this sacrifice are Manas (thought) and Vāc (speech);

2. The Brahmā forms one track through his Manas (silent thought), the Ḫoṭr, Adhvaryu and Udgatr from the other through their speech (their recitation, muttering and singing).

If now, after the invitation to the morning prayer has commenced, the Brahmā breaks the silence before the concluding verse,

3. he only forms (together with the others) the one track and the other track gets lost. As a one-legged man who wishes to walk, or a chariot which has only one wheel, suffers injury, so also his sacrifice suffers injury; but just as the sacrifice is injured, so also he who institutes it is injured and through his sacrifice his condition becomes only worse.

4. If, on the other hand, after the invitation to the morning prayer has begun, the Brahmā does not break his silence before the concluding verse, then they (all the four priests) form both the tracks; the other one does not get lost.

5. Just as a two-legged one who wishes to walk or a chariot which has two wheels, is well-supported, so also he who institutes the sacrifice, is well-supported and his condition becomes better through sacrifice.

SEVENTEENTH PART (KHĀNDĀ)

1. Prajāpati brooded over the parts of the universe. While they were being brooded upon, he extracted essences out of them, the fire out of the earth, the wind out of the aerial space and the sun out of the heavens.

2. He brooded over these three divinities; while they were being brooded over, he extracted their essences, out of fire the Ṛg-verses, out of the wind the Yajus-maxims, out of the sun Sāman-songs.

3. He brooded over this threefold knowledge; while it was being brooded over, he extracted their essences, out of the Ṛg-verses the syllable *bhūr*, out of the Yajus-maxims the syllable *bhuvar* and out of the Sāman-songs the syllable *svar*.

4. If now, in the Ṛg-verses, something miscarries, he (the Brahmā) should utter *bhūḥ svāhā* and offer an offering into the

Gārhapatiya fire; therethrough he again patches up or mends the injured or miscarried parts in the Rg-verses with the essence of the Rg-verses and with the power of the Rg-verses.

5. If on the other hand, in the Yajus-maxims, something miscarries, he should utter *bhuval svāhā* and offer an offering into the Dakṣinā fire. Therethrough, he again patches up or mends the injured or miscarried parts in the Yajus-maxims of the sacrifice with the essence of the Yajus-maxims and with the power of the Yajus-maxims.

6. Or if something in the Sāman-songs miscarries, he should utter *svaḥ svāhā* and offer an offering into the Āhavaniya-fire; therethrough, he again patches up or mends injured or miscarried parts in the Sāman-songs of the sacrifice, with the essence of the Sāman — songs and with the power of the Sāman-songs.

7. That is why one patches up or solders gold with borax-salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather;¹

8. in the same way the Brahmā patches up or mends the injured parts of the sacrifice with the power of those world-spaces, of those divinities, of that three-fold knowledge. Indeed, that sacrifice in which the Brahmā has such knowledge, is provided with medicine.

9. Indeed, that sacrifice, in which the Brahmā possesses this knowledge, is inclined² towards the north. About such a Brahmā who possesses this knowledge, there runs this poetical verse:

Whither one turns his steps

Thither reaches

10. a common man³

1. Cf. Ait. Br. 5 32.6 : "What these exclamations (*bhūr*, *bhuval*, *svaḥ*) are, they are the sticking (patching-up) means of the Vedas. That is why, just as one mends or patches up something, when one joins one link or part with another when one glues together something of leather or another thing which has gone out of joint, so also one sticks together the parts in the sacrifice which have gone out of joint with these exclamations (*bhūr* etc.)

2. Cf. Sāṅkh. Br. 6.10. "This sacrifice, more precious than the southern one, is inclined towards the north — the sacrifice in which, there is a Brahmā who has such knowledge."

3. Just like our proverb, "As one begs or desires, so he is situated". In the following *aśvā* 'just like a dog' is a brilliant observation of P. W., which appears to have been partly omitted by the succeeding translators

only the Brahmā protects the sacrificers
watchful, just like a dog.

Really a Brahmā having such knowledge watches the sacrifice protecting the sacrifice, the performer of the sacrifice and all sacrificial priests. That is why one should choose as Brahmā only such a one who has this knowledge, not one who has no such knowledge — not one who has such knowledge !

FIFTH CHAPTER (PRAPĀTHAKA)

[The first half of this Prapāthaka, Chānd. 5.1-10 is approximately identical with Bṛh. 6.1-3 and deals with two themes : (1) The churning-of-the-drink-ceremony Chānd. 5.1-2 (Bṛh. 6.1 and 6.3), (2) the doctrine of the five fires i.e. the doctrine of transmigration of the soul, Chānd. 5.3-10 (Bṛh. 6.2). The churning-of-the-drink ceremony is originally aimed at attaining the worldly greatness (*mahat, jyaiṣṭhyam, śraiṣṭhyam, rājyam ādhipatyam*), as one after a long preparation prepares a mixed potion or drink out of soured milk (curds), honey and herbs of all kinds, pours into the fire the offering of clarified butter to every one of the vital organs (*prāṇa, vāc, cakṣus, śrotram, manas*, — to which the Bṛh. adds one more which is *prajāti*), every time mixes the remaining ingredients to the churned potion and finally drinks it up with the recitation of the Sāvitri-verses. The significance of the ceremony appears originally to lie in the idea that a man (through drinking the remainder of the clarified butter offered to the vital organs) sets his own vital organs in tune with the vital organs thought of in their cosmic potency and thereby participates in their greatness. So far the whole theme would belong more to the category of the Brāhmaṇas than to that of the Upaniṣads. Under the latter there is interpolated, only secondarily and contrary to the original aim, the desire : *aham eva idam sarvam syām (bhūyāsam)*, Chānd. 5.2.6, Bṛh 6.3.6, which (according to the position of the words in the Bṛh.) can here only mean : "May I become this universe!" To the corresponding five organs enumerated in the Chānd. namely 1 *prāṇa*, 2 *vāc* 3 *cakṣus* 4 *śrotram* 5 *manas* are besides, added in the Bṛh. 6 *prajāti*, 7 *agni*, 8 *soma*, 9 *bhīr*, 10 *bluvāḥ*, 11 *svar*, 12 *bhūr*, *bhuvaḥ*, *svar* 13 *brahman* 14 *kṣatram* 15 *bhūtam* 16 *bhavīyat* 17 *viśvam* 18 *sarvam* 19 *Prajāpati* and through the pouring of dregs of things offered into the churned drink, the desire to become one with them is explicitly expressed. — Likewise, secondarily interpolated, because it interrupts the context, is the legend of the struggle for supremacy of the vital organs,

(as it stands somewhat concealed) and appears to have been partly forgotten. The silent watching of the Brahmā is suitably compared with the watchfulness of the dog; it is unsuitably compared with the rescue from the bustle of the battle through a mare (*asvā*).

of the victory of Prâna over others and the nutrition of Prâna through everything without exception and the clothing of Prâna by water with which one rinses his mouth before and after meals, Chând. 5.1.6—5.2.2, corresponding to Brh. 6.1.7—6.1.14. After this insertion, the context in the Bih. is further interrupted by the interpolation of the whole doctrine of the five fires Bih. 6.2; the Chând. 5.3-10 places its passage after the churned-drink-ceremony, while the Mâdhyândîna recension of the Brh. Up., places it before the same (Śatapatha Brâh. 14.9.1); both are considerably suitable, though a connection between the two doctrines, which justifies the interpolation, is not discernible.

Accordingly, we think that the history of this section is as follows : Chând. 5.1-11 and Bih. 6.1-3 go back to a common source oral, but fairly faithfully preserved in memory, which contained the churned drink-ceremony for the attainment of worldly greatness and the doctrine of the five fires, about the fate of the soul in the next world, connected with it. The former was changed, through a reference to the universe (*aham eva idam sarvam asâni*) in contradiction to the original not eliminated tendency, to an Upaniṣadic piece. Secondly, in this same passage was interpolated the struggle for supremacy of the organs (a frequent and favourite theme) adapted as an attribute to the same as *jyeṣṭha*, *vassisṭha*, etc. Thus the whole attained a form in the Chând. Up. of the Sâmaveda. The white Yajurveda, on the other hand, in order to join directly the son-begetting ceremony (*putramantha* B.h. 6.4) with the churned-drink-ceremony (*śrîmantha*) lifted out of it the doctrine of the fires; while doing so, the branch-school viz. that of the Mâdhyândînas inserted the same before the churned-drink-ceremony, while the other branch — the Kâṇvas, inserted it very unsuitably in the middle. Thus from the point of the arrangement as also of greater simplicity of presentation the original is on the side of the Chând., whereas the mode of expression found mostly in the Brh. exhibits an ancient attitude or slant. Only the passage of the withered tree, the branches and the leaves of which grow when one pours on it the churned drink, stands rightly alone in the Bih.; in the Chând. 5.2.3 it comes after ‘the struggle for supremacy of the organs’ and in order to make it suitable there has been entirely adulterated through the alteration *brûyât*.]

FIRST PART (KHANDA)

[1-2 Khaṇdas (Parts). The churned-drink ceremony, together with the legend of the struggle of the organs for supremacy which is casually mentioned.]

1. Om ! Indeed, he, who knows the noblest and the best, becomes the noblest and the best. The vital breath, truly, is the noblest and the best.

2. Indeed, he, who knows, the richest, becomes the richest among the beings. The speech, truly, is the richest.

3. Indeed, he who knows the location, finds a location in this world and in the yonder world. The eye, truly, is the location.

4. Indeed, he who knows the attainment, attains the wishes, divine as well as human. The ear, truly, is the attainment.

5. Indeed, he who knows the point of support, becomes the point of support or fulcrum of beings. The Manas (mind), truly, is the point of support.

6. It once happened that the vital breaths (organs) struggled for supremacy and said : "I have the precedence or the first rank; no, I alone have the first rank." Then these vital breaths (organs) went to Prajāpati and said : "Venerable Sir ! who has the first rank among us ?"

7. And he said to them : "That one among you, after whose removal or exit from the body, the body is found in the worst condition — that one has the first rank among you."

8. Then the speech pulled itself (out of the body), tarried a year long, returned back and said : "How have you been able to live without me ?" — "Just as the dumb" they said, "the dumb who do not speak but who still breathe with the breath, see with the eyes, hear with the ears, and think with the Manas (Mind)." Then the speech again entered (into the body).

9. Then the eye pulled itself out (of the body), tarried a year long outside, returned back and said: "How have you been able to live without me ?" "Just like the blind" they said, "They do not see, still they breathe with the breath, speak with the speech, hear with the ears, and think with the mind." — Then the eye again entered (into the body).

10. Then the ear pulled itself out, tarried a year long outside, returned back and said : "How have you been able to live without me ?" — Just like the deaf they said, "they do not hear, still they breathe with the breath, speak with the speech, see with the eyes, and think with the manas (mind)." Then the ear again entered (into the body).

11. Then the Manas (Mind) pulled itself out, tarried a year long outside, returned back and said : "How have you been able to live without me ?" — "Just like nincompoop or a simpleton" they said, "they are without mind or reasoning faculty, and still they breathe with the breath, speak with the

speech, see with the eyes, hear with the ears.” Then the Manas (mind) again entered (into the body).

12. Then the breath wished, and was about to pull out, but just as a noble steed (when he tears himself off) might tear out the pegs of the fetters tethering his fetlock, he tore out the other vital organs along with him. Then all of the vital breaths (senses) came to him and said : “Venerable Sir ! be you here, remain ! You have the first rank among us; do not pull out !”

13. Then the speech said to him : “With whatever I am the richest, therewith you are the richest.”

Then the eye said to him : “With whatever I am the location therewith you are the location.”

14. Then the ear said to him : “With whatever I am the attainment, therewith you are the attainment.”

Then the Manas (mind) said to him : “With whatever I am the supporting point or the fulcrum, therewith you are the supporting point.”

15. That is why one does not name them as the speech, the eyes, the ears, the reasoning (thinking) faculty, but calls them the vital breaths because the vital breath is all these.

SECOND PART (KHANDA)

1. And he said ; “What will be my food or nutrition ?” — They, however, said : “Whatever there is here — even that (which serves as food) of the dogs and the birds”,¹ that is why all that is the food (*annam*) of *Ana* (Breath); because *Ana* is its direct (unveiled) name. Truly, for him who knows this, there is nothing which would not be its food.²

1. Dogs and birds are proverbially known for the fact that they eat everything, even the most impure food. (Naturally, there cannot be any explicit mention of that which becomes their food, just as already the redactor of B.h. 6.1.14 appears to understand the state of things.)

2. This passage, first of all, does not imply (just as the cloth appearing before Petrus, Act. 10.11) a removal of prohibitions on food (—such practical tendencies lie far away from the spirit of the Upaniṣads—) but only implies that he who knows himself as the Prāṇa eats the food in everything animated by him. (cf. B.h. 1.3.17, Chānd. 5.18.1). Still as the passage could be misunderstood in the first sense, so it is changed (evidently secondarily)

2. And further he said : “What will be my garment or clothing ?” — They, however, said : “The water” (cf. R̄gveda 10.12.7; Atharvaveda 10.2.7). — That is why it occurs when they wish to eat thus (— *etad* does not refer to *annam* —), they surround it with water before and after (eating) (when they rinse the mouth with water); thus in particular, he (the breath) receives a garment and therefore it becomes not naked.

3. Sātyakāma, the son of Jabālā taught this to Gośruti, the scion of Vyāghrapāda and said : “If one said this to a dried-up trunk of a tree, the branches would grow on it and the leaves would sprout forth.”

4. If one wishes to achieve something great, he should, after he has performed the consecration ceremony on the new-moon-night, stir and churn a potion of all sorts of herbs in sour milk (curds) and honey and then say :

“*Svāhā* (offering) to the noblest and the best” — he offers the clarified butter into the fire and pours the dregs at the bottom into the churned potion;

5. “*Svāhā* to the most opulent !” — With this, he offers the clarified butter into the fire and pours the dregs at the bottom in the churned potion;

“*Svāhā* to the location !” — With this he offers the clarified butter into the fire and pours the dregs at the bottom in the churned potion;

“*Svāhā* to the attainment !” — With this he offers the clarified butter into the fire and pours the dregs at the bottom in the churned potion:

“*Svāhā* to the supporting point ! “With this he offers clarified butter into the fire and pours the dregs at the bottom in the churned potion.

6. Thereupon, he moves himself back from the fire, seizes the churned potion in the hollow of his hands and mutters : “You are the powerful one (*ama*), because this whole world is under your power (*amā*). Yea, he is the noblest and the best, the king and the overlord. Let him enable me to attain the

in the Bṛh. 6.1.14 as follows : “He who knows this as the food of *Ana* (read *Anasya annam*) — by him no nonfood (i.e. unpermitted food) will be eaten, no unpermitted food will be eaten).

noblest and the best, the kingship and the overlordship ! May I be this universe !”

7. Then, he uses the following verses (*Rgveda* 5.82.1) and with every line, sips from the churned potion :

“The good of God Savitṛ” — here he sips

“The rich in refreshment we choose”, — here he sips

“The best and the most animating” — here he sips

“Of the power of him who blesses,

we are mindful” — here he drinks up the whole.

8. After he has washed out the goblet or the bowl, he lets himself sleep to the west of the fire, on a hide or on bare ground, without speaking and undisturbed in heart. Then if a woman appears before him (in a dream), he should know that his work has succeeded.

9. Concerning it is the (following) verse ;

“If before one, who performs

a sacrificial rite for the attainment of his wish,

a woman appears in a dream,

then his wishes will be fulfilled.

This is implied by the apparition in the dream
—implied by the apparition in the dream.”

THIRD PART (KHANDA)

[3-10 Parts : The *Pañcāgnividya* — the doctrine of the five fires, and the two paths in the yonder world. — This section, mostly literally agreeing with Brh. 6.2 (*Śatap. Br.* 14.9.1) contains the most important and detailed text on the theory of the transmigration of the soul, which we possess from Vedic times. Which of the two recensions may be the original one, it is difficult to decide. In general, that in the Chānd. is simple, while in the Brh., it is represented in more glowing colours. On the other hand, the Chānd. contains some supplements not found in the Brh. which appear certainly to have been added later on; thus particularly is the case in the case of the distinction between those who come from the moon, such persons of satisfactory conduct and others of stinking conduct (Chānd. 5.10.7), which stands in contradiction to the preceding description, as previously only the performers of pious works attain the Pitṛyāna leading to the moon and return from it; so also the warning at the end: “That is why one should beware” etc. (Chānd. 5.10.8.10).— But the common source of the Chānd. and Brh. in this section was not a homogenous product but a welding together of two related sections which, however, are regarded in a different spirit — which we can distinguish as the doctrine of the five fires (the name

of the whole in later Vedānta) and the doctrine of the paths; in the former, the two of the five are concerned with the preamble of the questions already stated, while in the latter, it is the remaining three that are concerned.

1. The doctrine of the five fires (in a strict sense, i.e. in Chānd. 5.4.1—5. 9. 2 = Bṛh. 6.2.9 . . 6.2.14) will provide answers to both the questions: (a) why, in spite of the continuous deaths of persons, the yonder world is not over-full, and (b) how after the fifth sacrificial offering, the waters speak with human voice, i.e. how the watery stuff (in the strict sense, only the last mentioned virile man's semen in which, perhaps, all the five stuffs viz. faith, Soma, rain, food, sperm, through which all these, man returning from the beyond passes) assumes again a human form through a kind of sacrifice. Just as the picture of the men having the sperm-seed lowered in the earth (1. Kor. 15) is approximately like that of those who bury the dead, so also it is approximately a like condition, in which the burning of the dead is customary, the same is to be compared to the sacrificial offering of the corpse. cf. Rgveda 10.16.5. Just as the sacrificial offering is thrown into the fire in order that it should ascend out of it above towards the gods, so also the fire, in which the corpse is burnt, is a sacrificial fire; "in this fire the gods sacrifice the man; out of this sacrifice, the man rises forth in the form of the colour of light" (only Bṛh. 6.2.14). Analogous with this appears also the return of man out of the yonder world as a passage of the same through five sacrificial fires, the yonder world, Parjanya (rain), earth, (Bṛh. 'this world'), man, woman, in which the man is sacrificed, successively as faith, Soma, rain, food, sperm (semen). In the description of the five sacrificial fires, there are found in several cases, many deviations in the three recensions: See table on p. 140.

According to this table, the original form appears to have been preserved in the Śatap. Br.; only instead of Vāyu, there must have been inserted *Agni* in Bṛh. (as fire in the role of smoke must have been more striking and was therefore put in as an improved substitute) and instead of *Satiṇvatasara*, *vāyuh* must have been inserted in the Chānd. — Because evidently one arrived at these stages of the passage (towards the beyond), when he started from the old tripartite division — heaven, air-space, and earth and added in that series man and woman (cf. Chānd. 1.8). In this sacrificial fire, the deceased person is sacrificed serially, as faith, Soma, rain, food and semen, in order to arise again as a human being. What is meant here by faith is what the Vedānta-theologians thought most proper to name (cf. my *System des Vedānta* pp. 401, 408 and Talav. Up. Br. 3.11.7 where it is understood as 'from the faith of the survivor'). In any case, it is that from which man continues into the beyond after death, and it is characteristic and suits quite well when one seeks the imperishable part of man (Bṛh. 3.2.13) in *Karman* (work) and in our passage in *Śraddhā* (the carrier of religious deeds). This faith becomes, through its sacrificial offering in the heavenly fire, the waxing and waning moon (*Somo rājā*) through the accretion and depletion of the soul; this, sacrificed in the fire of the aerial space, naturally becomes rain; this rain, sacrificed in the fire of the earth,

Śatap Br. 14.9.1. 12—16

<i>Fire</i>	<i>Fuel</i>	<i>Smoke</i>	<i>Flame</i>	<i>Coals</i>	<i>Sparks</i>	<i>The gods sacrifice in this fire</i>	<i>Out of this sacrifice, arises</i>
1 <i>asau lokah</i>	<i>ādityah</i>	<i>rāshmayaḥ</i>	<i>ahar</i>	<i>candranāḥ</i>	<i>nakṣatrāṇī</i>	<i>śraddhā</i>	<i>somo rājā</i>
2 <i>parjanyah</i>	<i>sahvatsaraḥ</i>	<i>abhrāṇī</i>	<i>vidyut</i>	<i>āśanīḥ</i>	<i>hrāduṇayah</i>	<i>somaḥ</i>	<i>vṛṣih</i>
3 <i>ayam lokah</i>	<i>pṛthivī</i>	<i>vāyuḥ</i>	<i>rātriḥ</i>	<i>dīśāḥ</i>	<i>avāntaradīśāḥ</i>	<i>vṛṣṭiḥ</i>	<i>annam</i>
4 <i>purusah</i>	<i>vyātam</i>	<i>prāṇah</i>	<i>vāk</i>	<i>cakṣuh</i>	<i>śrotram</i>	<i>annam</i>	<i>retah</i>
5 <i>yosā</i>	<i>upasthaḥ</i>	<i>lomāni</i>	<i>yonih</i>	<i>yad antaḥ-</i>	<i>abhinandā</i>	<i>retah</i>	<i>purusah</i>
				<i>karoti</i>			
					<i>Brh. 6.2. 9—13</i>		
1 <i>asau lokah</i>	<i>ādityah</i>	<i>rāshmayaḥ</i>	<i>ahar</i>	<i>dīśāḥ</i>	<i>avāntaradīśāḥ</i>	<i>śraddhā</i>	<i>somo rājā</i>
2 <i>parjanyah</i>	<i>sahvatsaraḥ</i>	<i>abhrāṇī</i>	<i>vidyut</i>	<i>āśanīḥ</i>	<i>hrāduṇayah</i>	<i>somo rājā</i>	<i>vṛṣih</i>
3 <i>ayam lokah</i>	<i>pṛthivī</i>	<i>agniḥ</i>	<i>rātriḥ</i>	<i>candranāḥ</i>	<i>nakṣatrāṇī</i>	<i>vṛṣṭiḥ</i>	<i>annam</i>
4 <i>purusah</i>	<i>vyātam</i>	<i>prāṇah</i>	<i>vāk</i>	<i>cakṣuh</i>	<i>śrotram</i>	<i>annam</i>	<i>retah</i>
5 <i>yosā</i>	<i>upasthaḥ</i>	<i>lomāni</i>	<i>yonih</i>	<i>yad antaḥ-</i>	<i>abhinandā</i>	<i>retah</i>	<i>purusah</i>
				<i>karoti</i>			
					<i>Chānd 5. 4—9</i>		
1 <i>asau lokah</i>	<i>ādityah</i>	<i>rāshmayaḥ</i>	<i>ahar</i>	<i>candranāḥ</i>	<i>nakṣatrāṇī</i>	<i>śraddhā</i>	<i>somo rājā</i>
2 <i>parjanyah</i>	<i>vāyuḥ</i>	<i>abhrāṇī</i>	<i>vidyut</i>	<i>āśanīḥ</i>	<i>hrāduṇayah</i>	<i>somo rājā</i>	<i>varṣam</i>
3 <i>pṛthivī</i>	<i>sahvatsaraḥ</i>	<i>dīśāḥ</i>	<i>rātriḥ</i>	<i>dīśāḥ</i>	<i>avāntaradīśah</i>	<i>varṣam</i>	<i>annam</i>
4 <i>purusah</i>	<i>vāk</i>	<i>prāṇah</i>	<i>jihvā</i>	<i>cakṣuh</i>	<i>śrotram</i>	<i>annam</i>	<i>retah</i>
5 <i>yosā</i>	<i>upasthaḥ</i>	<i>yad upaman-</i>	<i>yonih</i>	<i>yad antaḥ-</i>	<i>abhinandā</i>	<i>retah</i>	<i>garbhah</i>
		<i>trayate</i>		<i>karoti</i>			

becomes food and this latter, on account of its passage through man and woman becomes the sperm and then again becomes man. The author of this doctrine of five fires, according to all appearance, does not make any distinction between good and bad men; he appears to stick to that standpoint, in which the highest achievement of man was faith (together with the ritual works arising out of it) which not only ensures man's agreeable reception in the yonder world but also, as its reward, the return to the earth.

2. Very different is the spirit which animates the doctrine of the two paths (Chānd. 5.10 = Brh. 6.2.15-16) already welded together in this piece in the common original; this doctrine of the two Paths holds forth the prospect of the *Devayāna* (the way of gods) with its entry into Brahman without return by virtue of knowledge, and life in the forest with faith as penance (Brh.: knowledge, faith and truthfulness), while on the other hand, it teaches (the way of the manes) *Pitryāṇa* for the life in the village of the *ghastha* performing sacrifice and pious works as a tribute to the gods (Brh.: for sacrifice, almsgiving or charity and penance) with the reward of (staying in) the moon and return to the earth. It is not only that the stations on the way return back, in the doctrine of the five fires (Faith, Soma, rain, food, semen) and in the doctrine of the Two Paths (moon, ether, wind, smoke, vapour, clouds, rain, plants, mother's womb — Brh.: moon, ether, wind, rain, earth, food, man-fire, woman-fire which all is secondary) have arisen out of different viewpoints — it is not only that the faith leads to Brahman without being required to return in the doctrine of Two Paths, whereas it is already the vehicle of returning back in the doctrine of the Five Fires — why, the basic view itself has also changed; beside the return-back to the earth, the higher goal of remaining in the abode of Brahman is revealed. The suitable supplements of the Chānd. (5.10.7, 5, 10, 8-10) alone designate still further steps, which distinguish between the destinies of the good and the bad, whereas in the original text the last steps of the *Devayāna* (the path of the gods) and the *Pitryāṇa* (the path of the manes) are excluded and through short enigmatic pointers, those towards the lower world of animals have been indicated.

Now accordingly, we shall have to distinguish the following stages in the development of the doctrine of the transmigration of the soul :

I. *Rgveda* : The good continue to lie in the abode of Yama; the fate of persons of evil conduct has been indicated not clearly; there is no return back.

II. Brh. 3.2.13; 4.4.2-6. The actions (*Karman*) or knowledge, actions and the newly acquired experience or knowledge, (*vidyā-karmanī pūrvaprajñā ca*). These immediately, without their requital in the yonder world (cf. Brh. 4.4.3), produce a new life (birth) on the earth, corresponding to their quality.

III. The combination of I and II is the original doctrine of the five fires. By virtue of their faith, the dead reach the (region of) gods; this faith, however, passing through the stages of five sacrifices is the basis of a new existence on the earth.

IV. There is the knowledge of Brahman and the prospect of abiding in Brahman, there being no return to the earth (*devapatha*, *brahmapatha* — Chānd. 3.14.4; 4.15.5-6).

V. The combination of III and IV is the doctrine of the two paths: The path of the gods without return to the earth for *Vānaprastha*, on account of knowledge and faith; the path of the manes with return to the earth, for *grhastha*, on account of sacrifice and meritorious deeds. The third place (rebirth as lower animals) is for those who fail to go by either of these Paths.

VI. Combination of the doctrine of the five Fires with the doctrine of the two Paths is already in the original source of the Chānd 5.3-10, B:h. 6.2.

VII. There is a supplement to all this in Chānd. Up. There is a distinction of the good and the bad among those who return from beyond, on account of which arises a contradiction against the original meaning of the way of manes. The third place (of the rebirth as the lower animals) becomes superfluous, which is quite proper.

VIII. In Kaus. Up. 1, there is the elimination of the third place. All those, who die, go to the moon, from where some enter on the way of the gods which leads to Brahman and others return back to the existence on earth as animals and men.]

1. It once happened that Śvetaketu, the son of Āruṇi, went to an assembly of the Pañcālas. There, Pravahaṇa, the son of Jībala, said to him :

“Boy, has your father taught you ?”

“Well, yes, venerable sir!” he replied.

2. “Do you know whither from here the beings reach ?”

“No, venerable sir !” he replied.

“Do you know the separate two paths — that of gods and that of manes ?”

“No, venerable Sir !” he replied.

3. “Do you know how it comes about that the yonder world does not become (over—) full ?”

“No, venerable Sir !”, he replied.

“Do you know how during the fifth sacrificial offering, the water happens to speak with human voice ?”

“Not even that, venerable Sir,” he replied.

4. “Now then, why have you stated that you have been instructed ? “How can he, who cannot answer these questions, explain that he has been instructed ?”

Then he (Śvetaketu), distressed went thither where his father was and said to him :

"Venerable Sir, you, without instructing me, stated that you had instructed me !

5. The member of the princely class addressed me five questions, of which I could not answer even one."

The other (the father) replied : "As you have, just now, communicated to me these questions, (I must confess) that I also do not know even one of them. If I had known them, how could I have not explained them to you ?"

6. Then (the father) Gautama went thither where the king was. When he arrived, he (the king) received him respectfully. The next morning, when the king went to the audience hall, the other one (Gautama) approached him. And the king said to him : "Venerable Gautama, from the goods (good things), as men desire them, you choose a gift (for yourself)" — But he (Gautama) replied : "O King !, please keep (with yourself) such goods, as men desire. But the words which you said in the presence of the boy—please explain those words to me !"

7. Then the king was in an embarrassed condition and he suggested to him that he should wait a while. Then he said to him : "Because, as you, O Gautama, have said to me, this doctrine or teaching has not been formerly, before you, in circulation among the Brāhmaṇas. That is why even in the whole world, the rulership has remained among the warrior-class."

And he said to him :

FOURTH PART (KHĀNDA)

1. "Indeed, that yonder world, O Gautama, is a sacrificial fire; the sun is its fuel, the rays its smoke, the day its flame, the moon its coals, the stars its sparks.

2. Into this fire, the gods give an offering of faith Out of this sacrificial offering arises Soma.

FIFTH PART (KHĀNDA)

1. Indeed, Parjanya (rain cloud), O Gautama, is the sacrificial fire; the wind is its fuel, the clouds its smoke, the lightning its flame, the thunderbolt its coals, the hailstones its sparks.

2. Into this fire, the gods sacrifice the King Soma in this fire:
Out of this sacrificial offering arises the rain.

SIXTH PART (KHANDA)

1. Indeed, the earth, O Gautama, is a sacrificial fire; the year is its fuel, the ether its smoke, the night its flame, the points of heavens its coals, the intermediate points (of directions) the sparks.

2. Into this fire, the gods sacrifice the rain. Out of this sacrificial offering arises the food.

SEVENTH PART (KHANDA)

1. Indeed, the man, O Gautama, is the sacrificial fire; the speech its fuel, the breath its smoke, the tongue its flame, the eyes its coals, the ears its sparks.

2. Into this fire, the gods sacrifice food; out of this offering arises the semen or sperm.

EIGHTH PART (KHANDA)

1. Indeed, the woman, O Gautama, is the sacrificial fire, the lap or sexual organ its fuel; when one appeals to her, it is the smoke, the vulva the flame, the insertion the coals, the sexual pleasure the sparks.

2. Into this fire, the gods sacrifice the semen. Out of this sacrificial offering arises the foetus.

NINTH PART (KHANDA)

1. Thus it occurs that during the fifth sacrificial offering the water comes to have human voice.

After the embryo, covered by the membrane, has lain in the interior for ten months or as long as it may be, he is born.

2. After one is born, he lives so long as his life duration is. After he is dead, they carry him to his destination in the fire, from which he had come, out of which he had arisen.

TENTH PART (KHANDA)

1. Now they, who have this knowledge, and those who practise worship in the forest with the words “The faith is our penance” — they go first into the flame (of the funeral fire), out of the flame into the day, out of the day into the bright half of the month, out of the bright half of the month into the half-year in which the sun goes northwards;

2. out of the half-year into the year, out of the year into the sun, out of the sun into the moon, out of the moon into the lightning. There is there a Person (*puruṣa*) who is not like an ordinary man (i.e. who is superhuman?) who leads them on to Brahman. This path is called the path of gods.

3. On the other hand, those who in the villages practise worship with the words “Sacrifice and works of piety are our alms-giving or charity”, go first into the smoke (of the funeral fire), out of the smoke into the night, out of the night into the dark half of the month, out of the dark half of the month into the half-year, when the sun goes southwards; these do not reach the year,

4. but out of the half-year into the world of the manes, out of the world of the manes into the ether, out of the ether into the moon; the moon is King Soma and he is the food of the gods; the gods eat it.

5. After they have stayed there, as long as there is a residue of (of their good actions), they return back on the same way by which they had come, into the ether (space), out of the ether into the wind; after he has become a wind, he becomes smoke; after he has become smoke, he becomes mist;

6. after he has become mist, he becomes a cloud; after he has become a cloud, he rains down. Here below, such are born as rice, and barley, plants and trees, sesame and beans. Indeed, it is difficult to emerge out of them; because when one eats them as food and emits it as semen, thus (only) he can further develop out of them (*tad bhūya eva bhavati*).

7. For those, who have led a satisfactory life, the prospect is that they enter into a good, agreeable mother’s womb, a Brāhmaṇa-womb or a Kṣatriya-womb or a Vaiśya-womb; but for those who have led an obnoxious life, the prospect is that

they enter into an obnoxious mother-womb, into the dog-womb or the swine-womb or into the Cāñḍāla-womb.

8. But on none of these ways are found those tiny, continually returning creatures of whom it is said : “Be born and die.” This is the third place.

That is why that (yonder) world is not full. — Therefore, one should guard himself ! — Regarding that, there is the following verse:

9. The thief who steals gold and one who drinks spirituous drinks,

the murderer of a Brāhmaṇa, one who stains the teacher’s bed—

These four come to ruin and the fifth who associates with them.

10. But on the other hand, he who knows these fires, is not tainted by evil, even though he associates with them, but he remains pure and untainted in the world of the pure— he who knows this — he who knows this.

ELEVENTH PART (KHANDA)

[11-24 parts : This section consists of two connected parts, of which the first (11-18) contains a further formulation of the doctrine of Agni Vaiśvānara set forth in the Śatap. Br. 10.6.1 into the doctrine of Ātman Vaiśvānara, whereas the second (19-24) connected therewith remodels the Agnihotram or fire-sacrifice offered twice daily to the gods into a *Prāṇāgnihotram* — a fire-sacrifice offered to Prāṇa (the life-force).

According to the Śatap. Br. 10.6.1, six Brāhmaṇas (mostly of the same names as in the Chāndogya version) request King Ajātaśatru for instruction about Agni Vaiśvānara. This is originally “the fire commonly existing in all men (it was found striking that god Agni supports all men — friends as well as foes, — therefore is this name Vaiśvānara; similarly Jesus found it striking that the sun shines over the good and the bad — Matth. 5.45), but in our present story, or narration, Agni Vaiśvānara, with the emphasis on the latter accompanying word Vaiśvānara, is as a rule named only Vaiśvānara, the omnipresent world-principle which is united or reconciled with that in the head of man, as a microcosm, of the size of a span (prādeśamātram). Aśvapati begins his instruction first by interrogating the Brāhmaṇas about their idea of Vaiśvānara. The Brāhmaṇas, in reply to his question, state in definite terms, their ideas seriatim as the earth, water, space, wind, sun and heavens. Aśvapati finds these definitions inadequate

because that they were one-sided; the earth is only the foot, the water only the bladder, the wind the breath, the sun the eyes, the heavens the head of Vaiśvānara; these six are only as the substructure of Vaiśvānara, as its riches, as its manifold aspects of separate paths, as brilliantly shining as surprising all, but not the full, complete Vaiśvānara. “And he said to them : All of you, because you have thought the food of Vaiśvānara only as separate from yours, you have eaten the food seperated from him. But indeed, the gods have been thought (*abhisampanna*) to be easily comprehensible as the size of a span (*prādeśamātra*) as it were, and I will explain to you that I represent them as of the size of a span. And he said, as he showed them the stars: ‘this is Vaiśvānara as all-surprising’; as he pointed, towards the eyes, he said: “this is Vaiśvānara as shining and full of splendour” and as he pointed to the nostrils, he said : ‘this Vaiśvānara of separate paths’; and as he pointed to the space in the mouth, he said : ‘this is Vaiśvānara as a manifold one’; and as he pointed to the water in the mouth, he said : ‘this is Vaiśvānara as riches;’ and as he pointed to the chin, he said : ‘this is Vaiśvānara as the basis’. The man — that is the Agni Vaiśvānara, and he who knows this Agni Vaiśvānara as incorporated in the man, as grounded in man — he averts recurring death, lives the full duration of life; yea, not once will Vaiśvānara injure him who utters his name.”

This narrative, which already contains the idea of the unity of the universe and of the realization of this unity with man, appears to be further significantly continued in our Chāndogya-passage which proclaims this unity of the Ātman. Therefore, the first question starts as this :

“What is our self (ātman), what is the Brahman ?” And the theme is no more Agni Vaiśvānara but the Ātmā Vaiśvānara — the omnipresent self. The six Brāhmaṇas explain these in a descending order (on account of which the beautiful and certainly the original ascending order which appears in the Śatap. Br., gets lost), that these are heavens, sun, wind, aerial space, water, earth. — This is aquiesced in by Aśvapati; and the Brāhmaṇas explain that as head, eyes, breath, an aggregate of body, bladder, and foot of the Ātman Vaiśvānara, that these are beautifully brilliant, have all forms, have separate paths, are manifold, and that they are veritable riches and basis. Thereupon, as the Śatap. states with regard to it, this (Ātman Vaiśvānara) is to be adored not as *pṛthak* as different from oneself but as *prādeśamātram abhivimānam* i.e. in one’s own self. As the reference made in the Śatap. Br. with regard to the entities from the stars to the chin and head of the size of a span does not appear here (in the Chānd.), the *prādeśamātram* became something indefinite and it became a subject of conjecture and counter-conjecture for the Vedānta theologians; in any case, it is the Ātman as the very small being in man (cf. its characterization in the Chānd. 3.14 as smaller than a corn of barley, in the Kath. 4-12 as of the size of the point of a needle, and in Śvet. 5.8.9, as more tiny than split hair etc.); whether in contrast to the above, *abhivimānam* designates the Ātman as something extremely big outside man, whether it is to be read as *ativi-*

mānam as Bohtlingk reads, and as *P. W.* then translates it as ‘immense extent’ it being perhaps an orally uttered conjecture of Weber, is another question; it is, however, not at all necessary; the parallel *abhisampanna* in Śatap. Br. speaks in favour of Saṅkara’s reference to one’s own self (*pratyagātmatayā abhivimiyate, aham iti jñāyate, iti abhivimānah*). Such a mention, beside the uncertain *prādeśamātram* is welcome. In the quotation then *sa sarveṣu lokeṣu* etc., the reference to the universe stands forth all the more emphatically; it was little anticipated. For him who knows the Ātman Vaiśvānara (*tasya ha vā etasya ātmāno vaiśvānarasya*), the mentioned world-phenomena become¹ his head, eyes, breath etc., whereas the accessories of sacrifice *Vedi*, *Barhis*, *Gārhatya*, *Anvāhāryapacana*, *Āhavaniya*, collateral with the world-phenomena become his breast, hair heart, Manas and mouth.

With this instruction about the Ātman Vaiśvānara is connected further on (in Parts 19-24) a modification of the Agnihotra into a sacrifice for the Prāṇa and through it for the Ātman Vaiśvānara. The Agnihotram, in which a priest is only necessary (Taitt. Br. 2.3.6.1), is to be performed by offering oblations into the fire, after one has settled in the householder’s state of life, throughout his whole life, immediately after sunset every evening and immediately before sunrise, every morning. With this aim, under a special ceremony, a whey of milk is made hot in an earthen vessel over the Gārhatya fire, without boiling it, is mixed with water in a special ladle made of Vikaṅkaṭa-wood and is poured by means of this ladle in two oblations into the Āhavaniya-fire. The first oblation (*pūrvā āhuti*) is offered on evenings with the following words : *Agnir jyotiḥ, jyotiḥ agniḥ, svāhā !*, and on mornings with the words : *sūryo jyotiḥ, jyotiḥ sūryaḥ, svāhā !* The second oblation (*uttarā āhuti*) has to be offered silently. The residue (*ucchiṣṭam*) of the offering, i.e. what remains in the ladle as well as in the vessel or the saucepan is to be eaten only by a Brāhmaṇa, not in his own house; no Kṣatriya or Vaiśya is to eat it. Through the offering poured out of the ladle, the gods are satiated, through what is wiped out of it, the manes and the plants, through the residue of the sacrificial drink drunk by the priests, the men and immediately through them the animals (are satiated). Therefore, as an ancient verse (Chānd. 5.24.5) says, all beings sit around the fire-sacrifice, as do hungry children around the mother.

Very different from this customary Agnihotram is the form which the author gives to it in order to make it into a Prāṇāgnihotram — a sacrificial offering into the fire to Prāṇa — and through it to the Ātman Vaiśvānara who fills everything with its presence. First of all, there is no need of a specially prepared sacrificial milk, but the first nutrition or food which is available (*yad bhaktam prathamam āgacchet*) is suitable for the sacrifice (*homīyam*). Also no sacrifice appears to be necessary, because in place of

1. Chānd. 5.18.2; according to Bohtlingk’s interpretation, the passage would only be a tautological repetition of what has already been said.

it, there is substituted one's own mouth (*āsyam eva āhavaniyāḥ*), in which the sacrificial offering is offered. (Bohtlingk however differs from this interpretation). In place of the two sacrificial offerings, there are five which are offered with the words : *prāṇāya svāhā ! vyāṇāya svāhā* etc., to the five ramifications of Prāṇa or vital breath (*prāṇa, vyāna, apāna, samāna, udāna*). With them and through them are satiated the five vital organs, the five divinities and the five world-parts (spheres of the world) and along with all these the whole Ātman Vaiśvānara, according to the following scheme :

1. <i>prāṇa</i>	<i>cakṣus</i>	<i>āditya</i>	<i>dyaus</i>
2. <i>vyāna</i>	<i>śrotram</i>	<i>candramas</i>	<i>diśas</i>
3. <i>apāna</i>	<i>vāc</i>	<i>agni</i>	<i>pr̥thivī</i>
4. <i>samāna</i>	<i>manas</i>	<i>parjanya</i>	<i>vidyut</i>
5. <i>udāna</i>	..	<i>vāyu</i>	<i>ākāśa</i>

It is exactly the same scheme as in 3.13 and even in its omission — namely the omission of the fifth vital organ (probably of the *rūc*, skin) both agree, which is very curious. Regarding the reservation of the residue of the sacrifice (*ucchiṣṭam*) for the Brāhmaṇas, there is no more any mention. If the residue itself is given to a *Candāla* (the lowermost among men), it is therewith offered to Ātman Vaiśvānara present in all beings. — Also the verse about the hungry children gains a deeper significance. The whole nature participates in the destinies of the one who possesses the knowledge of Brahman because the whole nature is his own self.]

1. *Prācīnaśāla Aupamanyava, Satyayajña Pauluṣi, Indradyumna Bhāllaveya, Jana Śārkarākṣya, and Buḍila Āśvatarāśvi* all these of great wealth, and of great erudition in scriptures, assembled together and cogitated (with a view to investigate) : “What is our self (Ātman) and what is the Brahman ?”

2. And they came to (the following) agreement : “Well, there is there *Uddālaka Āruni*, venerable sirs; he is at present engaged in the investigation of the Ātman Vaiśvānara (the self disseminated everywhere); well, let us, therefore, go to him !” Then they approached him.

3. But he agreed with himself and thought : “These householders of great wealth and of great erudition in scriptures will question me and perhaps I shall not be able to answer them on everything. Well ! I will refer them to another one.”

4. And he said to them : “There is that Aśvapati Kaikeya, venerable sirs ! He is at present engaged in the study of the Vaiśvānara. Well ! let us go to him.”

5. When they approached, he (Aśvapati) rendered to every one of them the respect due to him. Because he was a man who, when he rose in the morning, could say

“In my realm, there is no thief,
no miser, no drunkard,
none without sacrifice, none without knowledge
no man unchaste, therefore, no unchaste woman.”

And he said to them : “I have intended, venerable sirs, to perform a sacrifice. Venerable sirs, I will give to (each of) you as large a gift as I would give to each of the sacrificial priests. You may, please, remain staying here.”

6. They said : “A man should speak of the thing or the subject with which he is occupied. You are studying just now the Ātman Vaiśvānara. So you do explain him to us !”

And he said to them: “Tomorrow I will give you the answer. Then they, next early morning, appeared before him with fuel-sticks in their hands (as a token that they had let themselves become already his disciples). But without first accepting them as his disciples, he spoke to them as follows :

TWELFTH PART (KHANDA)

1. “Aupamanyava ! whom do you adore as the Ātman (the self)?”

“The heavens, venerable King !” he replied.

“He is indeed, the Ātman Vaiśvānara as one full of splendour (Śatap. Br. ‘shining as *Soma*) whom you adore as the Ātman. That is why one sees in your family the *Soma* being pressed for one day, for several days, for many, many days.

2. And you eat food and see what is pleasing to you; he, who, therefore, adores the Ātman Vaiśvānara, then eats food and sees what is pleasing and in his family, Brāhmaṇic (sacred) splendour is indigenous. But the same (Heavens) are still the head of the Ātman” thus he said, “and your head would have burst (cracked), if you had not come to me”.

THIRTEENTH PART (KHANDA)

1. And further he said to Satyayajña Pauluṣi : “Prācīna-yogya ! whom do you adore as the Ātman ?” — “The sun,

venerable King !” he said. — “He is, indeed, the Ātman Vaiśvānara as the all-formed, whom you worship as the Ātman. That is why, in your family many things of all forms are seen :

2. the rumbling chariot drawn by (she —) mules, the female slave, the golden necklace, and you eat food and see what is pleasing to you; then he, who adores as such a one (the sun) the Ātman Vaiśvānara, eats food and sees what is pleasing and in his family Brāhmaṇic (sacred) splendour becomes indigenous. But the same (sun) is still only the eye of the Ātman” thus he said : “and you would have become blind, if you had not come to me !”

FOURTEENTH PART (KHANDA)

1. And further he said to Indradyumna Bhāllaveya : “Vaiyā-ghrapadya ! whom do you adore as the Ātman ?”— “The wind, venerable King !” he said.— “He is indeed the Ātman Vaiśvānara as one of several paths, whom you adore as the Ātman. That is why special gifts of homage are offered to you (*āyanti*) and separate rows of chariots follow after you;

2. and you eat food and see what is agreeable to you. Then he, who adores the Ātman Vaiśvānara as such (the wind), eats food, and sees what is pleasing and Brāhmaṇic (sacred) splendour becomes indigenous in his family. But still the same (wind) is only the breath of the Ātman” thus he said, “Your breath would have stirred out (left you) if you had not come to me.”

FIFTEENTH PART (KHANDA)

1. And further he said to Jana : “Śārkarākṣya ! whom do you adore as the Ātman ?”— “The space, venerable king !” he said.— “He is, indeed, the Ātman Vaiśvānara as the manifold (extended) one, whom you adore as the Ātman. That is why you are manifold and extended in progeny and wealth;

2. and you eat food and see what is pleasing to you. Then he, who, therefore, adores the Ātman Vaiśvānara as such (space) eats food and sees what is pleasing; Brāhmaṇic (sacred) splendour becomes indigenous in his family. But, the same (space) is only the constituent body of the Ātman”. So he said

"and your constituent body would have fallen to pieces, if you had not come to me."

SIXTEENTH PART (KHANDA)

1. And he further spoke to Buḍila Āśvatarāsvi : "Vaiyāghrapadya, whom do you adore as the Ātman ?" — "The waters venerable King" he replied. — "They are indeed the Ātman Vaiśvānara, as the riches, which you adore as the Ātman. That is why you are rich in wealth and prosperity,

2. and you eat the food and see what is pleasing to you; then he, who adores the Ātman Vaiśvānara, as such (i.e. the waters), eats the food and sees what is pleasing and Brāhmaṇic (sacred) splendour becomes indigenous in his family. But the same waters are the bladder of the Ātman" thus he spoke, "and your bladder would have burst or split, if you had not come to me".

SEVENTEENTH PART (KHANDA)

1. And further he said to Uddalaka Āruni: Gautama! whom do you adore as the Ātman ?" — "The earth, venerable Sir" he replied.— "It (the earth) is, indeed, the Ātman Vaiśvānara, as the support which you adore as the Ātman Vaiśvānara. That is why you are supported with your progeny and cattle,

2. and you eat food and see what is pleasing to you. Then, he, who adores the Ātman Vaiśvānara as such (earth), eats food and sees, what is pleasing and his Brāhmaṇic (sacred) splendour becomes indigenous in his family. But still, the same (earth) is only the foot of the Ātman" thus he said, "Your feet would have withered, if you had not come to me".

EIGHTEENTH PART (KHANDA)

1. And he spoke to them : "All of you, who are here, understand this Ātman Vaiśvānara, as if he were separate from you, and eat food. But he, who considering this Ātman Vaiśvānara as one of the size of a span, adores the Ātman as

measuring that size of a span, eats the food in all the worlds, in all beings, in all selves.

2. And of this Ātman Vaiśvānara (embodied in one's own self) the resplendent (heavens, full of splendour are) the head, the multiformed (sun) the eye, that (wind) having separate paths the breath, the manifold (space) its trunk—its body-constituent, the riches (waters) its bladder, the earth is its feet, the place of sacrifice is its breast, the sacrificial grass or straw its hair, the (round) Gārhapatya fire its heart, the (half-moon-formed) *Anvāhāryapacana* fire its manas (mind), the (quadangular) Āhavaniya fire its mouth.

NINETEENTH PART (KHANDA)

1. That is why what food comes to hand (is available) first, is fit for sacrifice. Now one should offer the first sacrificial oblation, which he wishes to offer, (into his mouth as the Āhavaniya-fire) with the words : “To the in-breath, (prāṇa), svāhā (hail!)”. Then his in-breath is satiated.

2. When the in-breath is satiated, the eyes are satiated; when the eyes are satiated, the sun is satiated; when the sun is satiated the heavens are satiated; when the heavens are satiated, everything that is governed by the heavens and the sun is satiated. After this satiation, one becomes satisfied in his progeny, cattle, nutritive food, strength and Brāhmaṇic (sacred) splendour.

TWENTIETH PART (KHANDA)

1. Further, one should sacrifice the second sacrificial offering, which he wishes to offer, with the words : “To the connecting Breath (vyāna), svāhā (hail) !” Then the connecting breath is satiated.

2. When the connecting breath is satiated, the ears are satiated; when the ears are satiated, the moon is satiated; when the moon is satiated, the heavenly directions (diśah) are satiated, when the heavenly directions are satiated, everything that is governed by the heavenly directions and the moon is satiated. After this satiation, one is satisfied in his progeny, cattle, nutritive food, strength and Brāhmaṇic (sacred) splendour.

TWENTYFIRST PART (KHĀNDĀ)

1. Further, one should sacrifice the third sacrificial offering, which he wishes to offer, with the words : “To the out-breath, (*apāna*) svāhā (hail !)”. Then the out-breath becomes satiated.

2. When the out-breath is satiated the speech is satiated; when the speech is satiated, the fire is satiated; when the fire is satiated, the earth is satiated; when the earth is satiated, everything that is governed by earth and fire is satiated. After this satiation, one is satisfied in his progeny, cattle, nutritive food, strength and Brāhmaṇic (sacred) splendour.

TWENTYSECOND PART (KHĀNDĀ)

1. Further, one should sacrifice the fourth sacrificial offering, if he wishes to sacrifice, with the words : “To the all-breath (*Samāna*), svāhā (hail) !” Then the all-breath is satiated.

2. When the all-breath is satiated, the Manas (Mind) is satiated; when the Manas is satiated, the rain-god is satiated, when rain-god is satiated the lightning is satiated; when the lightning is satiated, everything that is governed by the lightning and the rain-god, is satiated. After this satiation, one is satiated in his progeny, cattle, nutritive food, strength and Brāhmaṇic (sacred) splendour.

TWENTYTHIRD PART (KHĀNDĀ)

1. Finally one should sacrifice the fifth sacrificial offering, which he wishes to sacrifice, with the words : “To the up-breath (*udāna*), svāhā (hail) !” Then the upbreath is satiated.

2. When the up-breath is satiated,¹ ... the wind is satiated; when the wind is satiated, the ether is satiated; when the ether is satiated, everything that is governed by the wind and the ether is satiated. After this satiation, one is satisfied in his progeny, cattle, nutritive food' strength and Brāhmaṇic (sacred) splendour.

1. ‘The skin is satisfied, when the skin is satisfied’ (from the original Sanskrit; — In Deussen’s German translation, the translation of this Sanskrit original does not appear. A line of three dots appears in Deussen. — Translator)

TWENTYFOURTH PART (KHĀNDA)

1. If one, without this knowledge, performs the Agnihotram, it is as if he stokes away the coals and sacrifices into the ashes.

2. But he, who has this knowledge, performs the Agnihotram, offers sacrificial offerings to all the worlds, to all beings, to all selves.

3. Therefore, just as a blade of rush-grass, stuck in fire, burns, so also all sins of one who has this knowledge and performs the sacrifice, are burnt off.

4. Therefore, he, who having such knowledge, were to give the residue of the sacrificial offering to a Cāṇḍāla, he would thereby, offer the sacrificial offering to the Ātman Vaiśvānara. With regard to this is the following verses;

5. Just as hungry children
sit around their mother,
so also all beings sit
here around the Agnihotram
— here around the Agnihotram.

SIXTH CHAPTER (PRAPIĀTHAKA)

[The whole Prapāthaka (chapter) forms a connected whole, in which Śvetaketu is taught by his father Uddālaka about the Being and its unfoldment into the world. Externally both the sections 1-7 and 8-16 are divided from one another through the doubling of the concluding words 7.6 and of the new beginning 8.1. However, this division purely external was occasioned only (perhaps afterwards) by the desire to separate the longer section into two approximate equal learning lessons for study. From the point of view of inner contents both the parts closely belong together, because not only in the second part the back-reference is mentioned (8.6 *tad uktam purastāt eva bhavati* cf. 4.7 following) but there is also the constant refrain, joined with 8, 9, 10, 11, 12, 13, 14, 15, 16, which is, as we will show, the basic thought of 1-7. Still it is to be mentioned beforehand that the present situation of Śvetaketu returning from his instruction for the period of twelve years and then being taught by his father Uddālaka about the deepest secret of existence is in no way reconcilable with the role which both play in Chānd. 5.3.1 (foll.). When one takes into consideration the several other contradictions about these persons (e.g. Brh. 6.37; 6.5.3 in which Yājñavalkya is a pupil of Uddālaka, and Brh. 3.7 cf. 3.9.27 in which also Uddālaka is silenced by Yājñavalkya; or Brh. 4.6.2 in which Uddālakāyana is the pupil of Jābālāyana, whereas Brh. 6.3.8-12 in which Satyakāma follows as one of the fifth rank after Uddālaka), it appears probable that one possessed not only fixed traditions from ancient times but on the contrary, only famous

names to whom were ascribed the new emerging doctrine without giving much anxious thought to the resulting contradictions.

The importance and passage-after-passage difficulties in the present Prapāṭhaka (chapter) requires an analysis of the sixteen sections of which it consists, individually.

1. Śvetaketu, twelve years old, is instructed in the teaching of (the Vedas) as a Brahmacārin by his father and returns back after twelve years. He has studied all the Vedas — in the later expanded size, every Veda required twelve years for study — and is full of conceit about his knowledge. The father asks him : “Have you also inquired into the instruction : *yena aśrutam śrutam bhavati* etc.? What is it called ?” Max Müller translates it : “by which we hear what cannot be heard.” According to Bohtlingk, it means : “by means of which the unheard becomes heard.” Both are wrong, though the latter could have found the right interpretation in my ‘*System des Vedānta*’ (p. 282) viz. “though which also the unheard one becomes already a heard one”. It is the theme of the whole book which proclaims itself in these words. The existing one or being is one and is everything. He who knows the Being knows everything in it, also the unknown. As confirmation of this, there are the following words of the ancient wise men, 4.5 : *na no adya kaścana aśrutam, amatam, avijñātām udāhariṣyati*’ (which is completely misunderstood by Bohtlingk); so also there is the repetition and thus it is the oldest interpretation of our passage in Mundaka 1.1.3 : ‘*Kasmin nu bhagavo vijñāte sarvam idam vijñātam bhavati* ?’ Also the Chānd. 6.1.3-5 intends only to elucidate this doctrine by the following examples : As through a lump of clay or earth, copper, iron, everything made of earth, copper, iron is known, so also through the knowledge of the one Being or existent, everything whatever is “the unchanging one clinging to (confined in) a word, a mere name”. This is the oldest passage in which the unreality of the manifold world is expressed. Not long after this, Parmenides in Greece attained to the same knowledge and uttered it almost in the same way : “That is why everything which trustful men have accepted as truth is all what arises and disappears, a mere name.” Spinoza gives expression to the same knowledge when he explains all individuals as modes (‘modi’) of a divine substance (‘substantia’). All the three — Chāndogya, Parmenides, Spinoza (and thus all philosophers before Kant) commit the error to transfer the empirical forms of ideas to the metaphysical, wherethrough its metaphysic expresses the truth only in a figurative metaphorical form. Thus here (in the Chānd.), the metaphysical Being or existence (*sat, substantia*) is described according to analogy as a substance persisting in the alternating changes of its state or condition. That this idea is a figurative or a semifigurative one is proved by Parmenides and as regards the Chāndogya by the passages following thereafter, in which *tejas, āpaḥ, annam*, i.e. the basic elements of physical substance or matter have been derived only out of the metaphysical substance the *sat*, the Being or the existent.

2. *The origination of the elements out of the existent (Being).* — In the

beginning there was the existent (Being), (Sat), alone, only one and without a second. This primaeva Being was already characterized in the R̄gveda 10.129.1 (*nāśad āśin no sad āśīt tadānīm*) as neither non-existent nor existent (in the empirical sense). Since then, the latter alternative viz., the primaeva Being as *asat*, non-existent, has been emphasised and designated as such. cf. R̄gveda 10.72—2-3, so also Śatap Br. 6.1.1 and Taittirīya Br. 2.2.9 (vide the passages in my *Allgemeinen Geschichte der Philosophie* ('General History of Philosophy) I. p 145, 199, 202; Taitt. Up. 2.7.1 and Chānd. 3.19.1). As against this, our author (of these present Upaniṣadic passages) disputes this alternative, and raises this question: "How could Being or the existent arise out of the nonexistent? On the contrary, this world was in the beginning, only the existent one (sat)."

This one Being or existent intended to be manifold and created (let arise forth out of itself '*asrjata*') fire (*tejas*), this fire in the same way let the water arise out of itself, the food (*annam*) was in the same way created out of the water. For the origination of water out of fire and of food out of the waters — as empirical confirmation of such creation, they pointed out the facts of sweating after heating and of the growth of plants after rain. Since fire, water and food have arisen out of the Being or the existent all these, according to the view of the author (of this Upaniṣad), are only this (Being); — yet, in the way in which their origination out of the Being is described, they are, in reality, modifications (*vikāra*) of this same Being, the reality of which was previously disputed. A certain relapse or harking back to the realism, probably under the influence of earlier theories, is here undeniably discernible. Our author knows only three elements of which everything consists. According to another interpretation (represented particularly in Taitt. Up. 2.1), two more (subtle) elements are interpolated between them and the Being, so that the later elements, five in number, viz. *ākāśa*, *vāyu*, *agni*, *āpas*, *pṛthvī*, were arrived at. Correspondingly, out of the three-fold division of the elements which is described below, there arose the later fivefold division (*pañcikaraṇam*).

3-4. *The threefold division of the Elements* — First, there is made an observation about the division of the living creatures as those born from eggs, as those born from (the womb of) living creatures and those born from sprouting (like plants from the earth); this observation disturbs and interrupts the context and appears to have been interpolated later. — Then there follows the general basic thought underlying Indian philosophy, which had already developed in the hymns of the R̄gveda; according to that thought, the primaeva Being brings forth out of itself the Ur-matter (the primaeva matter) and originates as the first creation in this itself. (cf. the proofs hereof in my *Allgemeinen Geschichte der Philosophie*). Then the Being resolves to create the primal (Ur-) elements out of itself. In these, the individual souls (*jiva-ātman*) enter and propagate names and forms. With this aim, there ensues the 'threefold division' of the elements i.e. the transplantation into every element, of the ingredients of the two others. (Later this theory is made precise so that, for example, empirical water, consists

of 1/2 water + 1/8 earth + 1/8 fire + 1/8 air + 1/8 ether). The motive behind this doctrine is evident; it is to comprehend all the manifold-empirical things as mixtures of different sorts of the three primal (Ur-) elements. This is explained, for example, in the phenomena of the fire, the sun, the moon and the lightning; they are not purely fire but fire with the admixture of water and food; the same is the case with all empirical things; their difference is only apparent (an appearance) ('clinging to a word, a mere name'), in truth, there is everywhere only fire, water and food; he who knows these three knows all; to him the unknown becomes already the known. (He who knows these three, knows the Being, which has unfolded itself).

5. *Application to man* : Also in the case of man, the threefold division of the elements takes place; it is, however, to be understood in an entirely different sense from the previous one (although described with the same figure of speech). Previously, it dealt with an admixture of every one of the three elements with the two remaining ones; but now in the case of man, on the other hand, the threefold division is understood as a division of every individual element into the grossest, the middling (intermediate) and the finest. Accordingly, the constituents of the body originate according to the following scheme:

	<i>Grossest</i>	<i>Middling</i>	<i>Finest</i>
Food	Faeces	Flesh	Manas (mind)
Water	Urine	Blood	Prāṇa (Breath)
Fire	Bone	Marrow	Speech

6. *The elucidation of this Process* : As in the case of milk, when it is churned or shaken, the finest part goes up as butter, so also Manas, Prāṇa, and speech are the fine parts emerging in the body from food, water and fire.

7. *The proof that Manas consists of food and Prāṇa of water* : The proof lies in the fact that if one abstains from food and, on the other hand, drinks water, the memory (*manas*) fades away, while on the contrary, Prāṇa remains subsisting. This idea is considerably pushed back into the obscurity or background on account of its amalgamation with another idea (perhaps on account of the utilization of an older text devoted to this idea) according to which man consists of sixteen parts, of which one fades away on each day of fasting, until after the fifteenth day, only one remains, which then through nutrition can again be animated or kindled, like a spark of fire through its being supplied with fuel.

The next following half of the Prapāṭhaka (8-16) is only an elucidation of the idea (presented in the first half) of the sole reality of the Being (the existent) and of that Being's dissemination into the manifold world. Partly through images (9 Bees, 10 Rivers, 11 lumps of salt, 14 an erring or a misled man, 16 ordeal), partly in the phenomena themselves (8 sleep, hunger, thirst, death, 11 a withering tree, 12 seed of corn, 15 a dying man), series of riddles of nature are presented and their solution is found in the roots of the concerned nature-phenomena lying in the one Being (the existent), unperceivable (*apū*) to the senses. These riddles are:

8. Sleep, hunger, thirst, death;
9. Unconsciousness (unawareness) of entry into the Being;
10. Unawareness of the arising forth out of the same;
11. The living man dies but not the soul;
12. The arising forth of the multiform tree out of the uniform content of the germ;
13. The invisible Being (existent) penetrates all things;
14. Return to the Being from the aberration of earthly existence;
15. The vanishing of awareness during the entry into the Being;
16. Untruth brings bondage and sorrow, truth brings deliverance.

At the conclusion of every one of these new sections, there follows then the famous formula : *sa ya eso nīmā, aitadātmyam idam sarvam, sa ātmā, tat tvam asi Śvetaketō !*.. That which " this unperceivability (literally, 'subtlety' in which the concerned mysterious phenomena are rooted, i.e. the Being is, a (mere) consisting of this¹ — this universe (the whole world is only Being, as is shown in the first half of this section), it is the real, (everything else is merely a mere name, clinging to a word), it is the soul (as individual souls, the Being itself entered into the fire, water, and food, see above 3), you are that, O Śvetaketu" (really striking is the directness with which here the whole essence of the mysterious highest Being, the entire fullness of the godhead or divinity has been recognized in the discourse; the words *tat tvam asi* are rightly regarded as valid embodying the sum-total of all Upaniṣadic teaching). This formula, therefore, contains only a summary of the thoughts presented previously (1-7). Now let us deal with the individual sections.

8 (a) *The Sleep* — We have here two explanations of this phenomenon which do not properly agree with one another. (i) The sleep is an entering into the Being and as this (Being) stays in man as his soul or self, the sleep is an entering into itself (*svam apita*, therefore, *svapiti*), (ii) The sleep is an entering of the conscious (aware) Manas (mind) into the unconscious (un-aware) Prāṇa.

(b) The hunger consists in a carrying away (towards the structure of the organism) of the eaten food through water out of which it (food) has arisen. Its name *āśanāyā* is etymologically explained as pointing to this water 'as one which carries away food'. "This body" (*etad*, whole *Śarīram*) is an effect or an operative apparatus (*Śuigam* literally 'a budding point', in further sense 'a sprouting or shooting forth' in general) and has as its prime cause (*mūlam*, literally 'root') the food; the food has its prime

1. *aitadātmyam* is needlessly made to lose its force by reading it as *etadātmakam*; *etad-ātman* (adj.) 'having this as essence or its nature' is far off from the *Substantivum Abstractum aitadātmyam* 'the this-as-essence-having'. The world is not a substance which would carry *etadātman* as attribute but it is thoroughly only this attribute (it does not consist of it but is a mere 'of-it-consisting') and for the rest an essenceless appearance. Thus *aitadātmyam* is the product of a power of abstraction outbidding itself and (taken strictly logically) shooting forth beyond the goal.

cause, the water, this water has as its prime cause the fire, the fire, the Being (as developed in 2 above).

(c) So also the thirst consists in the carrying away (towards the building up of the organism) of the drunk water by fire out of which it has arisen. — Again the body (*etad*) is, in accordance with its fluid part, an effect of water, the water of fire and fire of the Being.

(d) In death (for the description of which this passage is considered fundamental), first, speech enters into Manas (mind) (i.e. there ensues speechlessness, while the consciousness still continues), then the Manas (mind) into the Prāṇa (i.e. there ensues unconsciousness or unawareness, while the breathing still continues), then the Prāṇa enters the Being (death). This description corresponds to the factual process but is contrary to the scheme given above (5), according to which speech does not originate out of Manas (mind) but out of fire, the Manas (mind) does not originate out of Prāṇa but out of food, the Prāṇa does not directly originate out of fire but out of water.

9-10. The individual beings, when they enter into the Being (in deep sleep and death) have no awareness of entering into the Being (9), and so also, when they (the individual beings) proceed or rise forth again out of the Being (in the states of waking and rebirth), they have no awareness arising again out of Being. (10). Both these processes have been described to have been elucidated through the two images or similes of the juices of flowers becoming one with honey (9) and of the rivers becoming one with the ocean (10). However, these figures of speech do not elucidate as one should expect, the contrast between entering into (a thing) and again arising forth out of it but strangely they elucidate only the commonness in both the processes so that they could be exchanged with one another without disturbing the sense of the passage. A further inconsistency lies in the fact that the similes which should elucidate the un-awareness of entry (into Being) and of re-emergence (out of Being), in fact, however, elucidate not this but the un-awareness of the particular individuality after its merging into the Being.

11. The Being, as the Soul, is indestructible. The proof adduced for it is remarkably like the main proof adduced in Plato's *Phaedo* (chap. 52-54). Plato says that just as cold is inseparable from snow or warmth from fire, so also life is inseparable from the soul. A non-living soul is an inner contradiction just like the non-cold snow, the non-warm fire : "The soul can never assume the opposite of what always accompanies it" . . . — Our Upaniṣadic passage sets forth the same proof in the example of a withering, dying tree. Only in this case, the procedure is much simpler because the inseparability of the soul and the body is self-evident to the Indian insofar as both in Sanskrit (not accidentally, but on account of the philosophical disposition of the language), have been designated by the same word *jīva*. "That which is forsaken by life (by the soul *jīva*) dies but the life (the soul, (*jīva*) does not die." But then where does it go after death ? Back to that unknowable underground of nature, the Being, which constitutes the whole theme of the book. Both Plato and the Upaniṣad hit the truth as

far as one could hit it before Kant unearthed the foundations. The power, the soul, ‘the thing-in-itself’ emerges into phenomenon when it seizes the Matter (Space, Time, Causality) and then lets it go. The phenomenon or the appearance originates and disappears but not that which assumes appearance, because causality and all origination that goes along with it are denied to it.

12. *The arising forth of the differentiated out of the undifferentiated one* — Just as out of the apparently homogeneous content of the corn-seed, the great Nyagrodha (Banyan) tree rises forth, so also the whole manifoldness of the world arises out of the undifferentiated Being.

13. *The Being is unperceivable and still is omnipresent* — Just as the lump of salt, dissolved in water, disappears but demonstrates itself as present in all the parts of the water through the salt taste, so also the Being which is itself unperceivable and which still invests everything that is with its presence is the reality.

14. *The certainty of deliverance already during Saṁsāra (while living in this world)* — One who is fortunate to attain permanent truth through a teacher, is like an erring, confused man from whose eyes the bandage has been taken away and to whom therefore, the way to home has been shown. It is not that he is immediately in his home (of permanent truth) but he knows that he will reach thither (home). He knows (—the following passage is misunderstood by Max Müller and Bohtlingk —) “I belong to this world (*tasya i.e. saṁsārasya*) only as long as (*tāvad eva ciram* like *tāvaj jyok*—Śatap. Br. 11.5.1.2) until I am released; thereafter I shall be in my home.”

15. The disappearance of consciousness in death is (just as already explained above in 8d), only the return of speech into Manas (mind), of Manas into Prāṇa (Breath), of Prāṇa into fire, of fire into the highest divinity, i.e. into the Being.

16. *The ordeal* — One, suspected of robbery, theft, if he denies it, is required to seize a glowing (red-hot) axe. If he tells a falsehood, he is burnt or scalded by it and is judged (to be the criminal). If, however, he speaks the truth, he is not burnt or scalded by it and is released. In the same way, he, who is caught up in the unreality of this empirical reality, is exposed to the sorrows of Saṁsāra (earthly existence): on the other hand, he, who has known the truth of the one Being, participates in deliverance. — This passage has one common point with the parable of the house-holder (Luk. 16, 1-9) namely, that one need not have before his eyes the whole image or simile but only a third part of the comparison. In the present case, this consists simply in the fact that the untruth brings bondage and sorrow while the truth brings deliverance. That in the comparison, it deals with a confession of untruthfulness or truthfulness and a knowledge of the same, must be left out of consideration.]

FIRST PART (KHANDA)

1. Śvetaketu was the son of (Uddālaka) Āruṇi. His father said to him : “Śvetaketu ! Move and go to study the Brahman (Vedas), because, my dear one, none of our family used to be unlearned (in the Vedas) and remain a (mere) appendage of Brāhmaṇhood (a Brāhmaṇa only in name).”

2. Then he, while twelve years of age, went as a pupil (to a teacher) and when he was twentyfour years old, had thoroughly studied all the Vedas. He returned back haughtily in mind, conceited and thinking himself wise (learned). Then his father said to him : “O dear one ! Since you are haughty in mind, conceited and consider yourself wise (learned), have you inquired into that instruction whereby what is even unheard of, becomes (already) heard, what is not comprehended becomes comprehended, what is not known becomes known ?”

3. “Venerable Sir, how is that instruction ?” — “Just as O dear one, through one lump of clay everything that consists of clay is known, modification being a clinging to words, (merely verbal) only a name, it is only clay in reality; —

4. Just as, O dear one, through a copper (ornamental) pommel, everything that consists of copper is known, modification being merely a clinging to words, only a name, it is only copper in reality;—

5. Just as, O dear one, through a nail-parer, everything that consists of iron is known, modification being merely a clinging to words, only a name, it is only iron in reality — Thus my, dear, is this instruction.”

6. “Certainly my venerable teachers must not have known this teaching; because if they had known it, why would they not have communicated it to me ? But venerable Sir, you will now please explain it to me ! ” “So be it, my dear !”

SECOND PART (KHANDA)

1. “This (world), my dear, was only the Being, in the beginning, the only one without a second. It is true that some say that this (world) was only non-being in the beginning, only one

without a second; (according to them) out of this non-being, the Being was born.

2. “But, O dear one, how could it be so ? How could the Being or the existent be born out of the non-being or the non-existent ? On the contrary, therefore, O dear one, there was this Being in the beginning, only one, without a second.

3. “The same Being intended : ‘I will be many (manifold) I will propagate myself’; then it created the fire (*tejas*). This fire intended : ‘I will be many, I will propagate myself’; then it created the waters (*āpaḥ*). That is why when a man feels fiery heat of grief or perspires, then arises out of the fire, water (of tears, of perspiration).

4. “The waters intended : ‘We will be many, we will propagate ourselves’. Then they created food (*annam*). That is why when it rains there arises forth plentiful food; because, the food which a man eats, originates out of the waters.

THIRD PART (KHĀNDĀ)

1. “Indeed, these beings here have three-fold seeds (i.e. kinds of origin) : Born out of the egg, born out of the living, and born out of the sprouting seed.

2. “That godhead intended : ‘Well ! I will enter into these three divinities (Fire, Water and Food) with this living self (the individual soul) and will disseminate names and forms separately.

3. But I will make each one of them threefold’. — Then that god-head entered into these divinities with this living self and spread, out of one another names and forms separately;

4. “But he made each one of them threefold.

Now, how, O dear one, each one of these three divinities became threefold, you should learn it from me.

FOURTH PART (KHĀNDĀ)

1. “What in the fire is the red form, is the form of fire, what is the white form, is that of water, what is the dark one, is of food. The fireness has vanished from the fire, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

2. “What in the sun is the red form, is the form of fire, what is the white form, is that of water, what is the dark form, is that of food. The sun-ness has vanished from the sun, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

3. “What in the moon is the red form, is the form of fire, what is the white form is that of water, what is the dark form is that of food. The moon-ness has vanished from the moon, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

4. “What in the lightning is the red form, is the form of fire, what is the white form is that of water, what is the dark form, is that of food. The lightning-ness of the lightning has vanished, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

5. “This, indeed, it was, what the forbears, great in wealth, great in the knowledge of the scriptures, knew when they said : ‘Now, none can utter before us what we had not already heard, what we had not already understood, what we had not already known’. This they knew out of those (fire, water and food);

6. “because they knew what was like a red one as the form of fire, what was like a white one they knew as the form of water and what was like a dark one they knew as the form of food;

7. “and they knew what was like an unknown one (— read *iva* —) as a combination just of those divinities (fire, water, food).

“Now, O dear one, you should learn from me how of those three divinities, when they have reached the man, each of these becomes threefold.

FIFTH PART (KHANDA)

1. “The food, when it is eaten, is divided into three parts : That which is the grossest constituent becomes the faeces that which is the middling one becomes flesh, that which is the finest becomes Manas (mind).

2. “The water, which is drunk, is divided into three parts; that which is the grossest constituent becomes urine, that which

is the middling one becomes blood, that which is the finest one becomes Prāṇa (vital breath).

3. “Heat, when it is eaten, is divided into three parts; that which is the grossest constituent, becomes the bones, that which is the middling one becomes the marrow, that which is the finest becomes speech.

4. “Therefore, O dear one, the Manas (mind) consists of food, (breath) consists of water, and speech consists of heat or fire.”

“Venerable Sir, teach me still further” said he (Śvetaketu)—
“So be it” he (Āruṇi) replied.

SIXTH PART (KHANDA)

1. “That which in the coagulated milk (curds), O dear one, when it is churned, emerges upward, is the finest (essence); that becomes butter.

2. “So also, dear me, that which in the food, when it is eaten, emerges upward is the finest (essence); that becomes Manas (mind).

3. “And that which in the water, O dear one, when it is drunk emerges upward, is the finest (essence) : that becomes Prāṇa (vital breath).

4. “And that which in the heat, O dear one, when it is consumed, emerges upward, is the finest (essence), that becomes speech.

5. Therefore, O dear one, the Manas (Mind) consists of food, the Prāṇa (breath) consists of water, and heat or fire consists of speech.”

— “Venerable Sir, teach me still further” he (Śvetaketu) said:
“So be it” replied he (Āruṇi).

SEVENTH PART (KHANDA)

“O dear one, man comprises sixteen parts; you should not eat just for fifteen days; but you may drink water as much as you like. The Prāṇa (the vital breath), which consists of water, will not escape out of you, if you drink water.”

2. And he (Śvetaketu) did not eat throughout fifteen days.

Then he approached him (Āruṇi) and said : “What shall I recite, Sir ?” — “Recite the Ṛgverses, O dear one, (also) the sacrificial formulas (Yajus), the Sāma-chants” he (Āruṇi) said — “Ah ! they do not occur to me, Sir”, replied he (Śvetaketu).

3. And the other (Āruṇi) said to him : “Just as, O dear one, of a great fire set up, there finally remains a (glowing) ember of the size of a glow-worm and through it, the fire no longer burns more (brightly), so also, O dear one, of the sixteen parts in you, only one still remains and through this you cannot recollect the Vedas. Now you should eat (food),

4. “after that you will hear from me more.” Then he (Śvetaketu) ate and then again stepped towards him. Then he could answer everything which the other one (Āruṇi) asked him: And the father said to him:

5. “Just as, O dear one, of a great fire set up, at last only there remains only a (glowing) ember, of the size of a glow-worm and one again kindles it into a flame through the straw which he lays on it and consequently this (fire) burns again very brightly,

6. “so also, O dear one, one part from among the sixteen parts had remained in you and this was again kindled into a flame, through food with which it was supplied; through this you can again recollect the Vedas; because, O dear one, Manas (mind) consists of food, Prāṇa (breath) consists of water and speech consists of fire (heat).”

Thus he was instructed by him — was instructed by him.

EIGHTH PART (KHANDA)

1. Uddālaka Āruṇi said to his son Śvetaketu : “Let me, O dear one, explain to you the state of sleep. When it is said that, a man sleeps, then he has attained to the (state of) union with the Being: He has entered into (or is united with) his own self; that is why one says of him : ‘he sleeps’ (*svapiti*) because he has entered into (— is united with —) himself (*svam apīta*).

2. “Just as a bird, who has been bound with a cord flies to once to this and then to that side and after it has not found, in any other way, a place of support, settles itself down in the place of bondage, so also, O dear one, the Manas (mind) flies

to this and that side and after it has not found, in any way, a point of support, lets itself settle down in the Prāṇa (Breath), because, the Prāṇa, O dear one, is the place to which the Manas is bound.

3. “Let me explain to you, O dear one, the hunger and the thirst. When it is said that a man is hungry, that happens because the water carries away the food eaten by him (*asítam nayante*). And just as one speaks of a leader of the cows, a leader of the horses, a leader of men, so also one then calls the water as ‘the leader which leads on nutrition (*aśanāyā*—the hunger easily split into *aśa-nāyā*).’ Hereby (during the carrying away of food by water for the building up of the body), know this (i.e. the body), O dear one, as the sprout arisen out of it (as the effect); the same cannot be without a root (a cause).

4. “But where else could this root be than in the food ? And in the same way, O dear one, go back tracing from food as the sprout to the water as the root, from the water, O dear one, as the sprout, go back tracing to the fire as the root, from the fire, O dear one, as the sprout, go back tracing to the Being as the root; O dear one, all these creatures have the Being as the root, the Being as the point of support, the Being as the foundation.

5. “Further, when it is said that a man is thirsty, it happens so because the fire (heat) carries away what has been drunk by him. And as one speaks of a leader of cows, a leader of horses, a leader of men, so also one then speaks of the fire (heat) as ‘the leader of (who carries away) water’ (*Udanyā*, ‘the thirst,’ divided into *uda-nyā*).’ Hereby (during the carrying away of water by fire or heat to the building up of the body) know this (this body), O dear one, as the sprout arisen out of that (as the effect); the same will not be without root (cause);

6. “but where else could this root be than in the water ? From the water, O dear one, as the sprout, go back tracing to the fire as the root, from the fire, O dear one, as the sprout go back tracing to the Being as the root; all these creatures have the Being as root, the Being as the point of support, the Being as the foundation.

“But how, O dear one, of these three divinities, when they have joined to man, does each of them become individually

threefold, as has been previously explained ? (See above 6.5.-1-4).

“In the case of man, O dear one, when he departs from here, speech enters into the Manas (mind), the Manas into the Prāṇa (the breath) and the Prāṇa into the highest divinity. — What that finest or most subtle essence (the unknowable entity) is,

7. it is this universe consisting of this, it is the real, it is the soul, that thou art, O Śvetaketu !”

— “Venerable Sir, teach me still further” said he (Śvetaketu). “So be it” he replied.

NINTH PART (KHANDA)

1. “When, O dear one, the bees prepare honey, they gather the juice of manifold trees and assemble the juice into a unity.

2. “So also, in that juice of these, no distinction is preserved as that of a particular tree whose juices they are, so also, indeed, O dear one, all these creatures, when they enter into the Being (in deep sleep and death), have no consciousness thereof, that they enter into the Being.

3. “Whatever they may be here — a tiger, a lion, or a wolf, or a boar, or a worm or a bird or a gadfly or a gnat, they are again born in these forms.

4. “This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, Śvetaketu !”

— “Venerable Sir, teach me still further” he (Śvetaketu) said. “So be it” he (Āruṇi) replied.

TENTH PART (KHANDA)

1. “These rivers, O dear one, flow in the east towards the morning¹ and in the west towards evening; from ocean to ocean they flow (uniting themselves) they become purely ocean.²

1. Deussen translates here the original Sanskrit words ‘*purastāt*’ and ‘*paścāt*’ as ‘towards morning’ and ‘towards evening’. It would be more appropriate to translate as others, later on, have done — as follows : “The eastern rivers flow east and western rivers flow west”.

—Translator.

2. In order to make a difference between this image or simile and the

“Just as these (rivers) do not know that they are this river or that,

2. “so also, O dear one, all these creatures also know not, though they have come forth again out of the Being, that they again go forth out of the Being. Whether they may be here a tiger or a lion or a wolf or a boar or a worm or a bird or a gadfly or a gnat, what they may be, they are again born.

3. “This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !”

— “Venerable Sir, teach me still further” he (Śvetaketu) said — “So be it” he (Āruṇi) replied.

ELEVENTH PART (KHANDA)

1. “When one, O dear one, cuts this big tree here at the root, it trickles sap, because it lives; when one cuts it in the middle, it trickless sap, because it lives; when one cuts it at the top, it, trickles sap, because it lives; thus it stands, penetrated through by the living self, prolific (abundant), and rejoicing.

2. “Now if life departs from one branch, that branch withers; if life departs from the second branch, that also withers; if life departs from the third branch, that also withers; if life departs from the whole tree the whole tree withers or dries up. Therefore, O dear one, you should mark (take notice of) this”, he (Āruṇi) said.

3. “This body indeed dies if it is deserted by life; but this life does not die. This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !”

— “Venerable Sir, teach me still further” he (Śvetaketu) said.
— “So be it” he (Āruṇi) replied.

preceding one, I translated, following Śaṅkara, in my ‘*System des Vedānta*’ (p. 285), this passage as follows : Out of the ocean (they come and) into the ocean they enter; in the ocean, therefore, they are born.” But the text contains no trace of the return-back of ocean-water in the rivers (through clouds and rain).

TWELFTH PART (KHANDA)

1. “Fetch me a fruit of that Nyagrodha (Banyan) tree there.”
“Here it is, Venerable Sir.”

“Split it”. — “It is split, Venerable Sir,” “What do you see therein ?” “I see here, Venerable Sir, very fine seeds”. “Split one of them.” “It is split, Venerable Sir !” “What do you see therein ?” “Nothing at all, Venerable Sir !”

2. Then he (Āruṇi) spoke : “That finest essence which you do not perceive, O dear one — out of this finest essence, indeed, this great Nyagrodha tree has arisen.

3. “Believe, my dear, this universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !”

“Teach me still further, venerable Sir.”
“So be it” he (Āruṇi) said.

THIRTEENTH PART (KHANDA)

1. “Put this piece of salt, here, in water and come again tomorrow to me.” — He did it. Then he (Āruṇi) said : “Bring me the salt which you had put into the water last evening.” He groped, feeling after it and found nothing of it; because it was completely dissolved.

2. “Taste that water from this side ! How does it taste ?”— “Saltish”— “Taste it from the middle ! — How does it taste ?” “Saltish”— “Taste it from that side ! — How does it taste ?” “Saltish”. — “Let it (water with salt) be there; seat yourself by my side.” He did it (and said): “It (salt in water) is always still present.” Then the other one (Āruṇi) said : “Indeed, you do not perceive the Being here in the body but is, nevertheless, therein.” —

3. “This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !”

— “Venerable Sir, instruct me still further !” — “So be it” he (Āruṇi) said.

FOURTEENTH PART (KHĀNDĀ)

1. “Just as, O dear one, a man who, with eyes bandaged, is led away out of the region of Gandhāra and then is forsaken in a deserted uninhabited place, will grope blowing (breathlessly, heavily) (*pradhmāyita*) (now) towards the north or towards the south, because he has been led away with bandaged eyes and has been left in an uninhabited place with bandaged eyes,

2. “but thereafter somebody has removed the bandage from him and said to him : ‘There lie the Gandhāra regions beyond; go thither from here’, he reaches home in the Gandhāra region, inquiring further from village to village, instructed by others and (now quite) sensible; in the same way a man, who has here found a teacher, attains knowledge : ‘I would belong to (get involved in) this (drift of worldly existence) until I have been released; thereafter I shall reach my home’,

3. “This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !”

— “Venerable Sir, teach me still further” — “So be it” he (Āruṇi) said.

FIFTEENTH PART (KHĀNDĀ)

1. “Around a man dangerously ill, his relatives sit and ask him: ‘Do you recognize me ? Do you recognize me ?’ — As long as his speech has not entered into Manas (mind), his Manas into Prāṇa (vital breath), his Prāṇa into the fire (heat), the fire (heat) into the highest godhead, so long he recognizes them;

2. “but after his speech has entered into the Manas, his Manas into the Prāṇa, his Prāṇa into the fire (heat), his fire into the highest godhead, then he recognizes them no more.

3. “This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !”

— “Venerable Sir, teach me still further”. — “So be it” he (Āruṇi) said.

SIXTEENTH PART (KHANDA)

1. ‘O dear one, they bring a man here with his hands tied and shout : ‘He has robbed, he has committed a theft. Make a hatchet glowing redhot for him !’ If he is the perpetrator (of the crime), he makes himself untrue. Uttering untruth he covers himself in untruth, seizes the glowing hatchet burns himself and is executed.

2. ‘But if he is not the perpetrator, he makes himself true; uttering truth, he covers himself in truth, seizes, the glowing hatchet, does not burn himself, and is released. (i.e. From untruth, follows bondage, from truth deliverance — Brahmasūtra).

3. ‘This universe consists of that (the truth) on account of which he is not burnt, it is the real, it is the soul, that thou art, O Svetaketu !’

Thus he (Śvetaketu) was taught by him — taught by him.

SEVENTH CHAPTER (PRĀPAṬHAKA)

[After the knowledge had attained a breakthrough as already in the hymns of the R̄gveda (1.164; 10.129), that all gods, worlds and beings depend upon a unity — one ultimate principle, there was and there still remained the further task to determine this one more closely. Typical of such an inquiry into it is, above all, the Prajāpati-hymn (R̄gveda 10.121). But this inquiry also continued itself in the period of the Brāhmaṇas and after one had made a further advance in the Upaniṣads towards the characterization of that one principle as the Brahman or the Ātman, the question just remained still ventilated (open) what one has to understand and adore as the Brahman, as the Ātman. Usually this inquiry appears in the form of a disputation in which the part open to doubt presents a series of definitions which then are disproved and lead to right knowledge. The examples of this kind are numerous. Thus in Bṛh. 2.1 (Kauś. 4) Gārgya Bālāki volunteers to explain to the King Ajātaśatru to explain the Brahman and presents, one after another, twelve (in Kauś. sixteen) definitions of the same, which (however) have been found inadequate. In Bṛh. 3, 9, 10-18, 26 Vidagdha, when asked by Yājñavalkya with regard to “the spirit (*puruṣa*) which is the highest summit or acme of personality (*sarvasya ātmānah parāyaṇam*),” sets forth one after another eight definitions of the same but he fails to mention (the spirit which is the essence of the Upaniṣadic teaching (*aupaniṣadah Puruṣah*), which is superior to all others, for which failure he is required to undergo bodily expiation. In Bṛh. 4.1, six definitions of another teacher are criticized by Yājñavalkya and are rectified through one of a higher comprehension. It is not only the opponents from whose mouth, inade-

quate definitions emerge. In Chānd. 5.11-24, it is mentioned that six Brāhmaṇas seek explanation about the Ātman Vaiśvānara. After they have given a one-sided explanation of it as the heavens, as the sun, as the wind, as the ether, as the waters and as the earth, they are taught by the King Aśvapati about the true nature of the Ātman Vaiśvānara. In the Taitt. 3, it is Bhṛgu himself, who, led by his father, is raised, through repeated mortifications, to a step-by-step progressive knowledge of comprehending the Brahman as food, as Prāṇa (vital breath), as Manas (mind), as consciousness (intelligence), and as bliss. In Chānd. 8.7-12, Prajāpti, teaching Indra, offers three elucidations of Ātman or the self, as the physical body, as the individual soul and as the highest soul, which represent the three steps of knowledge deepening itself step by step.

Of this kind, is also the present section in which (as usual, a Brāhmaṇa is taught by a Kṣatriya) Nārada, as the highest representative of Brāhmaṇahood (cf. Bhagavadgītā 10.26 where Kṛṣṇa says : “I am Nārada among the divine sages”) has been taught by a war-god Sanatkumāra or Skanda as the highest representative of the Kṣatriyas (cf. Bhagavadgītā 10.24 “Among the generals I am Skanda”). One after another Sanatkumāra sets forth sixteen ways to adore the Brahman, as nāman, vāc, manas, saṃkalpa, cittam, dhyānam, vijñānam balam, annam, āpah, tejas, ākāśa, smara, aśā, Prāṇa and the highest of all — bhūman. Every following form of adoration is explained as the greater (*bhūyas*) than the preceding one, up to the *Bhūman* itself — positively the ‘greatest’ or ‘the infinite, unlimitedness’, which, resting or remaining in its own majesty, has everything in itself, nothing outside itself, which is identical with the ‘I (*aham*) and the Self (*Ātman*)’, which is present everywhere which comes into manifestation in all the thousands of beings and the knowledge of which alone brings about freedom and dissolution (the untying) of all the knots’. Thus herein lies positively clearly the elevation from all the finite and the restricted to the *bhūman* as the infinite and unlimited. Still the steps, through which this progress to the infinite is described, appear to be now and then rather odd. We will survey them in short:

1. All Vedic and worldly knowledge which Nārada possesses and the inadequacy of which he himself already knows so much that it does not give him the sought-for satisfaction or joy, is a mere name (*nāman*) and is, as such, worthy of adoration. “He who adores the name as Brahman” reaps rich rewards; but the Brahman, the Ātman, whatever, it may be, is in every way the greatest of all — and there is still something greater than the name.
2. Greater than the name is the speech (*vāc*) because it makes manifest the name and, along with it, everything in the world.
3. Greater than the speech is the *Manas* (understanding or intellect and at the same time the conscious will, here particularly the latter) because it is occupied with speech and name, just as the hand seizes the two fruits.
4. Greater than the *Manas* is the resolution (i.e. the idea or conception *saṃkalpa*) because the will is dependent on resolution just as the speech and name are dependent on the will.

5. Greater than the resolution is the thought (*cittam*) because the resolution, the will etc. depend on it.

6. Greater than the thought is the reflection or meditation (*dhyānam*): there is no reason given for this statement; instead of this, there is found only a hint towards the idea that everything great, resting in itself ‘meditates as it were’.

7. Greater than thought is knowledge (*vijñānam*) because it (— the proof given is not connected with 6 above but with 2 —) knows (*vijñāti*) everything that the speech makes manifest (according to 2 above) and along with it everything in the world.

8. Greater than knowledge is strength (or vigour) (*balam*) because one with abundant strength is abler than one abounding in knowledge. — This is a very surprising transition of thought particularly for the Indian consciousness which, otherwise, seeks instead the essence of things in the intellectual. Still more strange is the following:

9. Greater than strength is food or nutrition (*annam*) because all physical and mental power depends on it.

10. Greater than the food is water (*āpah*) because all growth, along with nutrition and everything connected with it, depends on it.

11. Greater than the water is the fire or heat (*tejas*) because the rain customarily follows the solar heat and lightning.

12. Greater than the heat is the ether (or space *ākāśa*) because in it are contained the sun, the moon, the stars, the lightning and fire as the carriers of heat and also on account of the dependence of human drives and impulses on it.

Strange as is the transition from the psychical factors 2-7 through the intermediate meditation of *balam* to the elements 9-12, it has its analogue in *Chānd*. 6-5 according to which Manas, Prāṇa and Speech are dependent on food, water and heat. — But entirely unintelligible is the present following rebound to the psychical in order to reach Prāṇa through memory and hope.

13. Greater still than the ether is memory (the remembrance *smara*) because without it, the human drive or effort, dependent on ether according to 12 above, would not be possible.

14. Greater than the memory is hope (*āśā*) because it kindles the memory (the will spurs the intellect).

15. Greater than the hope is the Prāṇa (the breath, the life). The reason for this statement is not given; but there well follows a description of Prāṇa which, just as the hub holds together all the spokes, above all likewise holds together all the constituents of the body and, according to this extract, of the body of which only a worthless covering remains. — This comprehension of Prāṇa as Brahman is as surpassing or excelling just as the earlier ones. He, who possesses it, is one who excels other in discussion (*ativādin*) i.e. who conquers all others in the discussion-contest. And still it is not the highest attainable; because it is only this empirical form of phenomena as an individual soul which has

juxtaposed itself as the subject against the object and is, therefore, finite and tiny. It becomes the highest soul encompassing all, when one strips off this empirical form of phenomenon — when one abrogating the distinction between subject and object, elevates himself to full infinitude (*bhūman*). This occurs in the following way:

Only he is really a speaker excelling all; he excels all in controversy through the truth; this truth depends on knowledge, knowledge on thought, thought on faith; faith depends on that which lies at the root of all, that feeling about what lies at the root of depends on creation, creation depends on desire or joy, which last depends on the infinitude. The joy which comes from infinitude—why? it is identical with it (*yo vai bhūmā tat sukham*)—need not be understood as the individual joy but the bliss (mostly named as *ānanda*) as the attribute of the godhead. Correspondingly the creation (*kṛti*) is not that of the individual but the divine creative activity flowing out of the abundance of the joy of being or becoming; with it is united one who elevates himself on the way of knowledge, thought, and faith (*śraddhā*, which literally means ‘uniting by a bond’ with the divine) towards ‘*nिष्ठा*’ (‘the development out of’—better, perhaps, ‘*niṣṭhā*’—i.e. ‘being rooted in’—the divine.) Accordingly, the passage appears to describe the step-by-step elevation of the Prāna containing, no doubt, the divine but also abundance of multiplicity belonging to it, to the Bhūman, the Infinitude, in which all distinctions vanish, as a consequence of which the knowing one himself becomes one with the object and enters into it.

Then the description of Bhūman, the Infinitude, that follows is magnificent : The infinitude does not see, hear, know anything outside itself and being immortal rests alone in its own supra-mundane majesty and like the ‘I’ the soul, which is identical with it, is directly fully present in all places. He, who leading his life from this viewpoint, has his joy only in the Ātman and knows that everything is conditional on the Ātman, is free, is raised above death, pain and sorrow and again finds his ‘I’ in all the thousand appearances of creation.¹

How could a thinker, who commanded such elevated views find pleasure in those preceding definitions which tire the reader and lessen the interest on the main points ? As opposing the contrary opinions, they would still rather be tolerated. But they appear as series of attempts to excel (browbeat) others in the definitions of Brahman itself through continually greater and greater (definitions), and under these circumstances everyone is obliged to take an objection to the arbitrariness of the choice (in definitions) and still more to the arbitrariness in the ordering of the elements in the series. Thus it is wholly similar to the case of Plato in the Sophista in which the puerile and

1. On a less elevated plane stands the supplement 26.2 (which may well have been inserted by another hand), which understands the material all-penetration in the sense of a reproduction in the way the Yогin does and makes the purity of the soul dependent on the purity of physical nutrition. This word-play or pun on Skanda is not of much worth.

careless careless definitions of the Sophists been introduced before the profound investigations and we shall be compelled to aquiesce in the fact that both the thinkers, when they introduce an apparently so unsuitable introduction to their own communicative thoughts, they may well have had their own special grounds which can however, no more be known by us—just as I then formerly have put forth a hypothesis for the Diaresen of the Platonic Sophists, which even today after twentyfive years, appears throughout evident (cf. my *Commentis de Platonis Sophistae Compositione de ac doctrina*, Bonnae 1869, p. 69 ff.)

FIRST PART (KHANDA)

1. “Teach me, venerable Sir!” — With these words Nārada approached Sanatkumāra. He (Sanatkumāra) said to him : “Tell me, what you already know; then I will impart to you what lies outside it”.

2. And the other (Nārada) said, “I have, O Venerable Sir, learnt the R̥gveda, Yajurveda, Sāmaveda, the Atharvaveda as the fourth, the epic and mythological poems as the fifth Veda, grammar, the ritual concerning the Manes, arithmetic, *mantik*, counting or reckoning of time, dialectic, politics, divine lore, the lore of the prayer, the lore of the ghosts, the science of warfare, astronomy, spell against serpents, the art of the muse (literally, of demigods ‘deva-jana’); — this it is, O venerable Sir, that I have learnt;

3. “And thus I am, O venerable Sir, no doubt learned in scriptures but not in the lore of the Ātman. Because I have heard from such as are like you that he who knows the Ātman, overcomes sorrow; but, Venerable Sir, I am afflicted with sorrow; that is why you will carry me, O Sir, to that yonder beach beyond sorrow!”

And he (Sanatkumāra) said to him : “Everything that you have studied is mere name (*nāman*)”.

4. “The R̥gveda, Yajurveda, Sāmaveda, the Atharvaveda as the fourth, the epic and mythological poems as the fifth Veda, grammar the ritual of the manes, arithmetic, *mantik*, reckoning of time, dialectic, politics, the divine lore, the lore of prayer, the lore of the ghosts, the science of warfare, astronomy, spell against serpents and the art of the muse — all these are a name, —everything of this is a name. You may adore the name!

5. “He who adores the name as Brahman — so far as the name extends itself that far, over that extent, he will be entitled to move about according to his liking, that is why that he adores the name as Brahman.”

“Is there, O venerable Sir, anything greater than the name?”

“Well, there is one greater than the name.”

“You will explain it to me, Sir!”

SECOND PART (KHANDA)

1. “The speech (*vāc*), indeed is greater than the name. Because it is the speech which utters forth the Ṛgveda, the Yajurveda, the Sāmaveda, the Atharvaveda as the fourth (Veda), grammar, ritual about the names, arithmetic, mantik, reckoning of time, dialectic, politics, divine lore, the lore of prayer, the lore of the ghosts, the science of warfare, astronomy, spell against serpents, and the art of the muse, in addition the heaven and the earth, the wind, the ether, the waters and the fire, the gods and men, the domestic animals and birds, the plants and trees, the wild animals down to the worms, flies and ants, the right and wrong, truth and untruth, good and evil, gratifying and ungratifying; had there been no speech, they could not have uttered right and wrong, nor good nor evil, nor gratifying nor ungratifying; because only the speech utters every one of these, you should adore the speech!

3, “He who adores speech as Brahman, as far as the speech extends itself, that far over that extent, he will be entitled to move about according to as he likes; that is why he adores speech as Brahman.”

— “Venerable Sir, is there something greater than the speech?”

“Well, there is one greater than the speech.”

— “That you will explain to me, Sir”.

THIRD PART (KHANDA)

1. “The *Manas* (mind), indeed, is greater than the speech. Just as a fist holds within itself two acorns or two berries or two (dice —) nuts, so also the *Manas* (mind) encompasses the speech and the name. When one directs his mind (*Manas*) towards

the study of holy psalms or songs and sayings, he studies them; or (if one directs his mind) towards accomplishing the works, he accomplishes them; or if towards desiring sons and cattle, he desires them, or towards desiring this world and that yonder world, he desires them. Because the Manas is the Ātman, the Manas is the world, the Manas is the Brahman, you should adore the Manas!

2. "He who adores the Manas as Brahman so far as the Manas extends itself, that far, over that extent, he will be entitled to move about according as he likes; that is why he adores the Manas as the Brahman."

—“Is there, venerable Sir, anything greater than the Manas?”

“Well, there is one greater than the Manas.”

—That Sir, you will please explain to me.”

FOURTH PART (KHAṄDA)

1. “The resolution (*samkalpa*) is indeed, greater than the Manas; because when one resolves on something, then he directs his mind to letting his speech utter, again he lets his speech to speak out the name, in the name are included the songs or psalms and sayings, in the songs or psalms and the sayings are included the works or actions.

2. “All these have their point of unity in the resolution (*samkalpa*), their self in the resolution and are founded on resolution. Through resolution, are realized (*samkalpante*) heaven and earth,¹ through the resolution are realized the wind and the ether, the water and the fire; by their formation (*samkṛpti*), the rain comes about; on the formation of rain food comes into being, on the formation of food, the vital breath comes into being, on the realization of the vital breath, the songs and sayings come into existence; on the realization of songs and sayings, the works or actions come into being,

1. Cf. the usual statement: “That godhead intended or deliberated (*aikṣata*), then it created” etc. In the passage that follows (above in the body of the text), the interplay on the words between *Sāṃkalpayati* ('to present in the right order or arrangement' (to resolve)),—and *samkalpate* (to be in right order or arrangement) can only be imperfectly rendered or translated.

on the accomplishment of works, the world comes into existence; on the coming into existence of the world everything comes into existence; this is the resolution; you should adore the resolution.

3. "He, who adores the resolution as Brahman, reaches the worlds brought into being through resolution; as one who stands steadfast, he attains the steadfast worlds; as one who is well-established, he attains the well-established worlds; as one who is unwavering he attains the unwavering worlds, and as far as the resolution extends itself, over that extent, he is entitled to move about according to his liking; that is why he adores resolution (*samkalpa*) as the Brahman."

—“Is there, venerable Sir, anything greater than the resolution?”

“Well, there is one greater than the resolution.”

—“That you will please, Sir, explain to me.”

FIFTH PART (KHANDĀ)

1. “The thought (*cittam*), indeed, is greater than the resolution; because one first conceives a thought, then he conceives a resolution; then he directs his Manas (mind) on it; then he lets the speech utter, consequently lets his speech utter the name; in the name are included the songs and sayings; in the songs and sayings are included works or deeds.

2. “All these have their point of unity in thought, their self in the thought, they are based on thought. That is why, when a man knows much and has no thought, one says of him: ‘He is not (of importance), what he also knows (is not important); because had he been really wise, he would not have been devoid of thought’: but even if he knew only a little and has thought regarding it, the people for that reason listen to him. Therefore, thought is the point of unity of all that, the thought is the self, the thought is the supporting ground; you should adore the thought!

3. “He who adores the thought as Brahman, attains the worlds thought by him; as one who stands steadfast, he attains the steadfast worlds; as one who is well-established attains the well-established worlds; as one, who is unwavering, attains the

unwavering; so far as thought extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the thought as the Brahman."

—“Is there, venerable Sir, anything greater than the thought?”

“Well, there is one greater than the thought.”

—“That you, Sir, will please explain to me.”

SIXTH PART (KHANDA)

1. “Meditation (*dhyānam*), indeed, is greater than thought. The earth meditates, as it were; the aerial space meditates, as it were; the heavens meditate as it were; the water meditates, as it were; the mountains meditate, as it were; the gods and men meditate, as it were. That is why those, who attain greatness among men, have got the gift of meditation, as it were, as their share. But those, who are petty, are quarrelsome, informants (tale-bearers) and spread evil slander; whereas the superior or the great ones have got the gift of meditation, as it were, as their share; you should adore the meditation!

2. “He who adores the meditation, as far as meditation extends itself, so far, over that extent, he is entitled to move about according to his liking; that is why he adores the meditation as the Brahman.”

—“Is there, venerable Sir, anything greater than the meditation?”

“Well, there is one greater than meditation.”

—“That you, Sir, will please explain to me!”

SEVENTH PART (KHANDA)

1. “The knowledge (*vijñānam*), indeed, is greater than the meditation; because it is through the knowledge that one knows the R̥gveda, the Yajurveda, the Sāmaveda, the Atharvaveda as the fourth one, the epic and mythological poems as the fifth Veda, grammar, ritual about the manes, arithmetic, mantik, reckoning of time, dialectic, politics, divine lore, the lore of prayer, the lore of (the spell against) ghosts, the science of warfare, astronomy, the spell against the serpents and the art of the muse, in addition the heaven and the earth, wind, ether, water and fire, the gods and men, the domestic animals and the

birds, the plants and the trees, the wild animals down to the worms, flies and ants, right and wrong, truth and untruth, good and evil, the gratifying and the ungratifying, food and drink, this world and the yonder world. One knows all this through the knowledge; you must, therefore, adore knowledge!

2. “He, who adores as the Brahman the knowledge, attains the worlds abounding in understanding and knowledge and as far as knowledge extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the knowledge as the Brahman.”

— “Is there, venerable Sir, anything greater than the knowledge?”

“Well, there is one greater than the knowledge.”

— “That, Sir, you will please explain to me.”

EIGHTH PART (KHANDA)

1. “The strength (*balam*), indeed, is greater than the knowledge; because one abounding in strength makes even a hundred men, abounding in knowledge, tremble. But if one is strong, he is vigorous (active); if one is vigorous, he goes about, he comes to the people; when he comes to the people, he gets something to see, to hear, to think, to learn, to create and to know. Through strength, the earth continues to exist, through strength the aerial space, through strength the heavens, through strength the mountains, through strength gods and men; through strength the domestic animals, and birds, the plants and the trees, the wild animals, down to the worms, flies and the ants continue to exist; through strength the world continues to exist; you should adore the strength!

2. “He who adores the strength as Brahman, — so far as the strength extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the strength as the Brahman.”

— “Is there, venerable Sir, anything greater than the strength ?”

“Well, there is one greater than the strength.”

“That, Sir, you will please explain it to me !”

NINTH PART (KHANDA)

1. “The food (*annam*), indeed, is greater than the strength. That is why if one does not eat for ten (days and) nights, well he, no doubt, continues to remain alive, but he becomes such a one that he does not see, does not hear any one, does not think, does not learn, does not create, does not know; but after the inflowing of food (into his body) he again becomes such a one that he sees one, hears one, thinks, learns, creates, knows; you should adore food as the Brahman!

2. “He, who adores the food as the Brahman, he attains the world abounding in food and drink; and as far as the food extends itself, so far, over that extent, he is entitled to move about according to his liking; that is why he adores the food as the Brahman.”

— “Is there, venerable Sir, anything greater than the food ?”

“Well, there is one greater than the food.”

“That, Sir, you will please explain to me!”

TENTH PART (KHANDA)

1. “The water, (*āpah*), indeed, are greater than the food. That is why when it does not rain copiously, the living creatures become haggard (sickly) because one thinks that the food will become scarce; but when it rains copiously, the living creatures become glad, because one thinks that there will be much food. Only these waters, in a solidified condition, are this earth the aerial space, the heavens, the mountains, the gods and men, the domestic animals and birds, the plants and the trees, the wild animals down to the worms, flies and ants; they are only the waters in a solidified condition; you should adore the water!

2. “He who adores the waters as the Brahman, attains all his desires and he will participate in the saturation (the satisfaction) of his desires; and as far as the waters extend themselves, that far, over that extent, he is entitled to move about according to his liking; that is why that he adores the waters as the Brahman.”

“Is there, venerable Sir, anything greater than the waters?”

“Well, there is one greater than the waters.”

“That, Sir, you will please explain to me.”

ELEVENTH PART (KHANDA)

1. The fiery heat (*tejas*) is, indeed, greater than the waters. Because, it is this (*tejas*) which, when it holds back the wind, heats the world-space; then they say: It is oppressively hot, scorchingly hot, certainly there will be rain. It is heat which announces this first and lets the waters stream down. Then it happens that while the lightnings quiver upwards and sideways the thunder rolls. That is why they say, ‘it lightens, it thunders, certainly there will be rain.’ It is, therefore, the heat which first announces it and then lets the water stream down; you should adore the heat!

2. “He who adores the heat as the Brahman, he becomes full of splendour and attains the world which has overcome darkness, which is abounding in heat and splendour. As far as heat extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the heat as the Brahman.”

—“Is there, venerable Sir, anything greater than the heat ?”

“Well, there is one greater than heat.”

“That, Sir, you will please explain to me!”

TWELFTH PART (KHANDA)

1. “The world-space (ether, ākāśa) is greater than the heat; because in the world-space are both, the sun and the moon, in it are lightning, stars, and fire; it is on account of space that one calls out, one hears, one replies. In the world-space, one rejoices and one does not rejoice; one is born in the space, one is born into the world-space; you should adore the world-space!

2. “He, who adores the world-space as the Brahman, attains the world abounding in space, the world which is uncramped and widely extending; and so far as the world-space extends

itself so far, over that extent, he is entitled to move about according to his liking; that is why he adores the world-space as the Brahman."

—“Is there, venerable Sir, anything greater than the world-space?”

“Well, there is one greater than space”.

—“That, Sir, you will please explain to me!”

THIRTEENTH PART (KHANDA)

1. “The memory (*smara*) is, indeed, greater than the world-space; that is why when many sit together, if they would be without memory, they would not be able to hear any one, nor they would be able to think or know (recognize); but if they had memory, they would hear, would think, would recognize; because only through memory, one recognizes even his own child, through memory, his cattle; you should adore memory!

2. “He who adores the memory as the Brahman—so far the memory extends itself, that far over that extent, he is entitled to move about according to his liking; that is why he adores the memory as the Brahman.”

—“Is there, venerable Sir, anything greater than the memory?”

“Well, there is one greater than memory.”

—“That, Sir, you will explain to me!”

FOURTEENTH PART (KHANDA)

1. “The hope is, indeed, greater than memory; because through hope, the memory is kindled, it learns the sacred hymns and the sayings; one then accomplishes holy deeds, cherishes a desire for sons and cattle, for this world and the yonder world; you should adore hope!

2. “He, who adores the hope as the Brahman, brings through the hope all his wishes to fulfillment, his prayers will never become fruitless; and so far as the hope extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the hope as the Brahman.”

—“Is there, venerable Sir, anything greater than hope?”
 “Well, there is one greater than hope.”
 “That, Sir, you will please explain to me!”

FIFTEENTH PART (KHANDA)

1. “The life (the Breath *Prāṇa*) is, indeed, greater than hope; because just as the spokes are inserted in (fixed to) the hub, so also everything is attached to this life. The life proceeds through the life (the breath), the life (the breath) gives the life; it bestows life (on a living creature). The life is the father and is the mother, the life is the brother and sister, the life is the teacher and the Brāhmaṇa.

2. That is why when anybody snubs harshly his father or mother or brother or sister or teacher or a Brāhmaṇa, one says: “fie on you! You are a murderer of the father, a murderer of the mother, a murderer of the brother, a murderer of the sister, a murderer of the teacher, a murderer of a Brāhmaṇa;¹

3. “but, after life has departed from them, when one knocks into them with a spear, (while they are lying on the funeral fire,) and burns them with their hair and skin, one does not say of him (who does so): “You are a murderer of the father, a murderer of the mother, a murderer of the brother, a murderer of the sister, the murderer of the teacher, the murderer of the Brāhmaṇa”;

4. “because it is life only what all this is. Indeed, he who sees, thinks and knows, is one who excels all others in speech; and if one says to him: ‘You are an all-surpassing speaker’ he should admit it and not deny it.”

SIXTEENTH PART (KHANDA)

1. “But he who surpasses others in speech through truth, he is the right all-surpassing speaker!”

—“Venerable Sir, I would like to surpass in speech through truth!”

“One must, therefore, seek to know the truth (*satyam*).”

“Sir, I would like to know the truth.”

1. cf. 1 John. 3.15.

SEVENTEENTH PART (KHĀNDĀ)

1. “When one knows something, he speaks the truth; he does not speak the truth if he does not know; only one who knows, speaks the truth. One must, therefore, seek (to know), to get the knowledge (vijñānam).”

—“Sir, I would like to know this knowledge.”

EIGHTEENTH PART (KHĀNDĀ)

1. “One knows, when one thinks; without thinking there is no knowledge; knowledge comes only through thinking. One must, therefore, seek to know the thinking (*mati*).”

—“Sir, I would like to know the thinking!”

NINETEENTH PART (KHĀNDĀ)

1. “One thinks, if he believes; there is no thinking without belief or faith (cf. *credo, ut intelligam*); only one who has faith, has thinking. One must, therefore, seek to know faith (*śraddhā*).”

—“Sir. I would like to know faith!”

TWENTIETH PART (KHĀNDĀ)

1. “One believes, when one grows forth out of (*nistiṣṭhati* or *nitiṣṭhati*, is rooted in or has moorings in) something. Without growing forth (without being rooted in it) there is no faith. He has faith or believes in that out of which he has grown forth (or in which he is rooted in). One must, therefore, seek to know the growing forth (*niḥṣṭhā*) or (*nīṣṭhā*) being rooted in.

—“Sir, I would like to know the growing forth (the moorings)!“

TWENTYFIRST PART (KHĀNDĀ)

1. “One grows forth out of something (or is rooted therein) when he creates; without creation, there is no growing forth

(being rooted in). One must, therefore, seek to know the creative activity (*kṛiti*)."

—“Sir, I would like to know the creative activity!”

TWENTYSECOND PART (KHĀNDA)

1. “One creates, when one experiences joy; without the experience of joy, there is no creation; only he who has experienced joy, creates. One must, therefore, seek to know joy (*sukham*).”

—“Sir, I would like to know joy!”

TWENTYTHIRD PART (KHĀNDA)

1. “The joy consists in unlimitedness (greatness *bhūman*); in the limitedness (smallness) there is no joy; only unlimitedness is joy. One must, therefore, seek the unlimitedness (*bhūman*).”

—“Sir, I would like to know the unlimitedness or infinity!”

TWENTYFOURTH PART (KHĀNDA)

1. “When any one does not see any other thing, hear any other thing, does not know any other thing (outside himself), it is the unlimitedness; when he sees any other thing, hears any other thing, sees any other thing, it is the limited one. The unlimited one is the immortal one, the limited one is the mortal one.¹

—“But on what is it (the unlimited one) based, Sir?”

“It is based on its own greatness or, if one could like, not on greatness at all.

2. “Because in this world, one understands, as greatness, many cows and horses, elephants and gold, slaves and women, fields and territory.² But I do not mean that, do not mean

1. “For, that which is not everlasting is effected. What is not (effected) is everything” (Translated from the Greek original)—(Melissus ap. Simplic. in Aristotle's Phys. f. 23 b).

2. The original Sanskrit word is ‘āyatanaṇī’, which really means ‘houses, abodes’.

—Translator

that, “he (Sanatkumāra) said, “because it is always dependent or based on another (outside itself).”

TWENTYFIFTH PART (KHANDA)

1. “But it (the unlimited one) is below and above, in the west and in the east, in the south and in the north; it is the whole world.

“Out of it follows the instruction about the I-consciousness (*ahamkāra*): I (*aham*) am below and above, in the west and in the east, in the south and in the north; I am the whole world.

2. “Out of this follows the instruction about the soul (Ātman); the soul is below and above, in the west and in the east, in the south and in the north; the soul (Ātman) is this great world.

“He who thus sees, thinks and knows, rejoicing in the soul playing (joyfully) with it, copulating and enjoying with it such a one is autonomous (*sva-rāj*) and there is freedom (to go anywhere) for him in all the worlds; but those who regard or think otherwise, are heteronomous (*anya-rājānah*), their blessedness¹ is perishable, and there is no freedom for them (to move at will) in all the worlds (*akāmacārah*).

TWENTYSIXTH PART (KHANDA)

1. “Indeed, for him who thus sees, thinks and knows, the life (vital breath) arises out of his soul, the hope arises out of his soul, the memory arises out of his soul, the world-space out of his soul, the heat (fire) out of his soul, the water out of his soul, the creation and dissolution out of his soul, the food out of his soul, the strength out of his soul, the intelligent knowledge out of his soul, the meditation out of his soul, the thought out of his soul, the resolution out of his soul, the Manas out of his soul, the speech out of his soul, the name out of his soul, the holy hymns and sayings out of his soul, the

1. The original Sanskrit word is ‘Kṣayyalokāḥ’ which should be translated as ‘their heavenly worlds are perishable’.

—Translator

holy deeds out of his soul—the whole world arises out of his soul.

2. “About this is the following verse :

The seeing (knowing) one sees not death nor sickness nor distress;
 The seeing one sees only the All
 He penetrates the all everywhere
 He (the soul) is one-fold (॒), is theerfold
 He is fivefold, is sevenfold,
 And he is even ninefold,
 He is, as it is taught, also elevenfold,
 He is also one hundreded thousandfold
 Yea, he is twenty thousandfold.

He takes pure food and he is pure; while he is pure, his teaching remains true; while he remains true or faithful in recollection or memory he is entitled to the loosening of all the knots (of his personality). After the impurity is removed away from him (through the above-mentioned purity of nutrition or food), the holy Sanatkumāra shows to him (as he once showed to Nārada) the yonder bank beyond darkness (through the present section of the Upaniṣad); (that is why) they call him *Skanda* (the surmounter) — they call him *Skanda*.

EIGHTH CHAPTER (PRAPĀTHAKA)

[This last section of the Upaniṣad, apart from the two short concluding prayers of the outgoing pupil (13, 14) and one concluding exhortation to the same (15), consists of two closely related subsections; the first (1-6) of these deals with the way to the Ātman, in the form of instruction of the future teacher, while the second subsection (7-12) elucidates the distinction between the true and the false Ātman, in the form of the teaching imparted to god Indra by Prajāpati.

A. The Way to Ātman

Parts 1-6

1. In the Brahman city of the body and particularly in the blossoming lotus of the heart, there is a small space (*dahara ākāśaḥ*) which in reality, is as big as the infinite world-space and like the latter resolves in itself all the worlds and all gods, everything that one possesses or does not possess. The Ātman living in it is not affected by death, decay and evil; and

whereas all who strive after rewards, this world and the yonder world, pursue the perishable and remain fettered in all the worlds, one, on the other hand, who has realized the Ātman is free (—no more a servant of unrealized wishes—) and in complete possession of all true wishes (which are not directed towards the illusion of worldly life).

2. These ‘true wishes’ are here delineated in a rather odd, clumsy manner. He who possesses them, can, through a mere idea, conjure up everything possible and enjoy the worlds of the father, the mother, the brother, the sister, the friends, also the worlds of fine fragrance and of garlands, of food and drink, of song and music and of (beautiful) women. This subsection from its spirit and tone, stands off so much from the whole and interrupts and disturbs the whole context which is directly connected with 3.1 and the conclusion of 1, that we conjecture in it a perceptible delineation of ideas 3.2 by another hand (*atha ye ca asya iha jīvā, ye ca pretā, yac ca anyad icchan na labhate, sarvam tad atra gatvā vindate*)—perhaps by the same hand which, at the conclusion of the previous chapter (*Prapāṭhaka*), explained the fulfillment of all things in the sense of a magical unfoldment of one person into many manifold individuals (cf. note on page 175).

3. In the ordinary man, these true wishes are covered with untruth and an ordinary man does not find the world of Brahman, though he daily enters into it in deep sleep, and therefore, he thinks, when his family members die, that he has lost them; the man of knowledge, on the other hand, finds the world of Brahman and all his true wishes in it ‘when he enters here (namely in the heart) (*atra gatvā*)’ (not ‘when he goes thither’ as Bohtlingk has translated); in the heart (*hr̥dayam*) is the Ātman, as is shown by the etymology of *hr̥dayam*; in deep sleep, he, solely in the body, becomes united with the highest light and therethrough participates in his own true essence. As the Brahman, as *satyam* (truth) he is (as the etymological play on the word shows) the controller (*yam*) of the indestructible existent (*sat*) and of the destructible (*ti*; according to Śaṅkara on Brh. 5.5.1; where there is a similar play on the word *satyam*, because *ti*, *t* in the words *anytam*, untruth, and *m̄tyu*, death, occurs).

4. As such a sustainer of the imperishable and the perishable the Ātman is the dam (*setur vidhṛtiḥ*) extending between the different worlds and at the same time the connecting bridge (*setu* implies both) between this worldly existence and the yonder world (the world of Brahman). No wickedness, no evil, no incompleteness can cross this bridge. The way to attain the Brahman-world, is *Brahmacaryam* (not ‘the Brāhmaṇic learning or teaching’, as Bohtlingk interprets it but) the life of a Brahmacārin, a student studying Brahman, devoted to study and renunciation.

5. This *Brahmacaryam* is the only thing that is necessary because it embraces (as demonstrated through a series of elaborate laboured etymologies) all the requirements of religion; it is *yajña* (sacrifice) *iṣṭam* (what has been offered into the sacrifice i.e. oblations), *sattrāyanam* (a great Soma-festival), *maunam*, (penitence and penance), *anāśakāyanam* (fasting)

and *āraṇyāyanam* (a life of solitude in the forest); the true (*aranyam*) forest, to which one should betake himself to is particularly found in the world of Brahman to be attained through *Brahmacaryam* in which *ara* and *nya* (i.e. *aranya*) are two lakes. Here a later hand has interpolated still other things to be found in the world of Brahman, (namely, *airammadiyam sarah*, *aśvatthaḥ somasavanhāḥ*, *aparājītā pūr brahmaṇāḥ*, *prabhuvimitam hiraṇmayam*) which no doubt like the analogous description in Kaus. 1.3 , has provided much food to the phantasy of the later Indians; here (in the Chānd.), however, the way in which the context of the discussion of *ara* and *nya* is interrupted is certainly not original.

6. The abovementioned doctrine of the identity of the space in the heart with the world of Brahman becomes, in adaptation with force of the conception of the many, here a union of both by means of the brown, white, blue, yellow and red arteries of the heart and of the like-coloured rays coming out of the sun. (In Brh. 4.4.9, this idea appears to have been dealt with rather irrelevantly.) In deep sleep, the soul slips in those arteries and becomes one with heat (*tejas*) (—this is different in Chānd. 8.3.4—): during death the soul of the man of knowledge rises up through the artery of the head, while those who have no knowledge go out through the remaining hundred arteries. This section, on account of its manner of a more sensuous view, and also on account of the deep sleep having been understood differently from what is in Chānd. 8.3.4, rouses the suspicion that it may have been a later supplement.]

FIRST PART (KHANDĀ)

1. (The teacher shall say :) “Here in this Brahman-city (the body) is an abode, a small blooming lotus (the heart); inside it is a small space; one should investigate into what in it is, he should try to know the true.”

2. Then they (the pupils) will say to him : “Here in this city of Brahman is an abode, a small blooming lotus; inside it there is a small space; then what is there that one should investigate, that one should try to know ?

3. Then he shall reply : “Truly, this space inside the heart is as great as this world-space; in it are resolved both, the heaven and the earth — both, the fire and the wind, both the sun and the moon, the lightning and the stars and what one below here possesses and does not possess, everything is resolved therein.”

4. Then they shall say to him : “When all this in the city of Brahman is resolved, as also all beings and all wishes — when old age or putrefaction overtakes them, what then remains of them ?”

5. Then he shall say : "This (Ātman) in man does not age with age; nor is it killed by murder; this (the soul and not the body, as the empirical knowledge assumes) is the time city of Brahman, therein are resolved the wishes; it is the self (the soul), the sinless one free from aging, free from death, and free from sorrow, without hunger and without thirst, true is his wish, true is his resolution." Then just as here below, the men, as it happens under the command of somebody, follow their aim, according to which everybody strives after something, be it a kingly realm, be it a rich field; and only for that they live (just like those who are also the slaves of their wishes) while striving after heavenly rewards.

6. "And just as here below the position which man has gained through the work, vanishes away, so also disappears the place which has been gained in the world beyond through good deeds.

"That is why when one departs (from this world) without having known the soul and those true wishes, he shares a life of bondage in all the worlds; but he, who departs from here, after having known the soul and those true wishes, he shares a life of freedom in all worlds."

SECOND PART (KHANDA)

1. "When such a one cherishes a desire for the world of the Manes, the fathers arise before him on (in response to) his wish; and he partakes in this world of the fathers on account of which he is happy.

2. "And when he cherishes a desire for the world of the mothers, the mothers arise before him on (in response to) his wish and he partakes in this world of the mothers on account of which he is happy.

3. "And when he cherishes a desire for the world of the brothers, the brothers arise before him on (in response to) his wish; and he partakes in this world of the brothers on account of which he is happy.

4. "And when he cherishes a desire for the world of sisters, the sisters arise before him on (in response to) his wish; and he

partakes in this world of sisters, on account of which he is happy.

5. "And when he cherishes a desire for the world of friends, the friends arise before him on (in response to) his wish; and he partakes in this world of friends, on account of which he is happy.

6. "And when he cherishes a desire for the world of fragrance and garlands, the fragrance and garlands arise before him on (in response to) his wish; and he partakes in this world of fragrance and garlands, on account of which he is happy.

7. "And when he cherishes a desire for the world of food and drink, food and drink arise before him on (in response to) his wish: and he partakes in this world of food and drink, on account of which he is happy.

8. "And when he cherishes a desire for the world of song and string-music, songs and string-music arise before him on (in response to) his wish; and he partakes in this world of song and string-music, on account of which he is happy.

9. "And when he cherishes a desire for the world of women, women arise before him on (in response to) his wish; and he partakes in the world of women, on account of which he is happy.

10. "Whatever objective he may ever desire, whatever he may wish that arises before him on (in response to) his wish; and he partakes in it on account of which he is happy.

THIRD PART (KHANDA)

1. "These true wishes are (in the case of one who has no knowledge) covered up with untruth. They are, in truth, there, but the untruth is a covering over them; when any one belonging to him departs (from this life), the man sees him no more.

2. "But (in truth it is so that) all those, belonging to him, some of whom live here and some others of whom have departed from here and whatever he longs for and does not get—all these, he finds, when he goes hither (into his own heart); because here are these true desires of his which are covered by untruth. But just as one who does not know the spot, does not

find the gold-treasure concealed under it, although he again and again goes over that spot, so also all these creatures do not find the world of Brahman, although they enter into it every day (in deep sleep); because they have been forced away by untruth.

3. "Truly, this Ātman is in the heart ! And this is its interpretation : *hṛdi ayam* (he is in the heart —); that is why it is called *hṛdayam* (the heart). Truly, he who has such knowledge enters every day into the heavenly world.

4. "What is now this complete composure (serenity) (is the soul in deep sleep); it raises itself above the body, enters into the highest light and arises forth in his own form — that is the Ātman", thus spoke the master (the teacher), "it is the indestructible one, the fearless one, it is the Brahman !"

"Indeed the name of this Brahman is *satyam* (the truth).

5. "(According to the old Vedic pronunciation) they are three syllables, namely, *sat-ti-ayam*. Of these, *sat* (the existing one) is the indestructible one, *ti* (because it is contained in *mṛitiu* 'death') is the destructible one and both are enclosed with *yam* (Ātman), because he encloses these both (*yam*, *yacchati*), that is why it is called *yam*.— Truly, he who knows this, enters every day into the heavenly world.

FOURTH PART (KHANDA)

1. "The Ātman is the bridge (or the dam) which holds these worlds apart from one another, so that they should not break away. Neither day or night, nor old age, nor death nor sorrow nor good works nor bad works cross this bridge; all sins turn away from it because the world of Brahman is sinless.

2. "That is why, indeed, one who crosses this bridge, if he is blind, gets his eyesight, if he is wounded, gets cured of wounds, if he is ill, becomes hale and sound. That is also why, the night also, when it crosses the bridge, is changed into the day because once (and for all time) this world of Brahman remains shining with light.

3. "That is why those find this world of Brahman through *Brahmacaryam* (i.e. the way of life to which the student of Brahman takes in study and renunciation (abstinence). Of such

ones is the world of Brahman and these (who attain the world of Brahman) will share a life of freedom in all the worlds.

FIFTH PART (KHANDĀ)

1. “Particularly, Brahmacaryam is that what one calls sacrifice (*yajñā*), because one finds (the teacher) who is knowing (*yo jñātā*) — and Brahmacaryam is that what one calls offering (*iṣṭa* — offered into the sacrifice) because through Brahmacaryam, one finds the Ātman who strives after the sacrifice) (*iṣṭvā*):

2. “and Brahmacaryam is that what one calls *sattrāyanam* (the great Soma festival), because through Brahmacaryam one finds deliverance (*trāṇam*) for the (*sat*) self; — and Brahmacaryam is what one calls *Maunam* (the silent meditation of the ascetic), because through Brahmacaryam, one finds the Ātman and meditates (manute) over him; —

3. “and Brahmacaryam is what one calls *anāśakāyanam* (the rules of fasting; it could perhaps be called ‘an entry into the indestructible’), because the Ātman whom one finds through Brahmacaryam, is not destroyed (*na naśyati*); — and Brahmacaryam is what one calls *aranyāyanam* (‘going into the forest ‘aranyam’) because *ara* and *nya* are two lakes or seas in the world of Brahman, in the third world from here, — where there are the waters *Airanimadiyam* (something like ‘what contributes to refreshment and enthusiasm’), the fig-tree *Somasavana* (dripping Soma), the stronghold (pūḥ) of Brahman *aparājita* (the unvanquishable) and the golden *Prabhuvimitam* (the palace of the sovereign); —

4. “That is why for those who find both these lakes or seas *ara* and *nya* there is the world of Brahman, through Brahmacaryam, such is the world of Brahman and such ones will partake in the life of freedom in all worlds.

SIXTH PART (KHANDĀ)

1. “Now what are called these, arteries of the heart — they, it is said, consist of a fine essence, red-brown and white and

dark-blue and yellow and red. But, indeed that sun there — it is red-brown, it is white, it is dark-blue, It is yellow, it is red.

2. “And just as a great highway extends itself far and joins the two villages — this here, that there — so also those rays of the sun join both worlds, this here and that there; from that sun they (rays) extend themselves and slip here into these arteries and from these arteries they extend themselves and slip here in that sun.

3. “Now when one is entirely in deep sleep and has completely attained serenity, (quietness), so that he sees no dreams, then he has slipped into these arteries; that is why (*‘ataḥ’* inserted as in Śaṅkara on Brahmasūtra —) he is touched by no evil because he has then become one with the heat (tejas) (as the next manifestation of the divinity, Chānd. 6.2.3: 6.8.6).

4. “Further, when he lapses into weakness, they sit around him and say “Do you still know me ? Do you still know me ?; then so long as he has not left this body, that long he still knows or recognizes them;

5. ‘but when he departs out of this body he just goes, rising upwards on the rays of the sun; then he ascends either (the one, however, who does not know, does not —) into the height above with the thought on *Om* (read : *Sa Om iti vā ha ūrdhvam īyate*) and attains quickly to the sun, when he directs his mind on it; this, truly, is the door of the (heavenly) world for the man who knows; for the man who does not know, it is locked.

6. About this, is the following verse:

Hundred and one are the arteries of the heart,
Of these, one leads towards the head;
He who ascends it up, attains to immortality,
The others (arteries) are for going out on all sides.

B. The false and the true Atman

Parts 7-12

[This section stands in close connection to the previous one, as already demonstrated by the words in the beginning of 8.7.1 (*ya ātmā apahatapāpmā*) in conjunction with 8.1.5 and 8.1.1 and with the word-to-word repetition of the main passage (*evam eva eṣa samprasādah*). Its aim is to supplement the statements of the previous sections, because on the one hand it teaches

the exact distinction between the true self and false self for the purpose of the knowledge of the Ātman which is there discovered and, on the other hand, seeks to meet the objection that during the union with Brahman in deep sleep, the consciousness is lost (the fourth answer of Prajāpati)—The Ātman, the self, is (as stated in my *Geschichte der Philosophie*, I p. 324 ff.) an idea of manifold significance, so far as one can particularly find the self (i) materialistic in the body, (ii) realistic in the individual soul and (iii) idealistic in the sole highest self. These three step-by-step deepening comprehensions (of the soul) appear as three answers which Prajāpati communicates to Indra on the question : “What is the self ?” Through this wording, Śaṅkara was led to understand the individual soul in the first answer (of Prajāpati), because otherwise Prajāpati ‘would be a deceiver’. But Prajāpati is here the mythological representative of nature who never tells a lie and who as a matter of fact, communicates the three above-mentioned answers to the thought penetrating deeper and deeper into the question in which our Ātman, our own being is to be sought.

1. The first answer to the question ‘what is the self ?’ runs as follows: “ya eṣo ‘kṣīṇi puruṣo dr̥ṣyate” i.e. here “the person who is seen in the eye (of the other, when we see ourself reflected therein) is seen.” That this interpretation is right is demonstrated by the following in which the reflected image in the mirror and in water is explained as wholly like that particular reflected image in the eye. It is all the more striking that otherwise, by “the Puruṣa (Person or spirit) in the eye” is always understood the (individual) soul; thus in Brh. 2.3.5, 5.52, Chānd. 1.7.5 and particularly in 4.15.1 this ‘*puruṣo ‘akṣīṇi*’ is explained as *Ātmā, amṛtam, abhayam, brahma* exactly with the same words. Perhaps, our narration in the present passage contains a polemic against all these passages; perhaps the materialists rely on that passage Chānd. 4.15.1 (“the devil can cite the scripture for his own purpose”) and our author seeks to refute it in this way. In any case, there can be no doubt that the reflected image in the eye, in the mirror, in water, must be understood as the image of the material body.

2. So also it is certain that what Prajāpati explains as *Ātmā, amṛtam, abhayam, brahma*, particularly: *ya eṣa svapne mahiyamānaś carati*—is the individual soul, as it, no doubt, freed from the corporeality and its infirmities, roves joyfully in dreams; but it, as the subject, has opposite to it the world as the object, as another, as foreign, as something fearful. This is very beautifully illustrated by the state of dream as the only state in which we can observe empirically the soul released from corporeality but not from individuality.

3. In contrast to it is the deep sleep on which the third answer of Prajāpati is directed—the only empirically known condition in which the repeal or annulment of the distinction between the subject and the object and therewith the complete union of the individual with the highest soul comes into existence. Herewith is reached the highest standpoint and the fourth answer of Prajāpati which, still, follows, does not go beyond the

foregoing answer but it is only intended to refute an objection. It is the same objection which in the Brh. 2.4.13 (=4.5.14), Maitreyī raises against the statement of Yājñavalkya that, ‘there is no consciousness after death’. But whereas there in the Brh. is clearly and beautifully shown how consciousness is only possible in the multitudinous world and how after its abrogation, not the knowledge but only the unknowable knower continues to exist, in our present passage in the Chānd., on the other hand, the same idea appears in a considerably indistinct form. First, Prajāpati gives instruction about the incorporeality of the soul (which is equally suitable for the individual soul previously dealt with) and shows in a suitable, though obscure, simile of the wind, the cloud, thunder and lightning, how the complete freedom for individuality which takes place in deep sleep, is not an annihilation but a return to the primaevally pure nature as *Uttamapuruṣah* i.e. the pure objectless subject of knowledge.— Then the sensuous description, which follows, describing that the highest soul entertains himself with women, chariots, friends must well be a later supplement; because, it is so much concerned with the objection of Indra to the second answer and it so much contradicts the assertion directly preceding, namely that joy and sorrow do not touch the (bodiless) incorporeal (Ātman) that we cannot include it in the original conception. The passage 8.12.4 *Sa cāksusah puruṣah* cannot be referred back to the foregoing *prāṇa* (the physical vital principle) but on the contrary, to the *uttama-puruṣah*. He and not the *prāṇa*, as set forth in the description that follows, is the subject of seeing (Cāksusah puruṣah), of smelling, speaking, hearing, thinking; all others are only its organs. Also the gods who are, in the concluding part, pointed out as the prototype of the knowledge of the Ātman and of the attainment of the Absolute (aloneness) are, in this context, strange or out of place, not only to receive instruction only from Prajāpati but also because in the Upanisads, throughout, it is not customary to regard the gods as beings being in full possession of the lore of the Ātman. (cf. Brh. 1.4.10, 4.3.33; 5.2.1; Taitt. 2.8; Kaus. 4.20)]

SEVENTH PART (KHANDA)

1. “The self (Ātman), the sinless one, free from aging, free from death, and free from sorrow, without hunger and without thirst, whose wishes are true, whose resolutions are true— one should search that (Ātman), one should seek to know him; he who has found this self and has known him, attains all the worlds and all the wishes !” Thus spoke Prajāpati.

2. Both, the gods and the demons, came to know this. And they said : “Well ! Let us search for this self — the self, through the exploration of whom one attains all the worlds and all wishes !” — Then Indra from among the gods and Virocana

from among the demons set out, and both, without knowing from each other, came to Prajāpati, with fuel-sticks in hand (i.e. as pupils).

3. And they stayed as students of Brahman for thirtytwo years. Then Prajāpati said to them : "What do you desire, for what purpose have you stayed here ?" — And they replied : "The self (which is) the sinless one, free from ageing, free from death, free from sorrow, without hunger, without thirst, its wishes are true, its resolution is true—that self one should search for, one should seek to know; he who has found and known this self attains all the worlds and all the wishes. Venerable Sir, people declare this as your utterance. We desire it; that is why we have lived here as students."

4. And Prajāpati said to both of them : "The man (puruṣa) who is seen in the eye is the self." Then he said : "He is the indestructible one, fearless one, he is the Brahman" — "But, venerable Sir, the one who is seen in the water and the mirror—what is he ?" — "It is one and the same, he is seen in all these" he (Prajāpati) replied.

EIGHTH PART (KHĀNDĀ)

1. "Look at yourself" he (Prajāpati) continued, "in a vessel full of water and tell me about what of yourself you do not perceive !" — They looked at themselves in a vessel full of water, and Prajāpati said to them : "What do you see ?" — But they said : "We see, venerable Sir, in the image this our whole self down to the hair, down to the nails." —

2. And Prajāpati said to them : "Now bedeck yourself beautifully, put on beautiful clothes and get yourself well-trimmed; and then see again yourself in the vessel full of water." — Then they bedecked themselves beautifully, put on beautiful clothes and got themselves well-trimmed; then they again looked into the vessel full of water. And Prajāpati said to them : "What do you see ?" —

4. They, however, replied : "Just as, venerable Sir, we stand here beautifully bedecked, clothed in beautiful clothes and well-trimmed, in the same entire way, we are there (in the

vessel of water), O venerable Sir, beautifully bedecked, clothed in beautiful clothes and well-trimmed." — And he said : "That is the Self, the indestructible, fearless one; it is the Brahman." — Then they went away, satisfied in their hearts.

4. But Prajāpati gazed after them (as they left), and said (to himself) : "There they are going away, without having perceived and found the self ! Whoever of these both (*yatare*) will, adhere to this doctrine (Upaniṣad), be they gods or demons, they will succumb (to death)."

And one of the two, Virocana, came satisfied in his heart to the demons and proclaimed to them this doctrine : 'In his body ('ātman' self, here the body) one here below (in this world) must rejoice, one must take care of his body; thus, he attains both the worlds — this world and the world beyond (i.e. he enjoys the heavenly joys here below in this world). —

5. That is why now, when one here in this world is not liberal, has no faith, and does not rejoice in performing sacrifice then one says (about him) : "O, what a demoniacal man !" Because this is the teaching or the doctrine of the demons. When one is dead, they trim his corpse with trash (*bhiksā*) of all kinds, with clothes and ornaments. They quite believe that by doing so they would gain the yonder world ! —

NINTH PART (KHANDA)

1. Indra, on the other hand, before he arrived in the presence of gods, had this misgiving : "Just as, when this body is beautifully bedecked, clothed in beautiful clothes and is well trimmed, so also this self is blind, when the body is blind, it is lame, when the body is lame, it is mutilated, when the body is mutilated, it also perishes, together with the decay of the body. In this I can see nothing consoling." —

2. And he once again came back hither (to Prajāpati) with a fuel-stick in his hand. But Prajāpati said to him : "Since, O Maghavan, you had departed from here with Virocana, satisfied in heart, what do you desire now that you come here once again !" — And he (Indra) said : "O venerable Sir, just as, when this body is beautifully bedecked, is clothed with beautiful clothes, and is well-trimmed, so also this self is blind, when

the body is blind, is lame when the body is lame, is mutilated when the body is mutilated, it perishes with the decay of the body. Herein I can see nothing consoling."

3. "Indeed, thus it is, O Maghavan" he (Prajāpati) said : ' Still, nevertheless, I will not explain to you the same. Stay here another thirtytwo years as a student.' — And he stayed another thirtytwo years as a student. Then he (Prajāpati) said to him :

TENTH PART (KHANDA)

1. "That (spirit), who joyously roves in the dream-state, is the Ātman" he said, "He is the indestructible one, the fearless one; it is the Brahman." — Then he (Indra) went away, satisfied in his heart. But before he arrived in the presence of gods, he had this misgiving : "Indeed this self is not blind when the body is blind, is not lame, when the body is lame; indeed, he is not affected by the infirmities of the body,

2. "he is not killed, when that (body) is murdered, he does not become lame when that (body) is lamed — but still, he becomes such a one who is as it were, he is killed, he, as it were, becomes such a one whom they (others) have oppressed or afflicted (*vicchāyayanti*, as in Brh. 4.3.20), he, as it were, suffers discomfort, and he as it were, weeps. — In this I can see nothing consoling or enjoyable." —

3. And once again he came back to Prajāpati, with a fuel-stick in his hand. But Prajāpati said to him : "While, O Maghavan, you had gone away from here, satisfied in your heart, what do you desire now that you have once again come back ?" — And he (Indra) replied :" Indeed, venerable Sir, this (self) is not blind when the body is blind, is not lame, when the body is lame; verily he is not affected by the infirmities of the body;

4. he is not killed, when that body is murdered, he does not become lame when that body is lamed,—but still, he becomes such, as if he were murdered, he becomes such a one whom, as it were, they (people) have oppressed or afflicted, he, as it were, suffers discomfort, and he, as it were, weeps,— in this I can see nothing consoling or enjoyable." "Indeed, it is so, O Maghavan," he (Prajāpati) said, "but I will explain the

same to you still further; stay on here as a student, for thirty-two years!"—And he stayed on further for thirtytwo years as a student. Then he (Prajāpati) said to him:

ELEVENTH PART (KHANDA)

1. "When one is in deep sound sleep and has attained full serenity and composure, so that he experiences no dream, he is the self" he said, "he is the indestructible one, the fearless one; he is the Brahman." — Then he (Indra) went away from there satisfied in his heart. But before he arrived in the presence of the gods, he had this misgiving : "Ah, in this condition (of deep sleep) one does not know himself, he does not know that he is this self, nor does he know other beings ! He has gone into destruction; in this I can see nothing consoling or enjoyable."—

2. And he came back once again with a fuel-stick in his hand. Prajāpati, however, said to him : While you had gone away, O Maghavan, satisfied in your heart, what do you desire, now that you have once again come back?"—And he (Indra) said : "Ah ! venerable Sir, in this condition (of deep sleep) he does not know himself nor he knows that he is this self, nor does he know other beings ! He goes into destruction. In this I can see nothing consoling or enjoyable."

3. "Indeed, it is so, O Maghavan !" he (Prajāpati) said, "but I will explain to you about this (self) further; nevertheless, he will not be found elsewhere than in this. Stay further for five years as a student !"—And he stayed for further five years as a student. Together it made one hundred one years. That is why it is said : "Maghavan stayed as a student with Prajāpati for one hundred one years."—And he (Prajāpati) said to him :

TWELFTH PART (KHANDA)

1. "O Maghavan, this body is indeed destructible, possessed by Death; it is the dwelling place for that indestructible, incorporeal self, the embodied (soul) is possessed by joy and sorrow; because as long as he (the self) is embodied, no averting or

warding off of joy and sorrow is possible. Joy and sorrow do not, however, touch or affect the incorporeal self.—

2. “The wind is incorporeal; the clouds, the lightning, the thunder are incorporeal. Now, just as these raise themselves (rise) out of the world-space (in which they are bound, as the soul in the body), enter into the highest light and therethrough emerge forth in their own form,

3. “so also this perfect serenity (*samprasāda*) (i.e. the soul in deep sound sleep) arises forth out of the body, enters into the highest light and rises forth in his own form : He is the highest spirit,—he there roves about, while he sports, plays and enjoys himself, may be with women, with chariots, or with friends, and never remembers this appendage of the body in which the Prāṇa is yoked as a draft-animal is yoked to the car.—

4. “When the eye directs itself on the world-space (ākāśa), it is then the Spirit in the eye; the eye itself serves only for seeing; and he who wishes to smell, is that Ātman, the nose serves only for smelling; and he who wishes to speak is that Ātman, the voice serves only for speaking; and he who wishes to hear is that Ātman, the ear serves only for hearing;

5. “and he who wishes to understand, he is that Ātman, the understanding is his divine eye (encompassing the past and the future); with this divine eye, with this understanding, he sees those yonder delights or pleasures and rejoices in them.—

6. “Those gods in the world of Brahman (who have received the instruction from Indra) adore him as the self; that is why they possess all the worlds and all wishes.—He who has found this self and known him, attains all the worlds and all the wishes.”

Thus spoke Prajāpati—thus spoke Prajāpati.

(The Supplement containing the three concluding subsections)

THIRTEENTH PART (KHANDA)

[1. This consecratory speech (*pāvana mantra*) joins itself directly with the first part of the Prapāṭhaka (1-6), with which it is originally quite coherent and from which it was separated by the later interpolation of the

Prajāpati legend (7-12). There (in 1-6), the Brahman in the heart and the world of Brahman and the interconnection of both through arteries and solar rays are spoken of. Here the speaker expresses his belonging to both the dwelling places of the Brahman and the continual transition of one to the other, whereby, in a mystical way, the Brahman in the heart is characterized as the dark and the world of Brahman as the multicoloured.]

From the dark I pass to the multicoloured, from the multicoloured I pass to the dark. Shaking off evil, like a horse shaking off the dead hair of its mane —liberating myself like the moon out of the jaws of Rāhu, casting off the body, I the perfected soul, enter into the uncreated world of Brahman, into the world of Brahman.

FOURTEENTH PART (KHANDA)

[2. A short avowal of faith, in connection with the place of the Brahman as the space in the heart, (Chānd. 8.1.3) embracing in itself the earth and heaven and all things, for the departing student who, according to what he was a Brāhmaṇa, a Kṣatriya or Vaiśya, chose one of the three expressions appearing here beside one another. The concluding statement is understood by the commentator as the desire, not to be required to enter again into the mother's womb for a new birth; but it could also be a prayer for being preserved or saved in the face of the troubles of old age or from premature death. We have no occasion or necessity to correct *lindu* not occurring elsewhere into *lingam* as Bohtlingk has done. (cf. *Klid, viklindu*, Atharvaveda 12.4.5).]

It is the ether (space, ākāśa) which extends the names and forms separate; wherein both these are (or what is in these both), it is the Brahman, it is indestructible one, it is the Ātman. I go forth to the assembly hall of the Lord of creation, to His house (I step into the world) : I am

the ornament of the Brāhmaṇas

the ornament of the warriors

the ornament of the settlers or colonizers on land (viśāḥ);

Succeeding I have attained the position of ornament.

May I, the ornament of ornaments, not enter the grey grizzled (old age) without teeth;—the toothless,

grey old age, the slimy phlegm (of old age) (*Lindu*) !

FIFTEENTH PART (KHANDĀ)

[3. These are the concluding words of the Upaniṣad with regard to the prospect of the future way of life of the departing student to whom, an exhortation is imparted at the end of the period of his studenthood, (similar to the concluding chapter of Brh. 6.4). If, in this (exhortation), the duties of the Ghastha (householder) alone are intended, and if for the faithful practice of these duties, 'throughout the whole duration of life' (*yāvadāyuṣam*), the world of Brahman is promised, this again demonstrates, just as in Chānd. 2.23.1, that the theory of the four stages of life to be gone through (as *Brahmacārin*, *Ghastha*, *Vānaprastha*, *Sāmnyāśin*) was only comprehended in the stage of its formation.]

Brahmā proclaimed this teaching to Prajāpati, Prajāpati to Manu, Manu to the created beings.

He, who returns back to his home, from the family of the teacher, after the Vedic studies (carried out according to rules) in the period left remaining after having done work for the teacher, he who pursues the study, by himself, of the Vedas in his own householder's place in a pure region allowed to the Brāhmaṇas for abode,—he who educates pious (sons and students), who brings all his organs to a state of stillness, in the Ātman,—he who commits no violence to beings, excluding the holy places (i.e. during sacrifice)—he, indeed, when he has observed this conduct throughout the duration of his life, enters into the world of the Brahman and never again comes back—never again comes back.

THE KENA UPANIṢAD OF THE SĀMAVEDA

INTRODUCTION

[The small but substantial Kena Upanisad belongs originally to the Brāhmaṇa-contents of the Talava-kāras (also called Talvakāras in Vācaspatya) or the Jaiminiyas, a school of the Sāmaveda. Its older name, according to Śaṅkara, is the Talavakāra Upanisad.¹ Only when it was separated from the literary contents of their school, and had been raised to general importance, the designation according to the word *Kena*, in the commencement of the Upanisad must have come into usage (first according to our knowledge, in the Muktika Upanisad, verse 29). Among these names, they found also, without considerable changes (*Indische Studien* II 182), acceptance in different collections (Anquetil, Colebrooke) of the Atharva-Upanisads.

According to its form and content, the *Kena Upanisad* is divided into two well-separated parts 1-13 and 14-28; the first part consists entirely of verses, with the exception of the paragraph 9 which is, perhaps, corrupt, whereas the second part is in prose and narrates a parable to which an epilogue (29-34) is likewise joined, composed in prose.

The first part (1-13) points out to the student who worships the Brahman of attributes, as it forms the object of adoration (*idam yad idam upāsate*), the Brahman without attributes which, as the subject of knowledge

1. About the *Talavakāra (Jaiminīya) brāhmaṇam* and the five-books of which it consists, see above, in the Introduction to the Chāndogyopaniṣad of the Sāmaveda (p.61 *supra*). Besides the fifth book *Ārseyabrahmaṇam*, there lies also the fourth book with text and translation by Hanns Ortel (*Journal of the American Oriental Society*, vol. XVI 1894). The same book carries the special title ('*Upaniṣidbrāhmaṇam* i.e. the Brāhmaṇam of mystic significance'), and is more comprehensive than what its notice by Burnell (in Max Müller, Up. I. p. xc) conjectures. Quite in the manner of the Āraṇyakas of the Ṛgveda and the Yajurveda there appear here contemplations through lively legends on the mystic significance (*Upanisad*) of *Om*, *Udgītha*, *gāyatri* etc., about the *Sāman* and its different parts and varieties, about the origin of *Prāṇa* and its entry into man (4.22ff.). Herein, the matter and its presentation dealt with are closely similar to the first books of the Chāndogya Upanisad, to which they are related in close similarity, just as the Aitareya-Āraṇyakam is to the Kausītaki Upanisad. Just as the small but significant Aitareya Upanisad is contained, embedded in the allegorical contemplations of the Ait. Āraṇyaka, so also, the no less precious Kena Upanisad is contained in the Talavak. Up. Br.

is the pre-supposition of all knowledge and the activity of the organs but which itself is positively unknowable and is only comprehensible to him, in whom it remains awake as the Ātman (*pratibodha*, verse 12). The doctrine of the unattainability of Brahman by the way of knowledge finds its most vivid expression in the oft-quoted verse 11.—This part stems out of the period of the perfect Vedānta-view, as it meets us in the Kāṭhaka, Iśa, and the verses 4.4 in the Brhadāraṇyaka Upanisad, with which contacts are repeatedly seen.

The second part (14-28) must have belonged to a much older period, as it represents, through a transparent allegory, the relation of the Brahman to the Vedic gods. All gods, i.e. all forces of nature have their efficiency for life from Brahman and have no power in the least against the will of Brahman.—Here the Brahman appears as something new, as a thing of wonder (*yakṣam*, as in the *Skambha-hymns* of the Atharvaveda 10.7-8) which needs to demonstrate only its superiority over the other gods.

The epilogue (29-34), as it symbolizes, as it appears, the timelessness of Brahman through the momentariness of lightning and of thought (29-30), characterizes the same as the goal of intense longing of all creatures (31), and assures that whatever that is needed to know has been taught (32). The oft-recurring thought that all service by means of work etc. is a preliminary to the knowledge of Brahman, and the usual promises form the conclusion (33-34).]

KENA UPANIṢAD

FIRST PART (KHĀNDĀ)

1. “Sent by whom, flies out thither the Manas ?
Harnessed by whom first, roves thither the Breath ?
Who sends out the speech which we speak ?
Who is the god that harnesses the ears and the eyes ?”
2. “The ear¹ of the ear and the thought of thought
The speech of speech—it only is the breath of breath.
The (seeing) eye of the eye,—the wise man lets them go,
And, departing from this body, becomes immortal.
- 3(a). “That, upto which the eye does not advance,
neither the speech nor thought
It remains unknown and we know it not
how one may teach it to us !”
- 3(b). “Different it is from the knowable
And still, for that reason, is not, unconscious !—
Thus from the forbears,
The doctrine has been transmitted to us.”²
4. “What is unutterable through speech
Through which the speech becomes capable of utterance
That you should know as Brahman
Not that which one worships there.
5. “What is unthinkable through thought
Through which the thought becomes thought
That you should know as Brahman
Not that what one worships there.
6. “What is not capable of being seen through the eyes,
Through which one sees the eyes,
That you should know as Brahman
Not that which one worships there.

1. Parallel is Bṛh. 4.4.18. The best clarification of both the passages, perhaps the prototype of these, is found in Chānd. 8.12.4.

2. cf. Īśa 10, 13.

7. “What is inaudible through the ears,
through which one hears the ears,
That you should know as Brahman
Not that which one worships there.
8. “What one through the smelling¹ organ does not perceive,
through which the smell is effected
That you should know as Brahman
Not that which one worships there.

SECOND PART (KHANDA)

9. If you (worshipping the Brahman in the abovementioned way) think that you know it well, it is deceiving (oneself); because you know only the phenomenal form of Brahman, that you are with regard to it (as the worshipping subject) and it is (as the object of worship) among the gods, you must still further search.
10. “I mean, still, to know it !
Still also I do not know that I do not know it
One who knows something from us, knows it
he does not know that he does not know it.²
11. Only he who does not know it, knows it
He who knows it, knows it not,—
Not known by the knowing—
Known by the non-knowing !
12. He, in whom it awakes, knows it
and finds immortality
That he is itself, gives him strength
That he knows it (gives) immortality.

1. The Sanskrit word for the ‘smelling organ’ or ‘smell’ is ‘ghrāṇa’. This passage in the original Sanskrit text is read by all the subsequent editors as ‘yat prāṇena na prāṇīti, yena prāṇah praniyate tadeva Brahma tvam viddhi’. It appears from Deussen’s above translation that he reads ‘ghrāṇena’ instead of ‘prāṇena’. He does not give any reason why he reads ‘ghrāṇena’. The passage with ‘prāṇena’ etc. can be translated as follows : “That which breathes not with breath, that with which breathing is conducted, that you should know as Brahman etc.”—Translator

2. From the point of the student, it will not occur to him that the knowledge of the Brahman consists therein that one does not know it.

13. He, who found it here below, possesses the truth,
 For him who has not found it here, it is great destruction¹
 In every being, the wise one perceives it
 and, departing out of this world, becomes immortal.

THIRD PART (KHANDA)

14. It happened that the Brahman fought to victory (over the demons Br̥h. 1.3) for the gods. But the gods plumed themselves on the victory of Brahman; because they thought : “Ours is this victory, ours is the glory”.

15. When the Brahman observed that they did so, it revealed itself before them; but they did not recognize it; they said (among themselves) “What is this wonderful being ?”

16. And they spoke to Agni : “Search, O knower of beings, what this wonderful being is.” “So be it” he replied.

17. And he rushed towards the same. The Brahman addressed him and said “Who are you ?”—“I am Agni” he said, “I am the Knower of beings.”

18. “If you are that, what is your power ?”—“I am able to burn whatever is on this earth.”

19. Then the Brahman laid before him a blade of straw and said : “Then burn this !”—He (Agni) rushed towards it with all impetuosity but he was not able to burn it. Then he turned back and said : “I have not been able to explore what this wonderful being is.”

20. Then they (the gods) spoke to Vāyu (the god of the wind). “Explore, O Vāyu, what this wonder being is !” “So be it” he replied.

21. And he rushed towards the same. Then the Brahman addressed him and said : “Who are you ?” “I am Vāyu”, he said, “I am the Mātariśvan (‘the one swelling in the mother i.e. the aerial space’—Saṅkara).”—

22. “If you are that, what is your power ?”—“I am able to carry off or pull away whatever here is on the earth.”

1. cf Br̥h. 4.4.14

23. Then the Brahman laid before him a blade of straw and said : "Carry it away !" He (Vāyu) rushed towards it with all impetuosity but he was not able to carry it away. Then he came back and said : "I have not been able to explore what that wonderful being is."

24. Then they (gods) spoke to Indra : "Explore, O mighty one, what this wonderful being is !" "So be it !" he replied.

25. But he met in that same place a woman who was very beautiful—Umā, the daughter of Himavat (the consort of Śiva, here, according to Śaṅkara, as the personification of knowledge) He said to her : "What is this wonderful being ?"—

FOURTH PART (KHANDA)

26. "That is the Brahman" she said, "the Brahman which fought to victory, though you plume yourself on it !" Then first he knew that it was the Brahman.

27. That is why that these gods, namely, Agni, Vāyu and Indra are, as it were, elevated above other gods. Because, they had touched the Brahman the nearest, they had known it first (and among them again, Indra had known) that it was the Brahman.

28. That is why, indeed, that Indra is, as it were, elevated above the other gods, because he had touched the Brahman the nearest, he had known it first that it was the Brahman.

29. About the same, this is the instruction. What in that lightning is, that it lightens (flashes) and one exclaims 'ah!' and closes the eyes,—this, that one exclaims 'ah !' (is the instruction) with reference to the divinity.

30. Now with reference to the soul. When something, as it were, comes into the mind, so that one therethrough, remembers something in the moment, this idea (is its instruction).¹

31. The same is to be called by the name : "the-longing-for-it (*vanam*) ; one should adore it as 'the-longing-for-it'. He who knows the same as such—all beings quite long for him.

1. The timeless Brahman has its symbol in nature, in the momentary lightning, in the soul, in the momentary thought-image.

32. When you still say : “Teach me the *Upaniṣad*”; we then reply : The *Upaniṣad* is taught to you, because we have proclaimed to you the mystical doctrine of the Brahman.

33. The penance, the restraint, the work—they are its foundation (which it presupposes), the *Vedas* form all the limbs (Taitt. 2.3) of the same, the truth—it is its fulcrum.

34. Truly, he who thus knows this same, he wards off the evil and in the boundless heavenly world, in the invincible (*ajyeye*; as Max Müller reads) he is established — he is established.

C

THE UPANIṢADS OF
THE KRṢNA (BLACK) YAJURVEDA

TAITTIRĪYA UPANIṢAD

MAHĀ-NĀRĀYAÑA UPANIṢAD

KĀTHAKA UPANIṢAD

ŚVETĀŚVATARA UPANIṢAD

MAITRĀYAÑA UPANIṢAD

THE TAITTIRĪYA UPANIṢAD OF THE KRṢNA (BLACK) YAJURVEDA

INTRODUCTION

Just as the Ṛgveda is the handbook of the Hotṛ (the invoker), the Sāmaveda of the Udgātṛ (the singer), so also the Yajurveda is of the Adhvaryu or the practising priest and is used, according to his functions, in two ways, just like the Hotṛ and the Udgātṛ : (1) *Mantras* i.e. a collection of songs and maxims consisting in sacrificial sayings (*Yajus*) for the Adhvaryu, partly in verse and partly in rhythmical prose; (2) a *Brāhmaṇam* i.e. instructions for the right use of the *Mantra*-material and, besides, containing the necessary explanations of the same. But while for the Ṛgveda and the Sāmaveda, the *Mantras* and the *Brāhmaṇam*, form two different works connected with one another, this case only holds good for both the later forms of the Yajurveda, particularly, the *white* (*Sukla*) (well-arranged) Yajurveda. e.g. in the school of the Vājasaneyins; on the other hand, the *black* (un-arranged) Yajurveda (represented by the school of the *Taittiriyakas*, *Kāthakas* and *Maitrāyaṇiyas*) has not still carried out this separation or division, but, as it is also the natural thing for the Adhvaryu, it contains the *mantras* and the *Brāhmaṇam*, sacrificial maxims and instructions for their employment, in a united form in one and the same work—the *Samhitā*. Thus the *Kāthakas* and the *Maitrāyaṇiyas* possess only one *Samhitā*, with no special *Brāhmaṇam* beside it; so also the *Taittiriyasamhitā* contains, in its seven books alternate passages of the *mantra*-type and the *Brāhmaṇa*-type, although already a division or separation appears to be contemplated, because e.g. book 6 contains *inter alia* the directives about the *mantra*-collection in book 1 and so also book 5 contains the directives about the *mantra*-collection in book 4. With this *Samhitā* of the *Taittiriyakas* is joined as a supplement a *Brāhmaṇam* in three books, and to this again is joined as a supplement an Āraṇyaka in ten sections. Both works, however, apart from the four last sections and one passage of the Āraṇyaka, are not what the name signifies, but a mere continuation of this *Samhitā*, containing partly as supplements and partly, closely connected statements of the same; both offer, just as the *Samhitā*, the *mantra*-type and *brāhmaṇa*-type material in a motley mixture and the designation of both these supplements as *Brāhmaṇam* and *Āraṇyakam* is evidently later and is taken over in artificial imitation of other Vedas and has no intrinsic reason for the diversity of the contents. Apart from isolated passages, only the *Taittiriya* Āraṇyaka 7-9 and 10, which form a real Āraṇyakam, form an exception, so far as they contain both the Upanisads of this school. A complete analysis of the three textual scripts belonging to the *Taittiriyakas* with the material interspersed

in them in their inter-connections with one another and with reference to the other schools of the Yajurveda, offers for the critic a rich and interesting stuff. It should here suffice for us to signify the chief contents of some books in brief :

A. Taittirīya-Saṁhitā

- I. 1. Sacrificial maxims for new and full moon sacrifices.
2. Sacrificial maxims for the purchase of Soma.
3. Sacrificial maxims for the animal sacrifice in the Soma-sacrifice.
4. Sacrificial maxims for the Soma-gift and for the concluding festival.
5. Laying and re-laying of the holy fire.
6. Formulae and instructions, concerning the *Yajamāna*.
7. Continuation, *Vājapeya*.
8. *Rājasūya*.
- II. Sacrifice for a special end in view and for special occasions.
- III. Supplementary to the Soma-sacrifice etc.
- IV. Maxims for the arrangement of the altar etc.
- V. The arrangement of the altar—the horse-sacrifice.
- VI. Instructions about the use of the maxims in Book 1.
- VII. The Soma-festival lasting for many days and the horse-sacrifice.

B. Taittirīya-Brāhmaṇam

- I. 1. Laying of the holy fire.
2. *Gavāṁ-ayanaṁ*.
3. *Vājapeya*.
4. Supplementary to the Soma-sacrifice.
5. About favourable and unfavourable days, etc.
- 6-7 *Brāhmaṇam* of the *Rājasūya*.
8. Continuation of the *Rājasūya* and other sundry things.
- II. 1. *Agnihotram*.
- 2-3. Daśa-hotṛ-sacrifice (a form of Agnihotram).
- 4-5. Upahoma, a supplementary sacrifice to ten gods.
6. *Kaukili-Sautrāmaṇi*, a *Sautrāmaṇi* (animal-sacrifice with milk and surā-offerings at the conclusion of the Soma sacrifice) with Sāman-accompaniment.
7. Different *savas* (one-day inauguration of the sacrifice).
8. Animal-sacrifice with a special aim in view.
- III. 1. *Nakṣatra-iṣṭi*—sacrifice to the positions of the moon.
2. *Darśayāga-vidhi*, new-moon sacrifice.
3. *Paurṇamāsa-iṣṭi*, full-moon sacrifice.
4. *Naramedhapasukathanam*, human sacrifice.
5. *Mantras* for particular occasions in the course of the sacrifice.
6. *Pasukahotraniruktih*, animal sacrifice.

7. *Accidra-kāñḍakathanam*, expiation for mistakes during the sacrifice.
8. *Aśvamedha*, horse-sacrifice, first day.
9. *Aśvamedha*, second and third day.
10. *Sāvitracayanam*, a special form of arranging the altar.
11. *Nāciketacyanam*, a special form of arrangement of the altar.
12. i-ii *Divah-śyena-iṣṭis* } Sacrifice in connection with the
iii-iv *Apādyā-iṣṭis* } Cāturhotra-cayanam
v-Caturhotracayanam, a special form of the arrangement of
the altar.
vi-ix *Vaiśvaṛja-cayanam*, a special form of the arrangement
of the altar.

astau kāthakāni, eight sections belonging originally to the school of the kāthas but no more preserved among these

C. *Taittiriya-Āranyakam*

1. *Āruṇa-Ketuka Agni*, a special form of the arrangement of the altar.
2. *Svādhīyā-brāhmaṇam*, about Brāhmaṇical education and Vedic study.
3. *Mantras for Cāturhotracayanam*
4. *Mantras for Pravargya-ceremony*
5. Employment of the same in *Pravargya*
6. *Pitṛmedha*, burial ceremony
7. *Sikṣā-valli*
8. *Ānanda-valli*
9. *Bṛhma-valli*
10. Mahā-Nārāyaṇa-Upanisad (Yājñiki Upanisad)

} Taittirīya Upaniṣad

As this review shows, the Taittiriyakas have at the end of their Veda (Taitt. Ār. 7.8.9.10) four Upaniṣad-like sections, in which the appellation, the collection and arrangement repeatedly find diversities, particularly so far as the closely connected sections Taitt. Ār. 8 and 9 of this Ātreya Śākhā (a branch-school of the Taittiriyas) are summarized as Vāruṇi Upaniṣad and are placed at the end of Veda so that Ait. Ār. 10 comes after them under the name of Yājñiki Upanisad. We hold to the arrangement of Śaṅkara which comprehends Ait. Ār. 7.8.9 as Taittiriya Upanisad and differentiates them as Śikṣā-valli, Ānanda-valli and Bhṛguvalli (though this name is not warranted by Śaṅkara himself). When the different schools are called the Śākhās or branches of Vedic tree, the valli ‘the creeper’ can be designated as the term of the most appropriate kind, as the Upanisad, clinging to the Brāhmaṇam has been preserving vis-à-vis the branches full independence of growth down to the roots.

THE TAITTIRĪYA UPANIṢAD

I. THE ŠIKṢĀVALLĪ

[The name *Šikṣā* (1 Instruction in general, 2 the first instruction i.e. that about the pronunciation and accentuation of the sounds) is well taken from the first section (*Anuvāka* 2) which, by way of explanation, deals with the instruction in phonetics but, according to its further sense, is suitable for the whole *Valli*, so far as the different sections of the same show prevailingly a connection to the School-praxis; partly they are prayers or benedictions as they were to be uttered during instruction by the students and the teacher, partly as exhortations of the teacher to the departing student and, at intervals, allegorical interpretations of the *Samhitās* (joining of the letters), of the *vyāhṛtis* (the sounds or syllables *bhūr*, *bhuvaḥ*, *svar*) and of the *prāṇava* (the holy syllable *Om*), just as in other Vedic schools, it used to form a transition from the ritual to the philosophical instruction. A closer connection of the individual parts is not discernible although the repetition of the prayer at the commencement (among other corresponding changes) appears to point to such a one as the concluding prayer. We separate the individual sections because we seek to ascertain their provisions or regulations, as we suppose them to be.]

FIRST ANUVĀKA (LESSON)

[The prayer and vow of the pupil on entrance, may be for the whole course of instruction or for individual separate hours of instruction or lessons.]

Hail to Mitra, Varuṇa, Salvation
Hail to Indra, Br̥haspati
and to Viṣṇu the wide-stepping (Rgveda 1.90.9)
Adoration to Brahman! Adoration to you, Vāyu!
Because you are the visible Brahman, I will know you as
the visible Brahman!
I will speak what is right,
I will speak what is true.
May that protect me, may that protect the teacher!
May it protect me! May it protect the teacher!
Om! Peace! Peace! Peace!

SECOND ANUVĀKA (LESSON)

[Though not in the praxis, still the principal first instruction concerns the *Śikṣā* or phonetics, the teaching about the sounds, their pronunciation, their accentuation, and their connections. But this teaching is not here developed but only signified, as if recognized in its own right and is recollected as a presupposition for the following allegories.]

Om! We will explain the *Śikṣā*.

Sounds and accentuation

Quantity (of the vowels) and the expression (particularly of the consonants).

Balancing (*Sāman*)¹ and connection (of sounds)

So much about the study of the *Śikṣā*.

THIRD ANUVĀKA (LESSON)

[The last mentioned point gives the junction of the letters (*Samtānam*, *Samhitā*, *Sarīndhi*), similar to that in Ait. Ār. 3.1-2 where there is the *Samhitā* Upanisad i.e. the doctrine about the secret significance of the joining of the letters. Just as particularly the Brahman i.e. the Vedic word is the creative principle of the world, so also junctions of the word after the final sound and the beginning sound occurring in the Veda are the prototype of all harmonious connections in the entire world. This is made applicable in the world-spaces, in the world-lights, in the instruction, in the begetting, and in one's own person, because

between earth and heavens, the space is the joining or connecting link
between the fire and the sun, the cloud-water carrying the lightning is
the joining link

between the teacher and the student, knowledge is the joining link

between the father and the mother, the child is the joining link

between the upper and the lower jaws, the speech is the joining link.

Resulting from the connecting link (*Sarīndhi*), then still further, the linking (*Samdhāna*) is distinguished from the activity leading to it, not without arbitrariness of all kinds in the individual examples.]

1. Cf. Ait. Ār. 3,1,5,6. “Every momentary stop (*mātrā*) between the prior sound and posterior sound (a connection of the letters), which the connection or junction shows, it is the *Sāman*” (e.g. *na+iti* is neither separated nor joined as *ne+ti* but is to be uttered with a small mora in between, which mediates a transition from *a* to *i* and therefore the *Sāman* which forms the balancing of both.)

1. Renown be with us ! Brāhmanic splendour be with us ! Further we will explain the mystic significance (Upaniṣad) of the joining (*Samhitā*) of the letters and that in respect of five points concerning the world-space, the world-lighters, the knowledge, the begetting and one's own self. This is what they call the great joining links.

With regard to the world-space—the foregoing letter is the earth, the letter coming after is the sun; the joining link is the space.

2. The wind is the bond.—Thus in regard to the world-space.

Now with regards to the world-lights—The foregoing letter is the fire, the letter coming after is the sun, the joining link is the (cloud-) water. The lightning fire (Vaidyutah Agnih) is the bond. Thus, in regard to the world-lights.

Now with regard to the knowledge—The foregoing letter is the teacher.

3. The letter coming after is the pupil, the connecting link is knowledge. The teaching is the bond.—Thus in regard to the knowledge.

Now with regard to the begetting.—The foregoing letter is the mother, the letter coming after is the father; the connecting link is the child, the begetting is the bond.—Thus in regard to the begetting.

4. Now with regard to one's own self.—The foregoing letter is the lower jaw, the letter coming after is the upper jaw, the connecting link is speech; the tongue is bond.—Thus with regard to one's own self.

These are the great connecting links. He who gets these great connectings explained and knows them becomes connected or endowed with descendants, with cattle, with Brāhmanic splendour, with the nutritive food, with the heavenly world.

FOURTH ANUVĀKA (LESSON)

[This section (without any visible connection with the passages coming before and after) contains the prayer of Brāhmaṇa pupil praying with sacrificial offerings, for wisdom and happiness. The prayer of such a pupil who prepares himself for the vocation of teaching is directed to God Indra, whom Śaṅkara understands here needlessly, the syllable *Om*, because Indra otherwise also appears as the personality of the Ātman. cf. Ait. Ār. 23.7.1,

Ait. Up. 1 3.14, Kaus. 2.6 and particularly Kaus. 3.1. The whole piece runs in verses which imperceptibly pass on into rhythmic prose. The translation in many places, is uncertain, on account of want of clarity in construction and due to other reasons.]

1. The all-formed stud-bull of songs born out of songs,
out of immortality,
May Indra through wisdom deliver,
May I, O God, be immortal,
May my body be strong, my tongue rich with honey,
May I hear much with my ears!
Thou art the shrine which encloses the Brahman
With wisdom completely covered
Preserve in me what I have learnt
When it goes forth, spreading itself out;
2. preparing itself for a long while—their garments and cattle
drink and food will continually fall to my share
Therefore bring to me the goddess of Luck rich in wool
and cattle, here, *svāhā!* (hail)
May the pupils inquire after me! *svāhā* (hail)
May the pupils come to me! *svāhā* (hail)
Pupils venture forth on the way of research or inquiry!
svāhā (hail)
From self-restraint they should not spare themselves!
svāhā ! (hail)
And they should find peace in renunciation! (*svāhā*) (hail)
3. May I be the renown of my family! *svāhā* (hail)
May I be better than the opulent ! *svāhā* ! (hail)
Allow me, O God, to enter into you! *svāhā* (hail)
Enter, O God, yourself into me! *svāhā* (hail)
In thee, the Being ramified thousandfold
I wash myself pure, cleansed of guilt, O God! *svāhā* (hail)
As waters rush towards the abyss
As the moon wanes towards time devouring up the day
So allow, O Creator, to hurry towards me the students
from all sides! *svāhā* (hail)
Thou art my refuge
Enlighten me, enter into me.

FIFTH ANUVĀKA (LESSON)

[This is one of the attempts to set forth a new symbol for the new doctrine. Just as the cult of sacrifice serves the Brähmanic teaching, here are set forth the usually customary three *Vyāhṛitis* or holy exclamations : *bhūr*, *bhuvaḥ*, *svar*. (According to the assumption, these are the earth, aerial space, heavens which symbolically signify the three world-spaces, their regents, the three Vedas and the three vital breaths; besides these three, on the authority of one sage Māhācamasya, there is the symbol of Brahman viz. the exclamation *mahas* (power, abundance, prosperity) comparable to the *bhūman* (Chānd. 7) and to the *Ānanda* (Taitt. 2) to which the world-spaces owe (*mahiyante*) their prosperity as the sun, the lights as the moon, the Vedas as the Brahman (i.e. the Upanisads), the vital breaths as nutrition or food and which (*mahas*) is related to them all (to all other gods), just as the body (the self-Ātman) is related to all the limbs. All other gods render homage to him, just as they do to Brahman, who possess this knowledge.]

1. *Bhūr! Bhuvaḥ! Svar!* Such are the three holy exclamations. As the fourth in addition to the same, Māhācamasya proclaims: *mahas!* it is the Brahman, that is the Ātman (the self or the body); the other divinities are only its limbs.

Bhūr is this world, *bhuvaḥ* the aerial space, *svar* that yonder world,

2. *Mahas* the sun because through the sun all the worlds prosper (*mahiyante*): *Bhūr* is the fire, *bhuvaḥ* the wind, *svar* the sun, *mahas* the moon, because through the moon all the lights of the world prosper. *Bhūr* is the Rg-verses, *bhuvaḥ* the Sāman-songs, *suvār* the Yajus-maxims.

3. *Mahas* the Brahman because through the Brahman all the Vedas prosper.—*Bhūr* is the breathing out, *bhuvaḥ* the breathing in, the *svar* the intermediate breath, *mahas* the food, because through food all the vital breaths prosper.

There are four times four, every time four holy exclamations. He who knows them, knows the Brahman, to him all gods bring offerings.

SIXTH ANUVĀKA (LESSON)

[Associated with the idea of the previous section, *bhūr*, *bhuvaḥ*, *svar*, *mahas*, there is the description (as a counterpart) of the entry of the Ātman in man through *vidyti*, the seam of the head (Ait. Up. 1.3.12), the exit of the same through the artery of the head (later, since Maitr. 6.21, named as *Suṣumnā*) and the part of the head where there is the parting of the hair.

This description occurs in such a way that it holds a middle or transitional position between the undeveloped ideas of the verses in Chānd 8.6.6—Kāṭh. 6.16 and the undeveloped Maitr. 6.21 and thus further on. Also here again as in the referred to passage of the Ait. Up. 1.3.14, the soul appears under the name Indra.]

1. There is the space which is there inside in the heart (Chānd. 8.1.1), in which that immortal golden Purusa consisting of spirit or mind, tarries.—And that which hangs like a nipple between both the sides of the palate—the uvula (pendent fleshy part of the soft palate), it is the place of exit of Indra (the soul on the way to Brahman). And where here the seam of the hair (i.e. the hair arising out of the seam) separates asunder (in the place of the parting of the hair), there (the soul) shoves apart the halves of the skull, and enters the fire with the word *bhūr*, the wind with the word *bhuvar*,
2. the sun with the word *svar*, the Brahman with the word *mahas*. There it (the soul) attains self-sovereignty, becomes the lord of the mind; it becomes the lord of speech, the lord of the eyes, the lord of the ears, the lord of knowledge; then it becomes these and becomes Brahman; its body is the boundless space, its essential nature is the reality or truth, its playground the vital breath, its consciousness or spirit bliss, its perfect serenity or calmness (Śānti) is immortality. O Prācīnayoga, you should adore it as such!¹

SEVENTH ANUVĀKA (LESSON)

[Depending on an old saying of the Rsi (sage) ('everything according to which *pāṅktam idam sarvam*' everything exists in number five), there are posited here five world-spaces, nature-gods and nature-entities, and five vital breaths, sense-organs and parts of the body parallel to them. The concluding words signify the idea that he who understands the parallelism between man and the world, microcosm and macrocosm, becomes therethrough the macrocosm itself.]

1. The word 'adore', as also the mention of the name of the pupil brings, to our mind the fact that we have here to do with the *saguṇa Brahman* (Brahman with attributes, which is the object of adoration and not of knowledge.)

Earth	Aerial space	Heavens	Poles	Intermediate poles
Fire	Wind	Sun	Moon	Stars
Water	Herbs or plants	Trees	Space	Self ¹

So far with reference to beings—Now with reference to the self:

<i>exhalation or inhalation</i>	<i>breathing out</i>	<i>intermediate breathing in breath</i>	<i>up-breath</i>	<i>all-breath</i>
<i>eyes</i>	<i>ears</i>	<i>manas</i> (mind)	<i>speech</i>	<i>sense of touch</i>
<i>skin</i>	<i>flash</i>	<i>sinews</i>	<i>bones</i>	<i>marrow</i>

Placing these in reference to one another the Rsi has said: “Fivefold, indeed, is this whole world”. Through the five, one precisely gets the five.

EIGHTH ANUVĀKA (LESSON)

[The syllable *Om*, so much used in the sacrificial cult, signifies the Brahman, through which all ritual efforts appear as a preparation towards Brahman and a striving towards it.]

The syllable *Om* is the Brahman, the syllable *Om* is this whole world. When one says ‘*Om*’, it implies a compliant act and when also the Adhvaryu says: ‘O, let us hear the call or invocation’,² the Āgnīdhra lets him hear it. With *Om*, they sing the Sāmans, with *Om*, Śom they recite the Śastras (the prayers), with *Om*, the Adhvaryu responds in reply to the invocation, with *Om*, the Brahman requests, with *Om*, the Yajamāna (the sacrificer) gives his assent during the Agnihotram. The Brāhmaṇa also utters *Om*, when he wants to recite the Veda: “May I attain the (Vedic word) Brahman”, and he attains the Brahman.

1. Ātman, here the world-body, the matter, *vīrāj*, as Śaṅkara rightly explains.

2. O Śrāvaya, cf. Āpastamba in Vidyāranya on I. p. 55: *ākāra-ādīm, om-kāra-ādīm ca tam mantram vikalpena udājahāra.*

NINTH ANUVĀKA (LESSON)

[All the remaining religious duties as also professional or occupational duties of civic (social) life should be accompanied by *svādhyāya* ‘the perusal by oneself’ (of the memorized lessons or later of a book) and *pravacanam* ‘imparting in structure (of the Veda) to another’.¹ Through learning and the teaching of the Veda, all the enumerated ways of behaviour or conduct and actions only preserve their true worth and their higher dedication and none of these, as the repetition in the text impressively suggests, shall occur without being illuminated by the study of the divine word.—The one-sided interpretations of some extreme (extravagant) teachers are mentioned at the end. The disapproval of their eccentric citations, in a delicate manner, lies in what our author himself has previously laid down.]

Righteousness and learning and teaching of the Veda
 Truthfulness and learning and teaching of the Veda
 Penance and learning and teaching of the Veda
 Restraint and learning and teaching of the Veda
 Quietude and learning and teaching of the Veda
 Laying the fires and learning and teaching of the Veda
 Agnihotram (offerings into the fire) and learning and teaching
 of the Veda
 Hospitality and learning and teaching of the Veda
 Affability and learning and teaching of the Veda
 Children and learning and teaching of the Veda
 Matrimonial duty and learning and teaching of the Veda
 Progeny or descendants and learning and teaching of the Veda
 ‘Only truthfulness’—opines Satyavacas Rāthītara
 ‘Only penance’—opines Taponyita Pauruṣiṣṭi
 ‘Only learning and teaching of the Veda’—opines Nāka Maud-
 galya,
 because that be the penance—that be the penance.

TENTH ANUVĀKA (LESSON)

[Then is here a somewhat obscure, perhaps also a corrupt verse of Triśaṅku (here occurring for the first time) in which, as it appears, recitation of Vedic Study is introduced and its peculiar enlivening and purifying power is extolled. The metre is *Mahābhāti Yavamadhyā* of 8+8+12+8+8 syllables

1. Max Müller in his interpretation of *pravacanam* as ‘repeating’ has, as it appears, allowed himself to be led by a wrong reading in the Bibl. Ind. p. 32.7 (*adhyayanam* instead of *adhyāpanam*).

in which *asmi* is to be taken in the following line and *dravīnam* is to be uttered as having two syllables (if, on the contrary, *Sudravīnam* instead of *asmi dravīnam* is not to be read). Peculiarly remarkable is here the tendency towards rhyme, just as the one appearing above in the fourth *Anuvāka*. *Rerivā* in verse 1 (formed from *ri*, like *rarāvā* in Ṛgveda 10.40.7, *cikītvanā* in Ṛgveda 8.49 (60) (18) means here according to Śaṅkara, *prerayitā*, *antaryāmī*, (animating); it possibly here means ‘chopping off’. By *vājīni iva su-amṛtam*, one is well reminded of ‘the honey of gods in the sun’ in Chānd. 3.1 ff. The reading is possibly *vājinīvasu*.]

I, animating the tree of life,
 raising my renown as high as the mountain,
 participating in the highest purification
 as in the sweet drink of the sun
 (in) a treasure of the vital power
 (in) perfect wisdom, sprinkled with divine drink—this is the
 speech of praise by
 Triśaṅku, about the Vedic study.

ELEVENTH ANUVĀKA (LESSON)

[Here are golden rules which the teacher imparts to the departing scholar with regard to the way of life; moralising sections like this are rarely to be found in the Upaniṣads as they are contrary to the proper spirit of the Upaniṣads; therefore, Śaṅkara also finds it necessary to justify the occurrence of this (moralising) by pointing out its mere preparatory purifying effect. And indeed, for him, in whom the Upaniṣadic teaching has become really animating and lively, there is neither good nor evil, because there is left no attachment to work for him. And though he continues to live physically and to work, his spirit or mind still belongs to a realm where there is no I or Thou, no goal and no will; on that account, there is in him no spur to practical life but there is also in the same man a complete sense of guarantee or security against immoral actions.—On the other hand, for the youth who enters life, the moral rules are very useful. He, as Brahmacārin (as pupil) has already received the whole Upaniṣadic teaching (by memorizing Upaniṣad of his school) but the living practice of the same can only come in later life. Our children learn the catechism but the ‘awakening’ (*prabodha*) remains reserved for a later period. According to the contents, the rules organize themselves as follows :

- I. Three basic regulations (a)
- II. The duties of the father of the house in his behaviour with reference to himself (b), and with reference to the fellow-creatures (c); — rules of conduct for work and behaviour as a whole (d),
- III. Special cases : Behaviour towards the poor (f), in doubtful cases (g) and against doubtful persons (h).]

1. After the pupil has studied the Veda, the teacher exhorts him:
 - I. (a) speak the truth,
practise duties,
do not neglect the Vedic studies.
 - II. After you have presented the gifts favourite to the teacher, take care that the thread of your lineage (family) does not break.
 - (b) Do not neglect truthfulness,
do not neglect duties,
do not neglect your well-being or health
do not neglect prosperity,
do not neglect the study and the teaching of the Veda.
 - 2.(c) Do not neglect the obligations towards
the gods and the manes,
revere the mother as god
revere the father as god
revere the teacher as god
revere the guest as god.
 - (d) You should do actions that are uncensurable
not others (that are censurable),
you should observe or practise those
from the actions prevalent among us, that
are considered to be good,
 3. not those others (that are not considered to be good).
- III.(e) we meet with Brāhmaṇas who stand higher than even ourselves, before these, you should not breathe freely (i.e. you should not feel at ease) until they have seated themselves.
- (f) You should give with faith,
You should not give without faith,
You should give with cheerfulness,
You should give with bashfulness (modesty)
You should give with a sense of fear or awe (cf. Rgveda 10.117-5)
You should give with sympathy.

(g) Further, if (even) once a doubt assails you with regard to the action of some one or a doubt assails you with regard to the conduct of some one,

4. see (assure yourself) whether or not the Brāhmaṇas before you are of right judgement, are fit and such as will stand the test, not harsh but true in their duties; you should behave with them, just as they would behave with those (of their ilk).

(h) Finally, if you come in contact with such as are rebuked (for their conduct), see whether or not the Brāhmaṇas before you are of right judgement, are fit and such as will stand the test, not harsh but conscientious in their duties; therefore, you should behave with them just as they would behave with those (of their ilk.)

This¹ is the direction (in the *Vidhi*), this is the instruction (in the *arthavāda*), this is the secret teaching of the Veda (of the *Vedānta*), this is the commandment (of the Ācāra).

Therefore you should observe or bring this into practice—yes, you should, therefore, observe all this.

TWELFTH ANUVĀKA (LESSON)

[After the teacher has given his last exhortation, the pupil utters, here doubtlessly at the conclusion of the whole period of instruction, the concluding prayer which we have already met with as the prayer at the commencement in Anuv. I, with corresponding changes.]

May Mitra, Varuṇa be our salvation
 May Aryaman be our salvation
 May Indra, Bṛhaspati be our salvation
 and Viṣṇu, the far-striding one.

Adoration to Brahman! Adoration to you, Vāyu ! Because you are the visible Brahman, I have acknowledged you as Brahman. I have spoken what is right, I have spoken what is true. It has gratified me, it has gratified the teacher. It satisfied me, it satisfied the teacher. Om! Peace! Peace! Peace!

1. These last words of the teacher refer back to the whole course of instruction.

II. THE ĀNANDAVALLĪ

[Upon the *Śikṣāvalli* (which, with its manifold material and in its finalized form, perhaps constituted originally the whole Upanisad of the Taittiriya, up to a period when man in a childlike play, still found satisfaction with symbols), there is raised, just like a second storey, the Ānandavalli incomparably more developed and stemming forth out of the most ripe period of Upaniṣadic thought; it (the Ānandavalli) from the point of its composition and thought, is a completely homogeneous work and is one of the most beautiful evidences of the ancient Indian's deep absorption in the mystery of nature and of the inmost part of the human being, though it is not such as is most easily intelligible. Because like the notes in a great composed symphony, here also in this work surge forth, in consonance with one another, the manifold elements of thought, interlacing and again separating themselves, appearing forth and again disappearing as they are interrupted through apparently far-lying thoughts, to be clearly perceived again through these very elements so that they emerge forth again and are finally harmonized in the great harmony of a great all-embracing basic idea. But the basic idea is that the Ātman, the innermost kernel of man as of the whole creation, is not attainable through the cultic worship of the gods burdened with egoistic thoughts (*manomaya*), not even attainable by the way of knowledge (*vijñānamaya*) confronting its object as something different, but only attainable through the way of complete, whole knowledge of a reality in the form of communion (becoming one) with it, after stripping off outer layers as shells (which cover it) and with its unknowable, inexpressible super-essence and bliss (*ānandamaya*).]

A short review of its contents will confirm what has been said above.

The theme of the whole is very clearly signified in the words at the commencement: He who knows Brahman as *satyam*, *jñānam*, *anantam*, psychically in the hollow of the heart, as well as physically in the highest space, attains thereby all peace and satisfaction which the spiritual Brahman itself possesses. Brahman is, therefore, (1) *Satyam* = the true reality, which, however, is not the empirical, one (2) *Jñānam* = Knowledge which however, is not split into the subject and the object, and (3) *anantam* = boundless or infinite; Brahman is indeed, infinite, but it did not depend on that but on something else; and when I think of *sat-cit-ānanda* repeatedly occurring in certain later Upanisads, to which I also add *vijñānam* *ānandam* *brahma* (Bṛh. 3.9.28), I finally come to the considered conclusion that in our present passage at the beginning of the Ānandavalli which culminates in the idea of *ānanda*, the word *ānanda* can be more indispensable here than in other passages. Therefore, it appears to me very probable that *anantam* is here a very old reading which has been sanctified as a hallowed mistake through tradition and the original reading is *satyam*, *jñānam*, *ānandam*, the first emergence of the three later attributes of Brahman viz. *sat-cit-ānanda* = 'existence, thought and bliss'! The mistake might have been occasioned through the fact that one did no more understand the construction and held

the three epithets as being in the nominative, in which *ānandam* is very unusual.

Then follows the oft-quoted passage of creation which describes the features in the genealogy of the Ātman, through the elements—through earth, plants, food, semen—down to the creation of man, who is no doubt the material man (*annarasamaya puruṣa*); through this the essential nature of this Ātman is ascertained but together with this the problem has been raised viz. to investigate the true essence and the deepest nature of the Ātman in the physical man as well as that covered in a sheath (*koṣa*). And here the deeper and still deeper penetrating thought draws off from man one sheath after another—the *annarasamaya*, *prāṇamaya*, *manomaya*, and *vijñānamaya puruṣa*, until finally by peeling off other sheaths it arrives at the *ānandamaya* as the innermost core of man and the deepest and the ultimate nature of the Ātman. This peeling off (of the sheaths) of the Ātman out of man is, however, at the same time, such as holds good in the case of the whole Nature; the *annarasamaya*, *prāṇamaya* and *vijñānamaya puruṣas* are as well realized in the whole world of creation as in man, as it already becomes evident that at the conclusion of *Anuvāka* 8, the promise is held out to the man of knowledge to the effect that after death he would attain (*upasamākṛāmati*), in gradual steps, to the *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya*, *ānandamaya* stages. There are also many other signs which point out that these five *puruṣas* or Ātmans or sheaths veiling one after another, are to be sought as much in the whole of nature as in the case of individual man and one must, therefore, always hold this significance being present in the cosmic as well as the psychical sphere.

1. The *annarasamaya* i.e. the Ātman consisting of food-sap or food-juice, is the material man and the material nature; both stem from Brahman, both are Brahman; and already he who adores it as Brahman, earns rich reward. But both are Brahman in the form of its thickest sheath, in its being furthest away externally from its original essence. If we peel off the sheath in the form of the food-sap, we attain

2. to the *prāṇamaya* Ātman i.e. the Ātman of the nature of vital breath—the vital principle in man as well as in nature. In the latter case, it is to be understood that the whole space or ether (*ākāśa*) is called its body, the whole earth is its frame and foundation. In it there is the further sheath :

3. The *manomaya* Ātman, the self i.e. the man consisting of *manas* (thought, will, wish) and the nature personified in the gods Agni, Vāyu, Indra etc. so far as they (the gods) are animated by the will, by the egotistic striving after prosperity which finds its expression in the cult of the Vedic gods depending on a kind of bargaining business transaction. Therefore, the four Vedas together with the *Brāhmaṇas* form the physical¹ part of this

1. cf. Ait. Br. 6-27.5 *ātmasaṁskṛtir vāva Šilpāṁ; chandomayair vā etair yajamāna ātmānam saṁskurute* ('consecrates his self in this way, so that it only consists of hymns !') Śatap. Br. 10.5.1.5 *r̥īmayam yajurmayam sāmamayam ātmānam saṁskurute*. ('he consecrates self in this way, so that it consists only of R̥c, Yajus, Sāman.)

Purusa. The inadequacy of this standpoint is signified in a sensitive manner only secretly through the concluding verse which finds its full significance only in a later context and, therefore, recurs there again; but here it stands only to express that neither speech,—here the Vedic word—, nor *manas* (thought), here the wishful thoughts arising forth in it—is able to comprehend the highest. Then one step again raises us higher : It is

4. the *vijnānamaya* Ātman i.e. the Brahman realized in man as well as it is an object of (necessarily inadequate) knowledge and of adoration and is juxtaposed as the object against the knowing and adoring subject. Therefore, the faith is its head, resignation or devotion its body, the magnificence (*mahas*) its frame and foundation; the annexed verse, rightly translated, means as follows: "He offers up knowledge as sacrificial offering and deeds or actions, instead. He who thus knows Brahman as the object of knowledge, attains, after his death, the fulfillment of the wishes in the world of Brahman." But still he has not reached the highest; however, penetrating still deeper he finds

5. the *ānandamaya* Ātman which with its constituents entirely consists of bliss; for him, however, when the *vijnānamaya* as the last sheath has been stripped off, there is no object of knowledge, no empirical real object, and therefore, as the verse means, for him who remains caught up in the unreality of the phenomenal world, there is mere non-existence, but in reality and in the higher sense there is the existence alone.

The following, most important part of the whole, serves to clear up this contradiction. It begins with the double questioning : Is it an ignorant one or the knowing one who, after death, attains to the yonder world i.e. Brahman? The answer to this, as gathered from what follows, runs as follows : Neither the one nor the other but one who has here already become one with Brahman; this does not ensue through the way of knowledge because the Brahman, only so far as it has become this world, is, however, according to its true original nature, not a reality, not an object of knowledge; that is how it has been profoundly developed in the sequel. Resting on the conventional formula developed in the Brāhmaṇa (*so kāmayata, bahu syām* etc.), the Brahman has created out of itself this world through self-abnegation (*tapas*), has entered into it but not according to its whole nature; on the other hand, the true and the deepest nature of Brahman, vis-à-vis the existent, expressible, knowable reality of this world, is the opposite one, inexpressible, unknowable, the empirical unreality (*anṛtam*). Because, "as real, it became whatever exists in this world, because, as one says, it is the real." Brahman, on the other hand, is, as the verse signifies, a nonexistent (*asat*) such as had the power to make 'itself as the existent world' (*tat ātmānam svayam akuruta*) because, as has been said by a play on the word which is difficult to convey in translation, it is one which has been created in a good condition (*su-kṛtam*), it is, as Plato would say, the idea of the good. This 'being created in a good condition' (*sukṛtam*) of the primal being indwells all beings as essence (*rasa*) and is the source of all bliss. Yea! Who could live and breathe, if in the nothingness or emptiness

(ākāśa) i.e. in the transcendental Brahman there were no joy or bliss ? But only he experiences the full and perfect joy—he who finds the peace and (rock-bottom) foundation in that invisible, characterless, inexpressible, bottomless Brahman, because he entirely becomes one with it. On the other hand, he who assumes a separating thing between himself and Brahman (*udaram antaram*= “a cavity, an intermediate space”), or another reading almost conveying the same : *ud aram antaram* “an interspace, though small” i.e. he, who holds fast to the idea that Brahman is still an object of knowledge, reaps discord and sorrow on account of illusory knowledge; there is discord and sorrow wherever there is duality; therefore, as the verse signifies, all gods also share in this sphere of sorrow and discord and of fright.

Then there follows as *ānandasya mīmāṃsā* that hymn of praise (which similarly recurs in Brh. 4.3.33) on the bliss of Brahman which, like Indian music, may not be as agreeable to us but which is perhaps all the more pleasing to the Indians. The sense of the same is that the bliss of Brahman is infinitely superior to all kinds of human and divine bliss and that he who, on the basis of scriptures, knows himself one with Brahman and therefore with all his wishes, rooted in doubt, eliminated. He who knows that everything is Brahman, that the Ātman in the man and that in the sun are one, becomes after death, one with the *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya*, and with the *Ānanda-maya* Ātman, the highest of them all “before whom the words (finding themselves inadequate) return and whom thought does not find”; with this attainment, all sense of fright vanishes, just as all agony or sorrow about the real perishability of things which may be good or evil.]

1. *Om*

One who knows Brahman reaches the highest. About that there is this verse:

As reality, as knowledge as bliss (vulgate: as infinite)
He who knows such Brahman concealed in the cavity of the heart and in the highest space, attains all wishes.

Out of this Ātman, indeed, is the ether (space) created, out of the ether the wind, out of the wind the fire, out of fire the water, out of water the earth, out of earth the plants, out of plants the food, out of food the sperm, out of the sperm man.

This man, indeed, consists of the food-sap (*annarasamaya*); in him this is (demonstrably) the head, this is the right side, this the left side, this the trunk, this the lower part, this the bottom on which it rests: About it is this verse (free Ślokas or verses):

2. Out of food are born creatures,
 All these, that are on earth,
 through food they have their life
 In this food they enter at last
 Food is the oldest being
 That is why it is called all-healing;
 One attains all food
 He who adores the Brahman as the food
 That is why it is called all-healing;
 Out of food originate the beings
 Through food, they further grow
 The beings through itself, itself through the beings
 it feeds, that is why it is called food.

Different from this consisting of the food-sap, is this inner Ātman (self) which consists of vital breath (prāṇamaya). With it is that one filled, ('like a tube with wind'-Śaṅkara); That now is the human form and according to its human formation, it is the human form. In it, the in-breath is the head, the intermediate breath (*vyāna*) the right side, the out-breath the left side, the space (ether) the trunk, the earth the lower part, the bottom. About it there is also this verse:

3. After this vital breath, breathe the gods,
 also the men and all animals
 Breath is indeed, the life of beings
 That is why he is named the all-life (all-animating)
 He comes to the full duration of life
 he who adores Brahman as the breath
 Breath is, indeed, the life of beings
 That is why he is named the all-life (all-animating)
 Thus is he (as body) embodied self¹
 the one as before (described).

Different from this consisting of life-breath there is this inner Ātman (self) consisting of Manas (thought, will, wish) (manomaya); with it that one is filled. That now is the human form

1. For the confirmation of our interpretation cf. Śaṅkara on Brahma-sūtra. The *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya*, *ānandamaya* are all embodied in the same body.

and according to its human formation, this is also the human form. In it, *Yajus* is the head, the *Rc* the right side, the directive (i.e. the Brāhmaṇam) the trunk, the Atharva—and the Āṅgirasa chants the lower side and the bottom. About that there is the following verse:

4. Before him (who has the knowledge of Brahman), the words turn back,
and the thought, not finding him, (also turns back)
He, who knows the bliss of this Brahman,
dreads nothing, now and never.

During all this, there is (as body) his embodied self, just as before.

Different from this (Ātman) consisting of *manas* (thought), there is the inner Ātman (self) consisting of knowledge (*vijñānamaya*); with it that one is filled; that now is the human form and according to the human formation, this also is the human form. In it the faith is the head, justice or justness right side, the truth left side, resignation or devotion (*yoga*) the trunk, the power or might (*mahas*) the lower part and the bottom. About it there is the following verse:

5. He offers knowledge as sacrificial offering
he offers knowledge as the work
The gods adore as knowledge
Brahman, the oldest of all.
He who knows the Brahman as knowledge
and does not deviate from it,
he leaves the evil in his body
and attains all that he wishes.

During all this, it is (as body) the embodied self, just as before.

Different from this (Ātman) consisting of knowledge, there is the inner Ātman (self) consisting of bliss (*ānandamaya*), with it that one is filled; now that is a human form and according to its human formation, this is a human form. In it what is dear (agreeable) is the head, joy the right side, cheerfulness the left side, bliss the trunk, Brahman the lower side and the bottom. About it also, there is the following verse:

6. He becomes nonexistent as it were,
 he who knows Brahman as non-existent,
 He, who knows Brahman as existent,
 is, on that account, existent himself.

During all this, this is (as body) his embodied self, just as before.

Then the questions like these arise:

Whether at all, one, who has no knowledge
 when he departs from this world, goes to the yonder world?
 or whether one, who has knowledge,
 when he departs from this world, attains the yonder world.

He desired: "I will be many, I will propagate myself". Then he practised self-mortification (penance). After he had practised penance, he created the whole world, whatever there is. After he had created it, he entered into the same. After he had entered into it, he was

existent (in this world) and also in the yonder world
 utterable and non-utterable
 founded and unfounded
 consciousness and un-consciousness
 the Real and the non-real.

As the Reality, he became all that which exists,
 because they call this as reality.

About that there is the following verse:

7. It was nonexistent in the beginning;
 Out of it arose the existent.
 He created himself out of himself
 Because this is called "well-constituted" (*sukṛta*).

What this 'well-constituted' is, indeed the essence. Then, when one receives this essence, he becomes full of bliss. Because, who could breathe, who could live, if in the empty space (*ākāśa*, in the 'nothing' or 'emptiness' out of which this world is created) there would not have been that bliss! Because, it is he who creates the joy. When one finds peace and location in that which is invisible, (empirically) un-real, unutterable, bottomless, then he attains peace. But when one assumes in that an interspace, a separateness (or 'though a little separateness' between himself as the subject and the Ātman as the object),

then his discord or fright (want of peace) continues; but it is the fright or discord of one who thinks himself wise (when he makes Brahman the object of knowledge). About that, there is the following verse :

8. Out of fright, the wind runs before him
 out of fright, the sun shines before him
 out of fright, the fire runs away before him
 and Indra and the (god of) death, the fifth.
 This is the contemplation about the bliss.
 A youth,—he should be steady, stout young man,
 eager to learn, one who is the most agile, most
 vigorous and the strongest, and to him would belong
 this whole earth with all its riches; this is the one human
 joy.

But hundred human joys constitute one single joy of the men-Gandharvas (Gandharvas who have become men or men who have become Gandharvas—and of one who is learned in scriptures and is free from desire.

And a hundred joys of men-Gandharvas constitute one single joy of divine-Gandharvas—and of one who is learned in scriptures and is free from desire.

And a hundred joys of divine-Gandharvas constitute one single joy of the manes who dwell in the long-enduring heavenly world—and of one who is learned in scriptures and is free from desire.

And a hundred joys of the manes who dwell in the long-enduring heavenly world constitute one single joy of the born gods [i.e. “of gods who have become men” (Dvivedagaṅga?) or simply : of *devāḥ pratyaksam* i.e. the Brāhmaṇas(?)—and of one who is learned in scriptures and is free from desire.

And a hundred joys of the born gods constitute a single joy of work-gods (*karmadevāḥ*) (who have entered into godhood through their work)—and of one who is learned in scriptures and is free from desire.

And a hundred joys of Indra constitute a single joy of Bṛhaspati—and of one who is learned in scriptures and free from desire.

And a hundred joys of Bṛhaspati constitute a single joy of Prajāpati—and of one who is learned in scriptures and is free from desire.

And a hundred joys of Prajāpati constitute a single joy of Brahman—and of one who is learned in scriptures and is free from desire.

He, who dwells in man here and there yonder in the sun—they are one.

He, who has such knowledge, when he departs from this world, attains to that Ātman consisting of food-sap, attains to that Ātman consisting of vital breath, and attains to that Ātman consisting of Manas (thought), and attains to that Ātman consisting of knowledge and attains to that Ātman consisting of bliss.

About this there is the following verse :

9. Before it, the words turn back
and the thought (turns back) not finding it,
He, who knows this bliss of Brahman,
is not afraid of anything any more.

The questions, indeed, torment him no more : “Which good thing have I omitted to do?”—“Which base or evil thing have I committed?”

He, who has such knowledge, saves himself from this and becomes Ātman; he saves himself from both (good and evil) together, to become Ātman,¹—he who knows this,—Thus reads the Upaniṣad.

1. The idea that “one who gives up the evil, gives up the evil and the good at the same time” is clear; but the construction *sprṇute* (he saves himself *Ātmānam* etc. from these, overcoming these) (to become Ātman) is unusual and is explicable only if we construe that the idea of *sprṇute* is of two kinds : that a man overcomes the one (accusative) and through that attains to the other (accusative).

III. BHṚGU VALLĪ

[This last section of the Taittiriya Upanisad is, like the previous one (Taitt. 2), an inseparable whole; still it is a whole which is made up in a wonderful way, of very heterogeneous constituents.

First there follows (Anuv. 1-6) the *bhārgavi vārunī vidyā* i.e. the teaching got by Bhṛgu on the instruction of his father Varuṇa. This section repeats, in the form of a legend, the thoughts of the Ānandavalli (Taitt. 2) and is therefore related to Kaus. 3 or just as Chānd. 8.7-12 to Chānd. 8.1-6. It is remarkable and splendid that Varuṇa does not himself impart the doctrine of Brahman but that he gives only a critique in which the Brahman is recognizable in the famous and oft-repeated words : "Indeed that from which these beings originate and through which when once they originate they live, in which, after having departed or separated, they again enter : explore that, that is Brahman!"; whereupon Bhṛgu himself, by the way of continued austerities (*tapas*), comprehends the Brahman in an increasing inwardization, as food, as vital breath, as *manas* (mind), as knowledge and finally as bliss. Herein there lies evidently the acknowledgement that those foregoing definitions of Brahman as food etc., are not sufficient but (just as in Taitt. 2) are peeled off like shells or husks in order to reach at the kernel.

It is all the more astonishing that this teaching has been made to stretch itself from the point of commencement upto its close in such a way that falling down from the high standpoint that has been attained, it glorifies Brahman as food, just as in the song of the Taitt. 2.2.

Already the transition (Anuv. 6) shows that we have reached a quite different channel : "This is the doctrine of Bhṛgu, the son of Varuṇa, which is grounded or founded in the highest heavenly space (not 'the space of the heart' Śaṅkara—cf. Taitt. 2.1); he who knows this becomes well established, he becomes rich in food, an eater of food, becomes great in progeny, cattle and Brāhmaṇic splendour and also great in renown. His guiding maxim is 'not to censure or blame food'. This promise and the accompanying maxims (this part belongs to the foregoing and not to the succeeding part); the distribution or order of the Anuvāka is, as also Taitt. 2, completely reversed—) are, just as they are repeated similarly in the following parts, a copy of Chānd. 2.11-21 (or of a similar section no more extant) and are to be well kept there during the symbolic interpretation, just as if they can, as usual, form the beginning of the Upaniṣads, but in this case not at the end of the Upaniṣad, when such great and magnificent thoughts have preceded them.

The following section appears to depend, according to its form, on the Chānd. 2.11-21 and, according to its contents on a section like Brh. 2.5; according to it the different phenomena of nature are correlated with one another : the earth is the honey of beings and the beings are the honey of the earth etc. In a similar way (with the difference that here the aim of pointing towards the higher, as found in Brh. 2.5, is absent), in our passage

(Anuv. 7-9) (a) life and body, (b) water and light, (c) are glorified, alternately, as food and the eater of food, so that in all the three times (in the three passages) a promise and the maxims (as in Chānd. 2.11-21) form the conclusion. But all these three promises given in (i) the beginning, (ii) the middle and (iii) the end unite or reconcile themselves in him who knows such a doctrine as is recited in the present passage. This must be the sense of the concluding passage which is hardly intelligible and which is not yet understood. After the food has been dealt with as a whole, as life and body, water and light, earth and space, there now follows in an isolated manner, the recognition (*samājñā*) of the same in the activity of the sense-organs and beings in nature, together with the succeeding adoration of food as the basis, power etc.—Śaṅkara, it is true, understands, *tad* ('that') glorified here, as Brahman; but the only foregoing topic to which we can refer by *tad*, is *annam* (food); Brahman also occurs (indeed, in the sense of a 'magic formula') among things which one should adore as the *tad*; finally the whole context recommends the assumption that it is, again, only the food which is glorified or extolled here in an exuberant manner though not as exuberantly as it is done in the concluding part (Anuv. 10), where in an ignominious manner, the splendid conclusion of Taitt. 2.8 in which there is, after death, an upward ascent gradually to *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and the last goal of *ānandamaya*, has been used merely as a means to enable oneself to feel, after all this height has been attained in description, as food and the eater of food; then it concludes according to the thought contained in it, with a verse reminiscent of the play in puzzles or enigmas in Chānd. 4.3,5-7.

The thought to extol the Brahman as the essence of food and of the eater of food i.e. as the object and the subject (in later terminology *bhogiyam* and *bhoktr*) is by itself, not unworthy of the *Upaniṣads*; but the use of *ānandamaya* (the Ātman full of bliss) who is no more conscious of duality, as a means to this aim, can be explained only as arising out of a deficiency in piety to which the epigone (one of a later generation) otherwise manifests itself vis-à-vis the heirloom or inheritance of a great past or understood no more.]

1. It once happened that Bhṛgu Vāruṇi approached his father Varuṇa and said: "Teach me, O Venerable one, Brahman!" And he¹ recounted before this what he had learnt: the food, the breath, the eyes, the ears and the Manas (mind). He (Varuṇa) however, said to him: "That, indeed, out of which these beings originate, live, into which, they, departing from here, enter seek to know that; that is the Brahman."

1. By 'he', we understand here not Varuṇa but Bhṛgu. This interpretation, no doubt completely contrary to that of the commentators (Śaṅkara, Roer, Weber, Müller), has however, for its analogue the Chand. 7.1.

Then he practised Tapas (austerities). After having practised the austerities.

2. he came to know: "The Brahman is food. Because out of food, indeed, the beings originate, through food, they, having originated, live, and into the food, they, departing from here, again enter."

Although he knew this, he, again, went to his father Varuṇa and said: "Teach me, O Venerable one, the Brahman." He, (Varuṇa) however, said to him: "Seek to know the Brahman through Tapas (austerities). The Brahman is Tapas."

— Then he (Bṛhmaṇa) practised Tapas. After he had practised Tapas,

3. he came to know: "The Brahman is the life-breath. Because out of the life-breath, indeed, these beings originate, through life-breath, they, having originated, live, and into the life-breath, they, departing from here, enter again."

Although he knew this, he again approached his father Varuṇa and said: "Teach me, O Venerable One, the Brahman!" He (Varuṇa), however, said to him: "Seek to know the Brahman through Tapas (austerities); the Brahman is Tapas."

— Then he practised Tapas. After he had practised Tapas,

4. he came to know: "The Brahman is Manas (Mind). Because, out of the Manas, indeed, these beings originate, through the Manas, they having originated live, and into the Manas, they, departing from here, enter again."

Although he knew this, he again approached his father Varuṇa and said: "Teach me, O Venerable One, the Brahman!" He (Varuṇa), however, said to him: "Seek to know the Brahman through Tapas (austerities); the Brahman is Tapas."

— Then he (Bṛhmaṇa) practised Tapas. After having practised Tapas,

5. he came to know: "The Brahman is knowledge. Because, out of knowledge, indeed, these beings originate, through the knowledge, they, having originated, live, and into the knowledge they, departing from here, enter again."

Although he knew this, he again approached his father Varuṇa and said: "Teach me O Venerable One, the Brahman!"

He (Varuṇa), however, said to him: "Seek to know the Brahman through Tapas (the austereities); the Brahman is Tapas."—Then he practised Tapas. After he had practised Tapas,

6. he came to know : "The Brahman is bliss. Because out of bliss, indeed, these beings originate, through bliss, they, having originated, live and into the bliss, they, departing from here, enter again.

This is the doctrine of Bhṛgu, the son of Varuṇa, which (doctrine) is founded in the highest space of the heavens. He, who knows this, gets well-established, he becomes rich in food, he becomes an eater of food, becomes great in his progeny, cattle and Brāhmaṇic splendour and great in renown.

7. His maxim (vow) is not to censure food.

(a) The food, indeed, is the life and the eater of food is the body. The body is founded on the life and the life is founded on the body. In this way food is founded on food. Therefore, he, who knows the food founded on the food, gets well-established, he becomes rich in food, he becomes an eater of food, becomes great in progeny, cattle and Brāhmaṇic splendour and great in renown.

8. His maxim (vow) is not to scorn food.

(b) The food, indeed, is water and the eater of food is the light. The light is founded on the water and the water is founded on the light. In this way, the food is founded on food. He, who knows the food founded on food, gets well-established, he becomes rich in food, he becomes great in progeny, cattle and Brāhmaṇic splendour and great in renown.

9. His maxim (vow) is to increase food.

(c) The food, indeed, is the earth, and the eater of food is the space (ether). The space is founded on the earth and the earth is founded on the space. In this way, food is founded on food. He who knows that food is founded on food, gets well-established, he becomes rich in food, he becomes the eater of food, he becomes great in progeny, cattle and in Brāhmaṇic splendour and great in renown.

10. His maxim (vow) is to refuse no guest in his house.

That is why he should earn rich food in all ways; therefore the people say about him: "For him, the food has increased or become plentiful." (a) Truly, even, food which in the beginning, is to become plentiful for the above-mentioned one, will also become plentiful for him in the beginning; (b) And the food which, in the middle interval is to become plentiful for the above-mentioned one, will become plentiful for him in the middle interval; and (c) the food which, in the end, is to become plentiful for the above-mentioned one, will, in the end, become plentiful for him who has this knowledge.

It (the food, according to Śaṅkara, Brahman) resides as well-being in speech, as an additional advantage and well-being in the out-breathing and in-breathing, as work in the hands, as walking in the feet, as evacuation in the organ of evacuation — that is the recognition in man. Now with regard to that (recognition) in gods: as satiation it resides in the rain, as power in the lightning, as abundance (pomp) in the cattle, as light in the stars or constellations, as continued implantation, as the immortal one, as joy or bliss in the organ of generation,¹ as the whole universe in the space. One should adore it (food) as the basic thing and one will get well-established; one should adore it as power and he will become powerful; one should adore it as honour (read *māna* instead of *manas*) and he will be honoured; one should adore it as an inclination and all desires will be inclined (will bow) towards him; one should adore it as *brahman* i.e. the magic formula and he will become rich with magic power; one should adore it as the death around concerning the magic formula and the rivals around, who hate him will die and also the malevolent relatives around him will die (this passage occurs almost word for word in Ait. Br. 8. 28.1).

He, who dwells here in man and that one there in the sun — they are one. He, who knows this, after departing from this world, attains thereafter to that Ātman consisting of the food-

1. This part of the sentence from the psychical series to which it belongs, appears to have strayed (by error) into the cosmic series. By the way, the use of Ānanda, after what has been said about it in the Ānandavalli and Bhṛguvalli, is truly perplexing and annoying in the sense to be understood here in this passage.

juice, then thereafter attains to that Ātman consisting of vital breath, thence attains to that Ātman consisting of *manas* (mind), thereafter attains to that Ātman consisting of knowledge and thence, attains to that consisting of joy or bliss; then he roves through these worlds, feeding himself with nourishing food, according to his desire and assuming forms according to his desire, and remains sitting there and sings this song or chant:

O wonderful! O wonderful! O wonderful!
 I am food, I am food, I am food!
 I am the eater of food, I am the eater of food
 I am the eater of food!
 I am the maker of renown, I am the maker of renown,
 I am the maker of renown!
 The first-born of the world-order I am,
 already prior to the gods, in the source-point of
 the eternal;
 I am one who distributes myself, who refreshes myself
 therewith
 Because I am food, eating the eater of food,
 I am elevated over this whole world!
 He, who knows this, is like shining gold. —
 Thus reads the Upaniṣad.

THE MAHĀNĀRĀYANA UPANIṢAD
OF THE KRŚNA (BLACK) YAJURVEDA
(Bṛhan-Nārāyaṇa-Upaniṣad, Yājñikī Upaniṣad)
(Taittiriya-Āraṇyakam, Book X)

INTRODUCTION

This last book in the long series of the Brāhmaṇa-works of the Taittiriya school contains, intermixed with another, the old and entirely later rituals and dogmatics and bears distinctly the signs of a gleanings. The name ‘Mahā (great)—Nārāyaṇa Upaniṣad’ (in order to distinguish it from the short Nārāyaṇa Upaniṣad of the Atharvaveda), concerns itself with the glorification of Nārāyaṇa in Anuvāka 11 in which the manner of thinking of the Atharva-Upaniṣad entirely asserts itself in the description of the fire and the pointed flame in the heart. A second name of the whole work is *Yājñikī Upaniṣad*, not according to its many ritualistic sections, as Sāyaṇa suggests (*Karmaṇām bāhulyāt*), because very few of them are concerned with the sacrifice but, on the other hand, on account of the famous concluding section which contemplates man under the allegory of the sacrifice. (cf. Chānd. 3.16-17). It is noteworthy that Śaṅkara who mentions this section (on Brahmasūtra 3.3.24) as belonging to the Taittiriyas, discusses, for the rest, parallel passages, not from our Upaniṣad but cites them according to Śvetāśvatara etc.—Though as the citations show, many old maxims, particularly the parallel passages belonging to the Vājasaneyi-Samhitā are repeated, different is the case with the levels of strata of the Kāṭhaka-, Muṇḍaka-, Śvetāśvatara-Kaivalya-Upaniṣad and in a few passages, Chāndogya-Upaniṣad is found clearly copied (cf. Anuvāka, 10, verse 23 and Anuvāka perhaps also Anuvāka 63, 16, in which one is directly reminded of Chānd. 7 and Taitt. 2.). This carries us to a later period, as the way in which the Om-syllable is mentioned, further on, still, the description of the heart 11, 6-12, the name *Vedānta* 10,22 (—Muṇḍ. 3,2,6), sporadically not a few grammatical incorrections handed down on the reckoning of tradition (cf. e. g. 1.5) and the Prākṛta citation in Anuvāka 9. On the whole, and apart from the ancient citations, our Upaniṣad is to be considered as a transitional link between the Upaniṣads of the three Vedas and that of the Atharvaveda.

According to the arrangement of the text by (the editor of) the *Oupnekhat*, we have confined our translation to the Upaniṣadic parts thereof, but we have not followed the Āndhra-recension of 80 Anuvākas (which is not available to us) which the editor of the *Oupnekhat* and Weber (*Indische Studien* II. 78 ff) have followed; but we have followed the recension of the

Dravidas consisting of 64 Anuvākas, which is commented upon by Sāyaṇa and is edited in the *Bibliotheca Indica*. The correspondence between both the recensions (according to Weber *Ind. Stud.* II. 79 and according to Rājendralal Mitra's edition pp. 911-913) is as follows :

D.1 =Ā.1-2	D.19-25=Ā.26-32
D.2 =Ā.4	D.26-28=Ā.34-35
D.3 =Ā.3	D.29=Ā.68
D.4 =Ā.5	D.30=Ā.36
D.5=Ā.6	D.31=Ā.68
D.6-11=Ā.8-13	D.32-35=Ā.69
D.12=Ā.23	D.36=Ā.70
D.13=Ā.14	D.37=Ā.74
D.14=Ā.15	D.38=Ā.71
D.15=Ā.37	D.39=Ā.41
D.16=Ā.24	D.40-41=Ā.42
D.17=Ā.25	D.42-47=Ā.43.17-21
D.18=Ā.22	D.48-50=Ā.38 40
	D.51-61=Ā.65-66
	D.62-64=Ā.78-80

Andhra-Draviḍa

Ā.1-2=D.1	Ā.23=D.12	Ā.44-64 missing
Ā.3 =D.3	Ā.24=D.16	Ā.65-66=D.51-61
Ā.4 =D.2	Ā.25=D.17	Ā.67 missing
Ā.5 =D.4	Ā.26-32=D.19-25	Ā.68=D.29-31
Ā.6 =D.5	Ā.23 missing	Ā.69=D.32-38
Ā.7 missing	Ā.34-35=D.26-28	Ā.70=D.36
Ā.8-13=D.6-11	Ā.36=D.30	Ā.71=D.38
Ā.14=D.13	Ā.37=D.15	Ā.72-73 missing
Ā.15=D.14	Ā.38-40=D.48-50	Ā.74=D.37
Ā.16 missing	Ā.41=D.39	Ā.75-77 missing
Ā.17-21=D.43-47	Ā.42=D.40-41	Ā.78-80=D.62-64
Ā.22=D.18	Ā.43=D.42	

Besides, our Upaniṣad is available in the Atharva-recension in 25 *Khandas* (sections), edited by Col. Jacob (Bombay 1888). The deviations of the same from the sections translated by us are not relevant. We shall note the most important among them in the footnotes.

THE MAHĀNĀRĀYANA UPANIṢAD

*First Anuvāka** (verses 1-22=Atharva recension 1-2)

1. In the ocean without shores, in the midst of the Universe,
On the ridge (top) of the heavens, greater than the great
With his splendour penetrating the world lights (the stars)
He tarries as Prajāpati in the mother's womb,
2. Into him the world disintegrates and then unfolds¹ itself
Upon him all the gods are founded,²
It is that, what was already there and what will be
It is in the syllable in the highest space²
3. In it, the space with earth and heaven is enveloped,
The sun out-shines with splendour and sparks,³
In the ocean itself, the poets weave (their poems)
And in that highest syllable (*Om*), there are all the creatures
4. It procreated the creatures of the world
It, through water, created forth the living creatures on
the earth
and itself entered into plants, animals and human beings,
into the mobile and the immobile beings,—
5. There is nothing higher than it, nothing smaller,
the highest of the highest and the greatest of the great
It is the boundless pattern enveloped from view,
It is the Universe, ancient, removed beyond darkness—
6. They solemnize it as the law, as the truth
The wise poets solemnize it as the highest Brahman;
Sacrifice and work, which have become manifold and still
will be
It carries (supports) everything, like the navel (knob) of
the Universe⁴

*This first Anuvāka is the same as the first Anuvāka to Taittirīya Āraṇyaka 10th Prapāṭhaka with the commentary of Sāyaṇa (*Ānandāśram Sanskrit Series*—Translator

1. Švet. 4-11

2. cf. Rgveda 1.164.39

3. cf. Taitt. Br. 3.12.9.7

4. cf. Rgveda 1.164.13

7. Indeed,¹ it is Agni, is Vāyu.
It is Sūrya (the sun), Candramas (the moon),
it is pure, immortal, it is Brahman
it is the water and Prajāpati.
8. All parts of time sprang
out of the lightning, out of Puruṣa,²
minutes, hours, seconds
Days and nights, all of them.
9. Half-months (fortnights), months, seasons
and year—may³ they be contained in it (disposed)
It milks the water out of both—
out of the aerial space and the heavens there.
10. Not in height nor in breadth
nor in the middle, it can be encompassed⁴
There is no overlord over it
It is called the great glory.⁵
11. The form of that one is not to be seen⁶
Nobody sees it with his eyes
Only one who is (spiritually) ready in the heart,
the mind and the spirit (sees it);—
They who know it become immortal.
12. Out of the waters and the earth etc.⁷
as the golden germ (Hiranyagarbhah)⁸ etc.⁹

1. Vāj. Saṁh. 32.1

2. Vāj. Saṁh. 32.2a.

27.45 3. The unexpected Imperative (*Kalpantām*) comes out of Vāj. Saṁh.
in Taitt. Āraṇy. 3.13 (=Vāj. Saṁh. 31-17-22). See the translation in *Gesch. d. Phil.* I. 132.

4. Vāj. Saṁh. 32.2b

5. cf. Vāj. Saṁh. 32.3

6. Kāth. 6.9, Śvet. 4.20; cf, Śvet. 4.17, 3.13.

7. The *uttara Nārāyaṇam* is not repeated here, because it already occurs
in Taitt. Āraṇy. 3.13 (=Vāj. Saṁh. 31-17-22). See the translation in *Gesch. d. Phil.* I. 132.

8. The first eight verses of the Hiranyagarbha-hymn (Rgveda 10.1
121.1-8) are not repeated because they occur in Taitt. Saṁh. 4.1.8. For the
translation, see *Gesch. d. Phil.* I. 132.

9. This verse and the eight following verses, which describe that the
Primaeval Being (Puruṣa) arose out of the waters and earth etc. as the
golden egg, occur in the Taitt. Āraṇy. (Pṛapṭhaka 10, anuvāka 1) with the
commentary of Sāyaṇa (*Anandāśram* edition pp. 789-790)—Translator

13. ¹He is the God in all worldspaces
 Formerly born and in the womb
 He was born, will be born
 turned inwards and omnipresent

14. ²With eyes on all sides, and with faces on all sides
 with hands on all sides and with feet (read ‘Viśvataspād’)
 on all sides
 He, while creating, bends together, with arms, bends
 with wings
 the earth and heavens—He in one God.

15. ³The Vena⁴ sees it, knowing all beings,
 in whom the whole world has its sole nest,
 the world’s point of unity and the point of exit,
 The omnipresent one in whom all beings are woven as
 warp and woof

16. The knowing skilful Gandharva
 now makes known what is eternal,
 his mysterious concealed essence,
 Three parts of that remain from us concealed
 He who knows this would be the father of the sun⁵(son)(?)

17. He, who is akin to us, our father and protector
 knows the dwelling places and all beings
 There where the gods attaining immortality,
 swing themselves above upwards to the third worldspace

18. Instantly they pervade the heaven and the earth
 they pervade the worlds, the poles and the realm of light;
 He uncovered the texture of the world-order
 He saw it and became that one in the beings

1. Vāj. Saṁh. 32.4 where it is *pratyāñ janāñ* (read *janāñs*) instead of the easy *pratyāñmukha* (which is also the reading of the Atharva-recension).

2. Rgveda 10.81.3 (*Gesch. d. Phil.* I. 136) with a few bad variants.

3. Verses 15-19 are Vāj. Saṁh. 32, verses 8-10.12.11 more or less corrupt (see translation *Gesch. d. Phil.* p. 294).

4. ‘Vena, the name of Gandharva’ Sāyaṇa.—Translator

5. Deussen ‘der Sonne (?) Vater’.

It should be rather ‘der sohne Vater’. According to Sāyaṇa this line means—“One who has got the knowledge of Brahman becomes the highest soul or being who creates the whole world and even his own father when he is born in this mortal world”.—Translator

19. Pervading all beings, all worlds
pervading all regions and the poles
Prajāpati, the firstborn from the established order
has developed himself as the self to the self
20. ¹From the wonderful lord of the throne
from the lovable friend of Indra
I solicited wisdom as a present.
21. O knower of beings,² flame forth
Ward off Nirṛti³ from me
Bring cattle hither for me
Give life to me and create space around !
22. The knower of beings should not harm us,
our cattle, horses, men and what here lives
come to me, bearing nothing against me
O Agni, surround me, urgently with prosperity !

[Verses 23-24: Prayers to different gods
 Verses 25-62: Prayers during bathing
 Verses⁴ 63-68 six *mantras* (spells) for the warding off of evil.]

From Anuvāka⁵ second up to sixth Anuvāka

2. The Mahāvyāhṛtis (bhūr, bhuvaḥ, svar)
to be employed during the sacrifice
3. The same Mahāvyāhṛtis in another form for the
attainment of food.
4. The same Mahāvyāhṛtis to be employed during Pūjā
(worship)
5. Mantras (chants) for warding off interruptions in the
course of study.
6. Mantras (chants) during study.

1. R̄gveda 1.18.16
2. Jātavedas—‘the internal digestive fire’ Sāyaṇa.—Translator
3. Nirṛti—‘the goddess of evil’ Sāyaṇa—Translator
4. These verses correspond with verses beginning from Anuvāka 1.23 to the end of Anuvāka 2 in the Taitt. Āraṇ. (Ānandāśrama edition)
—Translator.
5. These roughly correspond with verses beginning from Anuvāka 3 to the end of Anuvāka 8 in the Taitt. Āraṇ. (Ānandāśrama edition)
—Translator

¹*Seventh Anuvāka* (Atharva-Recension 7.6)

[The request that what has been learnt should not be forgotten]

Adoration to the Brahman !

May the retention (of what has been learnt) be granted to me, such as will be imperishable or as is or never can be forgotten. May I remain retaining what has been heard with the ears. Do not take away from me ! Om !

²*Eighth Anuvāka* (Atharva-Recension 8.1)

[Every virtue is, according to its nature, Tapas (Penance). Justice or justness is *Tapas*, (penance).]

Truth is Tapas, study is *Tapas*, quiet nature is *Tapas*, restraint is *Tapas*, Gift or charity is *Tapas*, Sacrifice is *Tapas*, and when it is said : “*bhūr, bhuvah, svar, brahman*—adore this”; it is also Tapas.

³*Ninth Anuvāka* (Atharva-recension 8.2)

[Two parenthetic parables: “Do the good and shun evil”.]

As from a tree covered with blossoms, the fragrance wafts far off, so also in the same way, the fragrance of a good deed blows its fragrance far off.

Just as a juggler, when he steps upon an edge of a sword laid over a pit, speaks (in his dialect) : “Softly ! Softly ! Or I shall come to harm and fall in the pit”,¹ so also one should keep himself away from an untruth !

1. This corresponds with Anuvāka 9 in the Taitt. Āraṇ. (Ānandāśrama edition).—Translator

2. This corresponds with Anuvāka 10 in the Taitt., Āraṇ. (Ānandāśrama edition).—Translator

3. This is eleventh Anuvāka according to Taitt. Āraṇ. (Ānandāśrama edition).—Translator

4. Sāyaṇa’s elucidation, with the necessary improvements, runs thus: “*Yad*” *yadi*, “*huve* (thus instead of *juve*) *huve*”,—*hakāro vyatyayena ya-kāra-sthāne pathitah, ata’eva kecid* “*juve juve*” *iti pathanti*,—*yaumi yaumi, punah punah pādām asidhārāyā micrāmi, iti arthaḥ, tadānīm na aham* (instead of *tadānīm aham*) “*vihvadiṣāmi*”, *gartam vā patiṣyāmi*,—*aham, iti, etam artham*

¹Tenth Anuvāka (Atharva Recension 8.3-10.8)

1. ²The subtlest of the subtle and the greatest of the great
he dwells as the self in the heart of the creation here;
one sees him free of will, and remote from sorrow,
as the lord, as the great one through God's mercy.
2. ³Seven organs arise out of him,
with seven flames as tongues and seven pieces
of sacred fuel.
And these are the seven worlds in which they ramble
out of
the hollow, where the seven lay concealed.
3. ⁴Out of him arise the oceans and all mountains
out of him run the streams of all forms,
Out of him arise all plants, all juices,
while he arose as the indwelling self.
4. ⁵Brahman among the gods, genius among the poets
R̄si (seer) among the priests, buffalo among the animals,

“ha” śabdo brûte; la-kārasihāne vyatyayena, dakārah,—asidhārāyām pādasya dṝghasparše pādachede (it is thus to be separated), na aham vihvalito, vivaśo bhavisyāmi; dṝghasparṣa-abhāve tu adhovartini agādhe garte patisyāmi. “If I walk only with a sure step, walk surely i.e. if I put my feet again and again on the edge of the sword, then I shall not stumble (or come to harm) or fall into the pit. i.e. if I walk with sure feet on the edge of the sword, without letting my feet slide off, I shall not reel, shall not lose control over myself. But if the sure step fails I shall tilt into the deep pit below”. (The Atharva Veda recension has omitted the passage.)

1. This corresponds with the 12th *anuvāka* of the Taittirīya Āranyaka (*Daśama Prapāṭhaka*) (Ānandāśrama edition).—Translator

2. This description was in circulation in a more theological sense (*akratum, dhātuḥ, prasādāt, mahimānam Īśam*) and in a more philosophical sense (with *akratuḥ, dhātu-prasādāt, mahimānam ātmahā*). Our passage offers the first and Śvet. 3.20 (according to Śāṅkara's reading) Kath. 2.20 the latter where one can see for himself).

3. Mund. 2.1.8 offers the verse with better reading. The seven organs (eyes, ears, nostrils, mouth) are the seven tongues of fire against which the corresponding objects as fuel or as their worlds are juxtaposed.

4. Muṇḍ. 2.1.9 (where instead of *bhūtās*, there is the better reading *bhūtais*, just as in the Atharva recension.)

5. R̄gveda 9.96.6 with a changed sense. Perhaps the prototype of Bhagavadgītā 10.21. ff.

Eagle among the vultures, axe among the forest-trees,
he goes forth rushing as Soma through the strainer.

5. ¹The one she-goat, red and white and dark,
She brings forth many young ones, which are similar in
form with her;
The one ram sprinkles (inseminates) her in physical rut
The other ram leaves her, having enjoyed her

6. ²In ether he is the sun-swan, Vasu in the aerial space,
Hotṛ (sacrificial priest) in the sacrificial sanctuary, the guest
at the threshold of the house
he dwells in man and wide space, in law and space
he arises out of waters, cattle, justness, mountains as the
greatest justice.

7. ³⁻⁴Higher than which there is no created being nor there
was any,
he has entered in all the worlds
The lord of beings (Prajāpati), becomes one with the
beings
he penetrates the three world-lights sixteenfold or in
sixteen parts.

[The following verses 8-18 omitted also in *Oupnekhat*, are to be found
in the Rgveda with some variants :

Verse 8	= Rgveda	1.22.7
Verses 9-10	= „	5.82. 4-5
„, 11-13	= „	1.90. 6-8
verses 14	= „,	2.3.11
verses 15-18	= „,	4.58.1-4]

1. This verse in which the basic elements of the Sāṃkhya doctrine (*prakṛti*, the three *gunas*, *puruṣa*) distinctly stand forth, is cited by Śaṅkara (on *Brahmasūtra* 1.4.8-10) not according to this passage, but according to Śvet. 4.5.

2. Rgveda 4.40.5. with the tag *bṛhat* cf. first Vāj. Saṃh. 10.34, 10.24, 12, 14; besides this passage and Taitt. Āraṇ. 10.50.1; Kāṭh 5.2; Nrsimha 3.1. According to the sense as in 1c 4 "Brahman is the most precious of all."

3. This verse is not found in the Taitt. Āraṇ. (10 Prapāthaka) (Ānandāśram edition).—Translator

4. Vāj. Saṃh. 8.36 (in a changed form). For the explanation see *Gesch der Philosophie* I. 191.

19. ¹Before the gods, he was already there in the beginning
The lord of all, Rudra, the great wise one
He himself saw Hiranyagarbha being born,
May that God unite us with a true memory.²

20. ³Higher than he nothing exists,
always neither smaller and nor greater,
That one stands like a tree rooted in heaven
The Puruṣa, who fills the whole world

21. ⁴Not through work, children, riches, — but through
renunciation (*tyāga*)
Immortality was attained by a few.
Beyond the heavens and in the depth of the heart
That which shines there, into that the recluses enter

22. ⁵Those who have comprehended the meaning of the
Vedānta-doctrine,
The recluses, full of (the spirit of) renunciation, pure
beings
all of them, are in the final time,
released from the indestructible⁶

23. ⁷The small, sinless home of the highest one
The lotus-flower (blooming) in the centre of the body
(which is like a city)
There in a small space which is sorrowless
That which is in it, one should adore,

24. The holy syllable,
with it the Veda begins, with it the Veda ends
Maheśvara,⁸ when he merges in Prakṛti,
surpasses (that syllable).

1. This and the following 5 verses occur in Taitt. Āraṇ.(10th Prāpāthaka) (Ānandāśrama edition, pp. 827-830)—Translator

2. This verse is Śvet. 3, 4; 4.12 (in a modified form).

3. It occurs Śvet. 3.9, word for word.

4. Cf. Kaivalya Up. 2-3.

5. Mundaka 3.2.6; Kaivalya 3-4.

6. i.e. from Prakṛti—*parāmrtāt*. The Atharva-recension as well as the parallel passages read ‘*parāmrtāh*’.

7. There is a clear, undoubtedly harking back of this verse to Chānd. 8.1.

8. In meditation, the syllable *Om* also dissolves, just as the rest of the whole world: *a* (*virāt*) dissolves in *u* (*Hiranyagarbha*), *u* in *m* (*Mūlaprakṛti*), *m* is the imaginary fourth mora (syllable) of the syllable *Om* which is Maheśvara (*Siva*)—Sāyana.

Eleventh Anuvāka¹
 (Atharva-recension 11)

[This section which has lent the name to the whole Upaniṣad, solemnizes, repeatedly reminding us of the *Purusa* hymn—Ṛgveda 10.90, the Ātman as Nārāyaṇa, according to which the Puruṣa is to be understood “not as Ur-principle” but as the first-born of the creation (see *Gesch. d. Phil.* I. 153); one might explain Nārāyaṇa, following Manu 1.10 (as well as the Taitt. Āraṇ. 3.13.1—Vāj. Saṁh. 31.17), as the one “resting on the primeval (ur-) waters” or more correctly as ‘the son of the pramaeval (ur-) man (*nara*, *puruṣa*). Besides the Puruṣa-hymn Ṛgveda 10.90 and its continuation in *Uttara-Nārāyaṇam* (Taitt.Āraṇ. 3.13=Vāj. Saṁh. 31.17-22), our section forms the third chief land-mark in the history of Nārāyaṇa (more and more identified with Viṣṇu); and just as *Uttara-Nārāyaṇam* stands on the borderland between the philosophy of the hymns and that of the Upaniṣads (cf. our review of the same in *Gesch. d. Phil.* I. 289 ff.), just in the same manner, the present *Anuvāka* again forms the transition from the *Upaniṣads* of the three Vedas (*trayī*), to which (i.e. Upaniṣads) unmistakable references are repeatedly found, to the Atharva-Upaniṣads; the description of Nārāyaṇa as the pointed flame in the heart appears to be entirely in the manner of the *Yogaśikhā*—and *Yogatattva-Upaniṣads*, whereas the *Mahā-Nārāyaṇa* has entirely verses and parts of verses from our section.]

1. The thousand-headed God (I praise),
 All-eyed,² full of universal wellbeing
 Nārāyaṇa, the all one, the God, the Lord
 The highest Imperishable one,
2. (I praise) the highest of all, the self of all,
 the permanent one, Nārāyaṇa, Hari,
 Yea! Puruṣa is the Universe³
 From him, everything has its life
3. The sovereign of all, the lord of Ātman,
 the blessed eternal (*Sīva*), the immutable,
 Nārāyaṇa, the great knowable⁴

1. This is the thirteenth Anuvāka of Taitt. Āraṇ. (10th Prapāṭhaka) (Anandasrama edition. p. 831 ff.) —Translator

2. Ṛgveda 10.90.1; *viśvākṣa* instead of *sahasrākṣa*, because to thousand heads there would be two thousand eyes. Out of the same consideration, Atharvaveda 19.6.1 changes *sahasraśīrṣa* into *sahasrabāhu*.

3. cf. Ṛgveda 10.90.2 *puruṣa eva idam sarvam*.

4. Nārāyaṇa is not the unknowable ur-cause (prime cause) but here he is as the highest object of knowledge, i.e. the firstborn of the creation, *Hiranyagarbha*. Compare with *mahājñeya* the *buddhi-mahat* of the *Sāṃkhya*s.

the all-animating, the highest goal.

4. Nārāyaṇa is the light beyond¹
Nārāyaṇa the highest self,
Nārāyaṇa the highest Brahman,
The essence, he is the highest,
Nārāyaṇa the highest thinker
he is also the highest one as the object² of thought.
5. Everything that exists, the whole world,
whatever is visible and whatever is audible
Everything, external and internal
Nārāyaṇa encompasses³ and penetrates.³
6. Endless, eternal, full of wisdom
By his vastness the end of the sea,⁴ bringing all round
wellbeing;
As heart, similar to the lotus cup⁵
becoming pointed towards below —
7. He lives in a short space below the neck
a few spaces above the navel,⁶
where he shines in a wreath of rays,⁷
he is the great fulcrum of the universe.
8. He lies suspended downwards, encompassed by arteries,
almost like a flower-cup
Inside him, there is a small cavity,⁸
in which the whole universe rests.

1. Allusion to the *paro divo jyotiś*, Chānd. 3.13.7.

2. The distinction between *dhyātṛ* and *dhyānam* (subject and object) does not still take place in the primaeval essence but only in Nārāyaṇa as the first-born.

3. *vyāpya* is both.

4. According to Sāyana, the sea of worldly existence (*samsāra*) is meant. Thus Atharva-recension as well as the Mahā-Upanisad read *samudra-itam*.

5. cf. Chānd. 8.1.1; the Atharva-recension reads: “a cavity similar to the lotus cup”

6. Interpretation of *daśāngulam* (Rgveda 10.90.1 cf. *Gesch. d. Phil.* I. 151). Vitasti is more precisely equal to *dvādasāngulam* (Anara. 2.6.84).

7. Depicted after the fashion of Brh. 4.3.7. *hṛdi antarjyotiḥ puruṣah*; Kath. 4.1 13 *jyotir iva adhūmakah*.

8. *tasya ante susīram*. cf. Chānd. 8.1 *daharo' smin antar ākāśah*.

9. And in him flames forth a great fire¹
blazing forth on all sides
He eats first and then distributes food,
he, the wise and ageless one.—
His rays spread out
sidewards, above and below.
10. He warms the body in which he dwells
from the soles of the feet to the head.
In the centre a pointed flame,
fine as an atom, goes aspiring upwards.
11. Full of splendour, like a streak of lightning
out of the midst of dark clouds,
fine like the hairlike fibre from the ear of rice-corn
with yellow splendour, similar to an atom.
12. In the midst of this pointed flame
is enthroned² the highest world-soul
He is Brahmā, Śiva, Hari,³ Indra.
The eternal, the highest Lord.⁴

Twelfth⁵ Anuvāka

(Atharva-Veda recension 12.1)

[This is an invocation to Śiva as the All-God. The first three lines are quoted in *Nṛsiṁha-pūrvatāpanīya Upaniṣad* 1.6, with the express additional remark that they are taken from the *Yajurveda*.]

1. The present following description of the inward fire in the heart rests on a combination of Brh. 5.9.1 and Chānd. 3 13. 7.8. Out of the first passage is taken the characteristic of the assimilation of food, out of the latter, the characteristic of keeping the body warm.
2. The last eight lines are cited in Vāsudeva Upanisad 3 1-2.
3. The words *sa Hariḥ* are metrically, excessive; they are not found in the Atharva-recension and are not commented upon by Sāyaṇa who comments on the rest. (In the Taitt. Āraṇ. of the Anandasrama edition, it is, found that Sāyaṇa explains *Hari* as Indirā-pati (the lord of the goddess of wealth and beauty)—Translator). It should be supposed that we have, here, perhaps the oldest passage in which the Indian *trimūrti* i.e. the God of three forms (Brahmā, Viṣṇu, Śiva) occurs.
4. The Atharva recension has the following addition in prose: “Now the Yoga: my tongue is talking sweet; I am not in Time but I am Time itself.”
5. This corresponds with the twentythird *anuvāka* of Taitt. Āraṇ. (10th Prapāṭhaka) (the (Anandasrama edition p. 843)—Translator

As right or justness, truth, the highest Brahman,
 the dark and yellow Puruṣa,
 the chaste one and one with strange eyes
 (I invoke him)
 Honour be to him having all forms!

Thirteenth¹ Anuvāka
 (Atharva-recension 12.2)

[Probably, in imitation of Chānd. 3.1-11, according to which the essence (sap) of the different Vedas forms the honey in the sun, here the Rcs are equated with the orb of the sun, the Sāman with the flame (splendour) in the orb of the sun and Yajus with Purusa found in this solar orb. These together form the whole *trayī vidyā*, the essence of the Veda. The order of the series is Rc, Sāman, Yajus, in order to lend to the particular Veda the highest place. While, in the Atharva-recension, the usual customary order Rc, Yajus, Sāman is reproduced, the Purusa comes to stand in the middle, on account of which the intended ascending order in the passage gets lost.]

Indeed, Āditya there shines as that solar orb in which there are these Rcs; he (the sun) is the collection of songs of the Rcs (*read rcām mandalam*), he is the abode of the Rcs.

But the flame which blazes forth in the solar orb — they are the Sāmans; it is the abode of Sāmans.

But the Purusa who is in the blazing flame of that solar orb, he is the Yajus; he is the collection of songs of the Yajus, he is the abode of Yajus.

He (the sun) shines as the threefold knowledge or lore; he is there in the sun as the golden Puruṣa.

Fourteenth² Anuvāka
 (Atharva-recension 12.3)

[The sun, who according to the previous sections, consists of Brahman (Rc, Sāman, Yajus) is consistently the essence of all the highest and the greatest in the world; and is the Purusa contained in it, he is the overlord of beings.]

1. This corresponds with the fourteenth Anuvāka of Taitt. Āraṇ. (Anandasrama edition p. 835.)—Translator

2. This corresponds with the 15th Anuvāka of the Taitt. Āraṇ (Anandasrama edition p. 836)—Translator

The sun, indeed, is splendour, power, might, renown —the eyes, the ears, the self, the mind (or reason), ardour or passion,— Manu (the name of the primaeval sage), Mṛtyu (Death), Satya, (Truth), Mitra (the friendly aspect of the sun), Vāyu (the wind), Ākāśa (ether), Prāṇa (vital Breath),— the world-guardian, *ka* (the unknown god), *kim* (the unknown primal essence) *kam* (the desire), that (the un-nameable), reality, food, life's duration, the indestructible, the soul, the all-existing, *katama* (the highest desire), *svayambhū* (coming into being of itself);— and when it is said: “the year is Prajāpati,¹ so also that sun is the year, but that Puruṣa (in it) who is the overlord of all beings.

He attains union and the common world with Brahman, he attains union, common power, and the common world with those godheads — he who has this knowledge.

Thus runs the Upaniṣad.

Fifteenth² to Sixtyfirst Anuvāka

[These sections contain maxims or chants of all kinds to be employed during different ceremonies and on different occasions. Their inclusion in the Upaniṣad is mostly based on the consideration that the concerned actions would serve as preparations for knowledge.

15-18 *Mantras* to Āditya (15) and Rudra (16-18)

19-22 *Agnihotram*; spells or maxims for warding off;
Mantras addressed to earth and water.

23-26 *Mantras* for midday-, morning-, and evening-prayers.

27-29 *Mantras* for Prāṇayāma (regulation of breath).

30-38 *Mantras* during eating food as a sacrificial offering to Prāṇa (Prāṇagnihotram).

39-42 Prayers for illumination.

43-47 *Mantras* to Mahādeva (Rudra).

48-50 *Trisuparṇa-mantras* for cancellation of sins which are hindrances to knowledge.

51-61 *Mantras* for eleven gifts for the purification of the body in order to attain the knowledge of Brahman.

1. cf. about this idea, *Gesch. d. Phil.* 1.133,207,110 ff.

2. These fortyseven (15th to 61st) Anuvākas appear to correspond with the sixtythree (16th to 77th) Anuvākas of the Taitt. Āraṇ. (Anandasrama edition. pp. 838-890)—Translator

Sixtysecond¹ Anuvāka
(Atharva-recension 21)

[As twelve goals of human endeavour are enumerated *satyam*, (truth), *tapas* (penance), *dama* (control), *śama* (quietude), *dānam* (giving away of charity), *prajana*, (procreation), *agnayāḥ* (keeping sacred fires), *Yajña* (sacrifice), *mānasam* (the spiritual practices), *nyāsa* (renunciation) and among these *nyāsa* is explained as the highest of all.—This section is a prelude to the Upaniṣads of the Atharvaveda, devoted to Saṁnyāsa (*Saṁnyāsa*—, *Kaṭhaśruti*-, *Jābāla*-, *Āruṇeya*-, *Paramahaṁsa*-, and *Āśrama-Upaniṣads*.]

1. The truth (*Satyam*) is the highest, the highest is the truth. Through truth, they never fall out of the heavenly world. Because, the truth belongs to the good (*sat*). That is why they rejoice in truth.
2. The penance (*tapas*), (they say,) is the highest. But there is no higher penance than the fasting. Because what the highest penance is, is difficult to master, it is difficult to overmaster. That is why they rejoice in penance.
3. The restraint (*dama*) (is the highest), thus always say the aspirants of Brahman. That is why they rejoice in the restraint.
4. The quietude (*śama*) (is the highest), thus say the hermits in the forest. That is why they rejoice in quietude.
5. The giving away of alms (*dānam*), all beings extol it; there is nothing more arduous than alms-giving. That is why they rejoice in alms-giving.
6. (Doing one's righteous) Duty (is the highest), thus they say. Through duty, the whole world² is encompassed. Nothing is more difficult to do than the duty. That is why they rejoice in duty.
7. The begetting (*prajana*, Atharva-recension : *prajanānam*) (is the highest), thus say the majority of beings. That is why a large number (of children) is born to them. That is why the majority of beings rejoice in begetting.

1. This corresponds with the seventyeighth Anuvāka of the Taitt. Āraṇ. (Anandasrama edition p. 890)

2. It is, as Fichte would say, ‘the sensuous, objective material (*das versinnlichte Material*) of duty.

8. The (maintenance of) sacrificial fire is the highest, so it is said. That is why the sacrificial fires are to be maintained.
9. The *Agnihotram* (offering daily into the fire) (is the highest), so it is said. That is why they rejoice in the Agnihotram.
10. The sacrifice (*yajñā*) (is the highest), so it is said. Because, through the sacrifice, the gods have attained heaven. That is why one rejoices in the sacrifice.
11. The mental contemplation (*mānasam*) (is the highest), thus say the men of knowledge. That is why the men of knowledge rejoice in the mental (contemplation).
12. The renunciation (*nyāsa*) (is the highest), so says Brahmā. Because Brahmā is the highest, yea, the highest is Brahmā. (His renunciation surpassed all those lower mortifications (of the flesh)).
13. (And thus with regard to him) who knows this.
Thus runs the Upaniṣad.

Sixtythird¹ Anuvāka
(Atharva-recension 22.1-24.2)

[The ideas in the previous sections are here, as is often customary, (cf. Kauś. 3 and 4; Chānd. 8.1-6 and 8.7-12; Taitt. 2 and 3) set forth once again in the form of a legend and in an enlarged form.]

1. It happened that Prājāpatya Āruṇī Suparṇeya² approached the (first of the race) Prajāpati with the question : “What do the venerable ones (i.e. wise men) explain as the highest one” And he replied :
2. ‘Through the truth, the wind blows,
and the sun in the heavens shines,
truth is the support of speech,
Everything rests on truth.
That is why they explain the truth as the highest one.

1. This corresponds with the seventyninth Anuvāka of the Ait. Āraṇ. (Anadasrama edition p. 893).

2. According to Sāyaṇa, Āruṇi the son of Prajāpati and Suparṇā. It would be better to take it as the son of Aruṇa Suparṇa (the designation of the sun in the R̥gveda) and the descendant of Prajāpati.

3. “Through the penance, in the beginning, the gods have attained godhood the wise have attained heaven through it, through penance we can ward off enemies and friends; everything rests in the penance. That is why they explain penance (*tapas*) as the highest.
4. “Through restraint, the self restrained one shakes off the sins Through restrainet, the Brahman-pupils (seekers of (Brahman) attained heaven. The restraint is difficult to master by beings; everything rests in restraint. That is why they explain restraint (*dama*) as the highest.
5. “Quiet through quietude, one behaves as full of bliss. Through quietude, sages attained heaven, Quietude is difficult to master by beings ; everything rests in quietude. That is why they explain quietude (*sama*) as the highest.
6. “The charity or gift, the sacrificial gift is the armour¹ of sacrifice and in the world all beings live on those who give; through gifts ; they have warded off fiends, through gifts, everything rests on the gift. That is why they explain charity or giving away (*dāna*) as the highest.
7. “The righteous duty (*dharma*) is the foundation of the whole world and in life, the creatures have recourse to the most zealous in duty. Through duty, one wards off evil; everything rests on duty. That is why they explain duty (*dharma*) as the highest.
8. “Begetting (progeny) is the foundation, and he who continues to spin rightly the thread of posterity, pays off his debt to the forefathers ; because even the begetting is paying off his debt. That is why they explain the begetting of progeny (*prajananam*) as the highest.

1. Cf. Rgveda 10.107.7: *dakṣinām varma kṛnute vijānam.*

9. “The three fires, indeed, are the threefold knowledge and constitute the way of the gods,¹

the Gārhaspatya fire is Ṛc, earth, *rathantaram*,
the Anvāhārya fire is Yajus, space *Vāmadevyam*,
the Āhavaniya fire is Sāman, heavenly world, *Bṛhat*,
That is why they explain the fires as the highest.

10. “The Agnihotram (offering into the fire) of the evening and the morning is the atonement² for (in the interest of) the houses, is the one well-offered and well-sacrificed ; it is the entrance-gate (*prāyanam*) of the sacrifice and the Soma-festival (*agnihotrprāyanam yajñāḥ*, Taitt. Br. 2.1.5.1), the light of the heavenly world. That is why they explain the Agnihotram as the highest.

11. “The sacrifice (*Yajña*), they say, is the highest ; because through the sacrifice the gods have attained heaven, through the sacrifice, they warded off the demons : Through the sacrifice, enemies become friends, everything rests on the sacrifice. That is why they explain the sacrifice as the highest.

12. “The mental (*mānasam* thinking), indeed, is the means of purification originating from Prajāpati ; through the mental, one sees what is right, with understanding; the R̄ṣis (seers) as the mental (spiritual ones) created the beings ; everything rests on the mental. That is why they explain the mental as the highest.

13. “The renunciation (*nyāsa*), — this the wise men call as the Brahmā.

14. “Brahmā is omnipresent, is *katamah* (the highest desire), svayambhū (self-creating) ; and when it is said : ‘The year is Prajāpati’,

15. “The year is that yonder sun ; but that Puruṣa (man) in

1. *Devayānah panthāḥ* is not, as always otherwise in the Upaniṣads (Kaus, 1.3; Chānd. 5.3-10; 4.15.6; Bṛh. 6.2; Muṇḍ. 3.1.6) the way of the soul towards Brahman, but as is often found in the R̄gveda, the way of Agni to the gods.

2. According to Sāyana, it is the price *Krayasādhana mūlyam* which the sacrificer has to pay so that the fire should not consume his house in the absence of the Agnihotram.—Translator

the sun,¹ he is Parameṣṭhin (standing as the highest over all), he is the Brahman, the Ātman.

16. “And through the rays with which the sun shines, through them Parjanya (rain) pours down, through the Parjanya, however, the plants and trees grow, out of the plants and trees arises food, through the food (comes into being) the life-breath, through the life-breath the vigour, through the vigour the *Tapas* (penance), through the penance (comes into being) faith, through faith intelligence (*Medhā*), through intelligence wisdom (*manisā*), through wisdom, the understanding (*manas*), through understanding (arises) quietude (serenity = *Sāntih*), through quietude (arises) the (creative) thinking (*cittam*), through thinking, one becomes conscious of memory (*smṛti*), through memory, (one becomes conscious of reminiscences (*smāra*), through the reminiscences, (one attains) knowledge (*vijñānam*), through knowledge (one knows) the Ātman.² That is why, when one gives food, he gives all these ; out of food arise the vital breaths of beings,³ out of the vital breath the *manas* (mind), out of *manas* knowledge, out of knowledge bliss or joy — the Brahman — the fountainhead.

17. “Yea, indeed, thus Puruṣa (as *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya*, *ānandamaya*, — Taitt. 2) is fivefold, consisting of five selves and this universe is its warp and woof — earth, aerial space, heavens, the poles and the region between the poles ; why, it is the whole world, it is the past and the future, it is formed out of the impulse of knowledge, it is born out of cosmic law (*rta*), staying in abundance,⁴ it is faith, true, great or mighty, raised beyond darkness.

1. Cf. Anuvāka 14 above. The further following glorification of Brahman as the goal attained through renunciation, as it appears, is carelessly compiled out of different reminiscences. That Prajāpati is the speaker appears to have been entirely forgotten.

2. The series of steps in the Chānd. 7 might well have here suggested themselves, however, vaguely, to the author (of this passage).

3. The harking back of the following to the Taitt. 2 is indubitable.

4. Instead of this verse (the verse on which this is grounded is lost and found nowhere), the Atharva-recension has a very beautiful idea, though here it is not quite suitable : ‘*jijñāsā-saktipūritāni jārayiṣṭhāḥ*’ “Let what is filled with the impulse of knowledge, fade away.”

18. "Knowing him as such with mind and heart, enter no more, as one who has knowledge, into death.

19. "That is why they explain the renunciation as higher than that (other) penance.

20. "Thou art the joyous and all-penetrating good things (of life); thou art the uniter in the vital breath of all. O God Brahman ! thou art the pervader through all; it is thou who lendest heat to the fire, the power to the sun and splendour to the moon. — (O Soma !) thou art created in the vessel ; I offer thee to Brahmā, the great one !"

21. "Om ! with this word one should prepare (for communion with) his self, (*yuñjita* cf. the use of the word *yoga*)

22. "This, indeed, is the great teaching of the Upaniṣad, a secret of the gods.

23. He, who has such knowledge, attains the majesty of (God) Brahman through this, — the majesty of Brahman.

24. Thus runs the Upanisad.

Sixtyfourth Anuvāka
(Atharva-recension 25)

[The man of knowledge is freed from the routine service of ritual practices. Still, as the scriptures demand that the Agnihotram should be offered up or practised throughout the whole life (*yāvaj-jivam*), so in order to perform something satisfying the requirements of the scriptures, here the life itself of the man of knowledge is interpreted as a sacrifice. About several individual related passages, cf. Śaṅkara on Brahmasūtra 3.3.24.]

1. In the sacrificial ritual of such a man of knowledge, his self is the one who offers sacrificial offerings, his faith is the wife, his body is the sacred fuel, his chest is the sacrificial place, his hair are the sacrificial straw, his tuft of hair is the sacrificial broom, his heart is the sacrificial stake or post (*yūpah*), his love is the sacrificial lard, his passion is the sacrificial animal, his penance is the fire, his self-restraint is the butcher,... the gifts distributed in the sacrifice, his speech is the Hotṛ, his breath is the Udgātṛ, his eyes the Adhvaryu, his *manas* the Brahman, his ears the Agīdh.

1. This corresponds with the eightieth Anuvāka of the Taitt. Āraṇ. (Anandasrama edition p. 904) — Translator

2. So long as he is borne (in the mother's womb or spiritually by the teacher, (*Atharvaveda*. 11.5.3 : *Gesch. d. Phil. I.* 279) that is the consecration (*diksā*), that he eats, it is the sacrificial offering ; that he drinks, it is his drinking of Soma ; that he enjoys (pleasures), it is the *Upasada*-celebration.¹ That he moves about, seats himself and stands, that is *Pravargya* ; his mouth is the Āhavaniya-fire, his speech is the sacrificial oblation, his knowledge is what he sacrifices. What he eats in the morning and in the evening, that (one must regard) as the sacred fuel; what he drinks in the evening, those are the Soma-pressings.

3. "His day and night are the full-moon and new-moon sacrifices, his half-months and months are the four-month-sacrifice, his seasons are the animal-sacrifice, his years and the courses of years are the day-cycles, or they are also the sacrificial festival (*Sattram*)² of all his property, his death is the concluding sacred bath (*avabhṛthah*).

4. This, indeed, is his *Agnihotram*, his *Sattram* (sacrificial session), lasting upto his old age and death. If he, who has such knowledge, dies during the northward movement (of the sun), he attains the majesty of the gods and enters into the communion with the sun; and if he dies during the southward (movement of the sun), he attains the majesty of the manes and enters into communion with the moon and its world. The Brāhmaṇa, who has knowledge, indeed, acquires both these sovereign powers of the sun and the moon. From there, he attains the majesty of Brahman — from there, he attains the majesty of Brahman.

1. *Upasada* is masculine, as in Chānd. 3.17.2., whence with the form, the thought also might have been derived.

2. A sacrificial festival, in which one (perhaps only symbolically) gave away his whole property to the Brāhmaṇas. The commencement of the Kāṭhaka-Upaniṣad offers an example.

THE KĀTHAKA UPANIṢAD OF THE KRŚNA (BLACK) YAJURVEDA

INTRODUCTION

The *Kaṭhas* form a school of the Black Yajurveda and possess an extensive Brāhmaṇa-work, still not published up to this time, named the *Kāthakam* in five Granthas. Its contents, an admixture of *Mantras* and Brāhmaṇas run, in general, parallel to the Taittiriya Saṁhitā and according to Weber's notice about its contents (*Berl. Handscr.* 1.38, *Ind. Stud.* III 451 ff., *Literatur-gesch.* 2nd edition p. 98 ff.), the chief contents are as follows :

- I 1-4 *Mantras* for the new- and full moon sacrifices and *Agniṣṭoma*.
- 5 *Mantras* for the *Yajamāna*.
- 6-15 Mantras and Brāhmaṇas mixed together; 6-9 *Agnihotram*, *Agnyādhānam*, *Punarādheyam*, *Agnyupasthānam*; —10-13: *Kāmyā iṣṭayah*, *Saurāmaṇi*, *Kāmyāḥ paśavah*; —14-15 *Vajapeya* and *Rājasūya*
- 16-18 *Mantras* for *Agnicayananam*
- II 19-22 Brāhmaṇas on 16-18
- 23-30 Brāhmaṇas on 2-4 and 1
- III 31-32 Brāhmaṇas on 1 (continued) and 5
- 33-37 Prevailing Brāhmaṇas : *sattras*, *prāyaścittas*, *cāturmāsyam* etc.
- IV The verses from I-III to be sung by the Hotṛ brought together once more.

V *Mantras* for *Aśvamedha*.

Besides this chief work, there are still eight short sections which concern the five special varieties of Fire arrangement (as *Sāvitra*, *Nāciketa*, *Cāturtrotha*, *Vaiśvārata*, and *Āruna Agni*) and some others. These eight sections which originally belong to the *Kaṭhas* according to the unanimous testimony of the *Kāndānukrāma* of the *Ātreyī sākhā* (*Ind. Stud.* III. 376) and of *Sāyana* (on Taitt. Ār.p.2), are no more found there but they have found inclusion in the *Taitt. Br.* 3. 10-12, Taitt. Ār. 1-2 and as Weber has remarked (*Literaturgesch.* 2, 2nd edition, p. 102), they, on account of their external form, are recognised to have been borrowed from somewhere else.

The second of these eight *Kāthaka*-sections, *Taitt. Br.* 3.11, deals with the arrangement or laying down of a Fire known as 'Nāciketa', a ceremony which ensures the attainment of an unending, boundless, imperishable world which lies on the yonder side of the sun, for him who performs it and in so doing knows the importance of this fire (*yō'gnim nāciketam cinute ya u ca evam veda*). In connection with this ritual, the legend of the boy Naciketas is narrated (Taitt. Br.3.11.8). According to this story, Naciketas, perplexed and confounded by (the actions of) his father on the occasion of a sacrifice, is constrained to visit the house of Death (*Mṛtyor gr̥ham*) (he does not however die —) and obtains from the God of death the grant of three

wishes in which he chooses (1) return to his father (2) non-decay (*na kṣiti* — a word-play with *nāciketa*) of good deeds (unwearied practice of these through the whole of life) and (3) not to be vanquished (*na jiti* wordplay with *nāciketa* by repeated death (*punarmṛtyu*). (An indefinite fright, that after physical death, one is required to suffer death again in the yonder world, is often found expressed in the Brāhmaṇas). As a means of attaining the second and third wishes the god of death imparts to the young stripling Naciketas, the arrangement or laying of the fire named Nāciketa.

Taittiriya Brāhmaṇa 3.11.8. “Willingly Vājaśravasa (during his sacrifice) once gave away his whole property. He had a son called Naciketas. As the cows which were given as gift at the sacrifice for distribution among the Brāhmaṇas, a faith (in the effectiveness of the sacrifice in which everything was given away) possessed him, though he was only a boy, and he spoke (in order to make the sacrifice complete in all respects): “Dear Father to whom will you give me away ?” Thus he spoke, urging him, twice and thrice. The father seized (by anger the undervaluation of his sacrificial gifts), replied to him: “I give you away to Death”. — Upon this, a voice spoke to him after the latter had got up from the sacrifice. “Gautama ! (You have given away) the boy!” Then he (Gautama) said: “Go hence to the dwelling place of Death, because I have given you away to Death. But when you go to him, he (death) will have gone on a journey”. The father went on: “and then you will tarry in his (Death's) house for three nights, without eating anything. If Death (after return from his journey) asks you: ‘my lad, how many nights have you stayed here’; you should reply: ‘three’. If he (Death) asks ‘what did you eat on the first night’, you should give him this answer: ‘Your descendants’. (If death asks) ‘What did you eat on the second’. (you should reply) ‘your herds of cattle’; ‘what did you eat on the third ?’, you should reply ‘Your good works’. — Then when he (the boy) now came to him, the god of death had gone on a journey; but he ‘stayed three nights, without eating in his house. Then Death met him and asked: ‘Boy, how many nights have you stayed ?’—He replied: ‘three !’—‘What did you eat on the first night ?’ ‘Your descendants’ he replied. — ‘What (did you eat) on the second (night)?’ — ‘Your herds’. — ‘What (did you eat) on the third night?’ — ‘Your good work’ — Then Death said: “Honour be to you O venerable Brāhmaṇa! Choose a gift”—“Let me return alive to my father!”—“Choose still another gift.”—He (Naciketas) said: “Teach me the non-decaying (durability) of sacrifice and pious acts”. Then he (Death) taught him the (doctrine of) that fire called Nāciketa; “Through it, the sacrifice and pious actions do not decay (*na akṣiyete*). He who lays this fire and also he who knows it (as a means of non-decay)—the sacrifice and pious actions of such a one do not decay.—“Choose still a third gift” (said Death). —Then he (Naciketas) said: “Teach me the warding off of re-death (dying again)! “Then he taught him (the doctrine of) that fire Nāciketa; therewith, indeed, he warded off re-death. He who lays the fire called Nāciketa and also he who knows it (as the means of non-re-death), such a one wards off re-death”.

The Kāṭhaka Upanisad enters into this narrative, probably in the entire form in which it has come down to us;¹ and when it repeats word for word the first sentence of the narrative according to the *Brāhmaṇa*, therein evidently lies an intentional hint about the same and an invitation to the reader or the hearer to visualize the further course of the narrative, which the Upanisad signifies only in the most fleeting sketch, as one from the passage presumed to be known as the Brāhmaṇa passage. This connection with a text of the Kāṭhas is, however, perhaps the only right title through which the Kāṭhopaniṣad bears its name. Because it is not to be thought of, that the Kāṭhopaniṣad in its present form, could be regarded as the original Upaniṣad of the same Śākhā which has brought forth the *Kāṭhakam*, like the old, prose Upaniṣads—*Aitareya*, *Kauśītaki*, *Chāndogya*, *Taittiriya*, *Bṛhadāraṇyaka* which are regarded as the collections of the speculations about God and the soul of old Vedic Schools. In contrast to the above-mentioned five Upaniṣads with their awkward Brāhmaṇa-style and their allegorical interpretation of the ritual, the Kāṭhaka-Upaniṣad belongs to a much advanced period—a period in which man began to impress his stamp on the gold of the Upaniṣadic thought in isolated significant metrical maxims or utterances, and to string these together in a more or less loose connection. Collections of such significant maxims are particularly Kena 1-13, Iśa, the verses in between in the Brh. 4.4.8-21, Mundaka, Mahānārāyaṇa 1.10.11, Śvetāśvatara and so also the Kāṭhaka-Upaniṣad which, on the whole and by large, stands on a line with those and belongs to the same period; therefore, the same utterances recur many times in the different collections. In all these works, the Upaniṣadic thought appears no more in a halting, groping form as it does in the earlier Upaniṣads but already, from the beginning, in

1. According to the whole arrangement of the narration, an increasing growth must be expected in the three wishes and their fulfillment; still in the Brāhmaṇa-text, in the interpretation that meets us to the greatest possible extent, it is missing, as we have tried to show above. On account of this reason we have put forth a conjecture (*Gesch. d. Phil.* I-177) that the narrative must have had originally a philosophical pointedness which must have been broken off by the *Brāhmaṇam* and must have been replaced by the repeated interpolation of the Nāciketa-fire. Indeed, one can conclude from the naming of the fire after the name of the young boy, that the fire Nāciketa must have been the most important acquisition, which is intimately connected with the name of Naciketas. But still the question remains whether both names were at all connected with one another (from *Naciketas* one should expect the derivative *Nāciketasa*) and whether it was not merely an accidental similarity in sound which led to a contamination of the name of the arrangement imparted to the fire as one ‘which is *not un-blazing*’ (—here one need compare ‘*nāsatyau*’) with the philosophical legend of the non-intelligent (*na-ciketas*)—man to whom the God, and very suitably, the god of death communicates the highest explanation of the mystery of existence.

full ripeness and maturity—in the highest degree of maturity; the frequent preaching about the Ātman has produced a phraseology, by virtue of which certain flourishes of rhetoric continually recur (cf. for example, Kath 4.3 and 5.4; 4.9 and 5.8; 5. 9-10-11; 5.12-13) and have been employed there, now and then, even where they are not in proper place, just as, particularly, in Katha 1, the fire *Nāciketa* has been extolled in such expressions to which it is not entitled but to which only the doctrine of Ātman is justly entitled.

According to the contents the Kāṭhaka-Upanisad falls into two distinctly separate parts; the first Adhyāya (Valli 1-3) which contains¹ the original Upanisad, and the second Adhyāya (Valli 4-6) which is a later erected storey over the same. As evidence of the posteriority of Valli 4-6, we wish to state that the description of Yoga 6 6-13, compared with that in 3.10-13, though there is much agreement between both, still appears to have developed in important respects, and that the doctrine of the nullity of the multiplicity of the world in the second Adhyāya 4.10-11 is pronounced with a pointedness, while the first Adhyāya has nothing similar to it on that point; again the images in 5.9-11 breathe forth the spirit of a later period reflecting the difficult points of the Vedānta-doctrine. (cf. also Weber, *Ind. Stud.* II. 198f.)

The first Adhyāya, though hardly free from later interpolations, contains on the whole a well-ordered course of narrative. The first Valli contains the introductory narration, the second deals with the Ātman according to its own essential nature (metaphysic), the third with the embodiment of the same in the physical body and the return out of it, on the way of morality and ultimately of the Yoga (Psychology, Ethics and Mysticism).

Less well-ordered, still considered analogous in general to the first part, is the second Adhyāya in its progress of thought. The fourth Valli predominantly deals with the Ātman as the subject of knowledge, the fifth upto 6.5 considers, among various digressions, the appearance of the Ātman in the world and especially in man, and at the conclusion (6.6 f.), the Yoga is again taught as the way to the highest goal, after which supplementary considerations (6.14-18) form the conclusion. In this Adhyāya, it is striking that the tag is solemnly inserted twelve times in the verses, 4.3.5.6.7.8.9.12.13.5, 1.4.8.6.1) namely *etad vai tad*. This same expression can neither be put on a level with the usual expression ‘about that is this verse’ (Weber), nor can it also signify: ‘this is that, about which you have inquired’ (M. Müller); on the contrary, the key lies in 5.14 in which place itself, the consciousness ‘*tad etat*’ is characterized as the indescribable highest desire. Such an expression can only consist in the consciousness of the unity of soul with Brahman; so we shall also have to interpret the formula *etad vai tad* as: “Truly, this (previously spoken of) is that (Brahman)”. (Cf. also Brh. 5 4). We have, therefore, in *etad vai tad* an analogue and perhaps an imitation of *tat tvam asi* repeated nine times in Chānd. 6; and it is only the nature of such solemn

1. That the Upanisad originally concluded with 3.16.17, needed no proof except only a consideration of this passage, had it not been again doubted by Max Müller (*Upanisads* II p. XXIII).

formulas of affirmation, when they, in both the passages, break through now and then, where they appear to be less in the proper place.

Of great interest for the previous history of the Sāṃkhya and Yoga systems is, as also in a wider sense, the whole Upaniṣad—particularly the portions 3.10-13 and 6.7-11 which latter agree with the former in essentials. It is the developed series of stages of the psychical organism:

puruṣaḥ (= ātmā)

avyaktam (= śānta ātmā)

mahān ātmā

buddhiḥ (= jñāna' ātmā = sattvam)

manas

arthāḥ and *indriyāṇi*

In Yoga, every time the lower faculty is 'arrested or stopped or merged in the respective higher faculty, until all lower faculties come to rest in the *Avyaktam* (out of which, according to the Sāṃkhya view, they have sprung forth) and the Ātman is isolated from all of them—just as the blade of grass is pulled forth out of the reed of the same (6.17.)—and therethrough he will participate in emancipation.

The contradiction unconsciously running through all this that the Ātman is all-in-all and nevertheless, he again, as *Puruṣa* stands in the sharpest contrast to the *Avyaktam* and everything subordinated to it, is the germ of the contradiction between the later system of the Vedānta and that of the Sāṃkhya-Yoga.

KĀTHAKA UPANIṢAD

FIRST ADHYĀYA (CHAPTER)

FIRST VALLĪ (SECTION)

[1-9 the introductory narration. It begins with the same words as in Taitt. Br. 3.11.8, referring thus to that passage, presupposes the further course of the presentation as known from thence, and restricts itself to a lyrical delineation of several situations.]

1. Once *Vājaśravasa* willingly gave away his whole wealth and property (during a sacrifice). He had a son named *Naciketas*.
2. Although he was only a boy, he was possessed by a faith in the effectiveness of sacrificing all one's property. When (he saw that) the cows given away as gifts in the sacrifice were being led forth (for being distributed among the Brāhmaṇas), he thought (to himself :) :
 3. “These (cows) who have drunk water and eaten who have been milked off, and are lame (feeble) in their loins ! Ah ! joyless¹ are these worlds into which, he who gives away such cows, enters.”
 4. And he said to his father, (offering himself in order to make the sacrifice of all one's possessions complete). “Dear father, to whom would you give me away ?” — He spoke thus, urging him, the second and third time. The father (seized by anger at the under-valuation of his sacrificial gifts) replied to him : “To Death, I give you away.”²

1. Citation from a text which, with variations, is preserved in Brh. 4.4.11, Iśa 3.

2. Just as the cows given away as gifts at the sacrifice had not been killed but were presented alive to the Brāhmaṇas so also here it is not the sacrifice (killing) or death of the son that is dealt with but it deals with the fact that the son is made over alive as a present to the god Yama (as the context of our passage and also of the parallel passages in Taitt. Br. 3.11.8.2

Naciketas says :

5. "No doubt I am better than many
Still many are like me in worth;
What may, indeed, be the intention of Yama that he just
now desires me?"¹

6. Look backwards to the earlier ones (who have departed),
Look forwards to those who will follow;

Like a crop man ripens corn-like
Corn-like, he is again born anew.²

7. A Brâhmaṇa enters as a guest
into the house, like a blazing fire.

In order to quench or satisfy him, bring here quickly
the water for (washing) feet. O Vaivasvata!³

8. Hope, prospect, the meeting of a friend and encouraging
and consoling speech bring the gratification to the wise man
in sacrifices, pious works, children and herds of cattle;
These are taken away by Rudra! but not by him
from the unwise man who has not entertained

a Brâhmaṇa guest.⁴

parehi mṛtyor grhāna demonstrates. Had it been otherwise, all those Brâhmaṇas, who would have died with Naciketas, on the same day, would equally well have a claim for a remuneration for the three-day waiting-stay in the underworld. Indeed, in what follows no clear distinction is made between this descent of the living and real death.

1. This remark presupposes that Death (just as in Taitt. Br. 3.11.8.2: "Gautamā! Kumāram") has reminded (the father) about the fulfillment of the promise.

2. This general sentence (the interpolation of which is clear) speaks of a real death and is otherwise hardly suitable in the context; one may now assume that the father or the son thus consoles himself or is consoled by somebody else.

3. During the entry of a youth in Yama's (Vaivasvata's) dwelling, the god of death is requested in these words (it is not clear, by whom) to practise the duty of hospitality. But he is absent and returns only after three days.

4. Reflections of the narrator, resting on Taitt. Br. 3.11.8.3-4; but here as there, they are not suitable. Because what is meant by the descendants, herds of cattle, and the good works of God Yama?

Yama:

9. Because, O Brāhmaṇa, fit to be revered as guest,
you have stayed in my house for three nights,
without food, Honour to you ! correspondingly, choose for yourself
three wishes !”

[The first wish concerns the worldly wellbeing.]

Naciketas:

10. “With his mind becalmed and well-disposed
with his resentment appeased, let Gautama (my father) be
again towards me as before.
Let him joyously greet me whom, O, Death, you have
discharged !
This I choose as the first of the three wishes.”

Yama:

11. “Auddalaki Aruni will be, as formerly, pleased
having been released by me from his words (of promises
to offer you to me)
With his resentment assuaged, he will sleep comfortably
during the night.
Seeing you freed out of the jaws of Death,

[The second wish concerns the transitory (cf. 2.10) heavenly bliss. That this is transitory is not defined in strong terms in the enthusiastic description which follows. The means to it is the laying of the Naciketas fire which appears here to represent the sacrificial cult in general.]

Naciketas:

12. “In the heavenly world, there is no fear any more,
There you are not, nor the old age causing anxiety.
Having overcome both, the hunger and thirst,
free from sorrow, one rejoices in the heavenly world.

13. You know, O Death, the fire which secures heaven,
Explain it to me who listens to you in all faith !
Immortal are they, who stay there in heaven.—
I choose this as the second gift (from you)

Yama:

14. "Well ! I will explain to you the fire
which secures heaven; listen to it with understanding.
The fire which leads to the attainment of, and is the
foundation
of, that eternal world — know it lying concealed in a
hiding place" (cf. 4.8).

15. Then he taught him the fire which builds the world
— the bricks, how big they should be and how they should
be arranged.
He (Naciketas), however, repeats it according to the
serial order,
And again Death, full of joy, spoke the words.

16. And (Death) gratified, spoke to him words of high
significance;
"Still besides in addition, you will have a gift :
After your name, I name this fire
Towards that, take the interlaced chain¹ of maxims.

17. Possessing three-Nāciketa-fires,² possessing three bonds,³
Doing three kinds of works,⁴ one strips himself off from
birth and death,
Knowing God who knows⁵ what Brahman creates,
laying or arranging (the fire),⁶ one enters into
serenity for ever."

1. This word *sṛṅkā* (occurring, in general, here and again in 2.3) must be interpreted by guesswork. The interpretation accepted by us seeks, relying on the related roots and words *sṛ*, *sṛṅka*, *sṛj*, *sraj*, to hit the point on which the lines of the possible interpretations in both the passages intersect. In our passage the now following significant sentence appears to have been designated as a neck-chain (something like the talisman, as the later *mūla mantras* convey), with its three conditions of salvation wreathed thrice artistically and picturesquely.

2. One who lays the fire Nāciketasa thrice (Taitt. Br. 3.11).
 3. One who enters into a bond (keeps up relations with) father, mother and teacher.
 4. One who performs sacrifice, studies and charity.
 5. That *Brahmaja-jīva* may be a veiled *jāta-vedas* was my opinion long before I met with the same view of Max Müller.
 6. The Taitt. Br. 3.11 also, again and again, speaks of both these conditions—laying of the Nāciketa-fire and the knowledge of that fire.

18. Possessing the thrice-laying of the Nāciketa-fire,
 possessing the knowledge of three¹ (conditions)
 One, who lays the Nāciketa fire
 he pushes off from himself the snares of the god of death,
 free from sorrow, he rejoices in the heavenly world.

19. This is the heavenly fire, O Naciketas,
 which you choose as the second gift.
 After your name, it will be called² in the world —
 Now, O Naciketas, utter the third wish.”

[Verses 20-29: The third wish concerns not so much the knowledge of life after death, (as it would appear, according to the posing of the question in verse 20),—because this is already presupposed as certain in the foregoing question—but on the contrary, it is directed towards the knowledge of the Ātman as the true essence of man and along with it, towards eternal release.]

Naciketas:

20. “A doubt prevails, when man departs this life,
 “He is” — some say ; “he is not” say others.
 Instructed by you, I would like to fathom it,
 Let this be the third gift, which I choose !”

1. As Yama here once again summarizes the contents of both these conditions, the *trayam etad* can only be each time, the triad of the three conditions contained in them

2. Why does this fire only carry the name of Naciketas and why does not, on the contrary, the knowledge revealed also by the God of death, which stands on a higher level (analogous to Upakosalavidyā, Śāndilyavidyā etc.) carry that name?—To this there are only two answers: either the legend of Naciketas knew nothing higher of him than the Nāciketa fire,—or the whole prerequisite for the question is not valid; the *Nāciketa Agni* is originally not, at all, *Nāciketas Agni*, not the fire named after Naciketas and only the Brāhmaṇas have joined the Naciketa-rite with the sage Naciketas on account of the similarity in sound of both names. Is it not also worth noting that the god of death appears as the revealer of the Naciketa ceremony? Or has the whole Naciketa-ceremony its basis in the legend mentioned in Rgveda 10.51 ? See the verse 3: *tam tvā Yamo aciket : citrabhāno!*; and verse 4 *etam artham na ciketa aham Agnih.*

Yama:

21. "Here on this point, the gods also have doubted;
It is difficult to know; the fact lies in obscurity;
Choose another wish for yourself, O Naciketas !
Press not hard; refrain from exacting (this wish from me) !"

Naciketas:

22. "Gods also have doubted on the point;
and you say that it is difficult to know.
There can be no other than you who can elucidate it,
There is no other wish which is equal to this in worth."

Yama: Choose for yourself sons and grandsons who will have
a hundred years life
Choose many herds (of cattle), elephants, gold and horses
Choose for yourself the great property in land
and you yourself live as many autumns as you wish !

24. "If you value it as wish equal in worth,
Choose for yourself riches and long life,
There will be no greater one on earth (than you).
I make you the enjoyer of all desires."

25. "Whatever desire is difficult to obtain here (in this world),
Solicit all desires for yourself, as you like
See here are, on chariots, lovely women with harps (in
their hands)
Such, as would not be attainable to any man,
I present them to you, so that they shall wait upon you,
Only do not inquire, O Naciketas, into what is after
Naciketas!
26. What to us is granted, O Death, in the vitality of the
senses,
the thought of anxiety for the morrow makes it wither.
The life lived in its entirety (full longevity) is, nevertheless,
only short
Keep to yourself your chariots, dance and sportive (songs).

27. "Through riches, man cannot be made content or satisfied !
He who has seen you with his eyes — could riches entice him ?
Allow me to live so long as you choose,
But I choose as gift for me only that.

28. "He who has tasted (has experienced) what is undying and unageing
he, who stays here below (in the world) knows that he himself would age and finally die
and ponders over the (vain) pompous display of colours, lust and pleasures
How would he enjoy life, however long ?

29. "That about which doubt prevails here
What happens during the great decease—explain it to us;
The wish (desire) which searching, penetrates into the hidden mystery,
Naciketas chooses (only) that wish and none else."

SECOND VALLI (SECTION)

[Verses 1-6: The ignorance and the knowledge are juxtaposed as the dear and the good.]

Yama :

1. "Different is the good and different is the dear,
they both, having different aims, fetter you — men ; —
He, who chooses for himself the good, comes to wellbeing,
he, who chooses the dear, loses the goal.
2. "The good and the dear approach the man ;
The wise man, pondering over both, distinguishes them ;
The wise one extracts (chooses) the good from the dear ;
The fool, acquisitive and conserving, chooses the dear.
3. "You, Naciketas, pondering and weighing —
— you have rejected the dear, apparently pleasant desires ;
The chain of wealth has not captivated you,
the chain with which so many go down.
4. "Far different, indeed, and opposed are
what are named as knowledge and ignorance ;
I see Naciketas striving after knowledge
The host of desires has not unhinged you (with greed).

5. "Meandering in the depths of ignorance,
imagining themselves as wise and learned,
the fools run about aimlessly to and fro,
like the blind men whom also a blind man leads.¹
6. "The inevitability of death does not enter
(into the mind of) the fool,
who is reeling (with ecstasy), blinded by the
infatuation of wealth;
Imagining, "this is the world, there is no beyond",
he is subjected continually again and again
to my sway."

[Verses 7-8: These concern the difficulty of attaining knowledge. Knowledge is not attainable through reflection but only through revelation; but the latter requires the mediation of a suitable teacher.]

7. He is not available to many even for hearing ;
Many, who hear of him, do not comprehend him ;
he, who teaches about him, is a wonder;
he, who understands him, is an expert;
he, who taught by experts, knows him, is a wonder.
8. If proclaimed by a common man,
he is not easy to understand, even though repeatedly
thought over ;
and without the teacher, there is no access to him ;
he is too deep for a truly deep thought.
9. This thought (about him) is not to be comprehended,
through pondering ;
Still he is quite comprehensible, if one teaches you,
dear one !
He has been accessible to you, because your tenacity
is genuine ;
Oh ! how we would wish such a questioner like you !"

1. Ev. Matth. 23,24.—To any one who has travelled in the east will recollect the rows of the blind men holding on to one another, when they wander about begging in the fairs.—The same citation in Mund 1.2.8 is possibly taken over (see the previous verse) from the above passage. Verses 4 and 5 (Maitr. 7.9) are directly cited.

[Verses 10-11 concern the transiency of the value of good works and the worthlessness of worldly goods.]

10. I know, what is called a precious treasure is still perishable ;

That which is changing cannot produce what is abiding ;
That is why I lay the Naciketa-fire ;
an ephemeral thing made accessible to me that which
is perennial.¹

11. That which is the consummation of all desires,

That which is the foundation of the world,
that which is the endlessness of works, and is the bank
of rescue (from fear)

that which is the height of renown, widely diffused and is
the basis —

you have looked into all this with firmness
and have rejected them.

[Verses 12-13 once again deal with the difficulty of attaining knowledge. The Ātman, as the subject of knowledge, lies concealed in the cavern (of mystery). Here he can only be known “through the achievement of Yoga referring to one’s own self (being absorbed in one’s own self)”, after one has pulled off everything external (i.e. objective—*dharma*yam) cf. the sheaths in Taitt. 2)]

12. He (the Ātman), difficult to be seen, full of mystery,
the ancient primal one lying concealed deep
in the cavern, —

He who, with self-surrender or devotion, comprehends that
Ātman in one’s own innermost self as God,
leaves behind (goes beyond) joy and sorrow.

1. In contrast to the transient value of the rest of the sacrificial work though the Naciketa-fire is also laid with only perishable material, still the latter is to be recognized as a preparatory means (cf. 3.2) of the knowledge of the Ātman.—Other ways out of the difficulty of interpretation would be: *prāptavān asmi nityam* is to be construed as a question or as a new statement, or *nityam* is to be relatively understood or *prāptavān asmyanityam* should be conjectured.

13. The mortal, who has examined and understood this —
 he finishes off whatever is external (*dharmaṇam*)
 and comprehends the subtle,
 he will become blissful ; why, he possesses
 what makes for bliss !
 Naciketas is prepared¹ for him as the abode of rest.

[Verses 14-17: In verse 14, against all the finite (all moral, causal and temporal definitions), is emphasised the negative nature of the Ātman in the most pointed manner. The verse (which originally may well have been an old enigmatic question of the Ātman-lore and which is here casually mentioned in this context) has been ascribed to Naciketas, but it is better to construe it as a question posed by the teacher to the student, as to what he (the student) could think of, from among these negative definitions. On seeing the student perplexed and silent, the teacher then presents to him, as a vehicle (as the 'prop or support' *ālambanātmya*)² of the knowledge of Brahman, (the insignificant and for that very reason the only suitable one the syllable *Om*.)]

14. That which is free from good and evil,
 that which is free from what has happened and
 what has not happened,
 that which is free from the past and future,
 that which you see as such — speak it out. —
 (Naciketas remains silent)

15. The word which all the Vedas proclaim,
 That which is expressed in every self-mortification
 (Penance),
 That for which they live the life of a Brahmācārin,
 understand that word in its essence,
 Om ! that is the word.

16. Yes, this syllable is Brahman,
 this syllable is the highest ;
 To him who possesses knowledge of this syllable
 whatever he may wish, is allotted.

17. This is the most distinguished support,
 This is the highest support ;

1. The best interpretation is handed down in Mund. 3.2.4 : "In the home of Brahman (the shrine of the heart), the Ātman enters."

he, who has knowledge of this support,
he lives in blessedness in the world of Brahman.

[In verses 18-22, there follows a glowing description of all empirical world-phenomena juxtaposed against the nature of the 'seer' (*vipascit*), that is the Ātman]

18. The seer is not born nor does he die,
he does not originate from anybody nor does he become anybody.

Eternal, the ancient one, he remains eternal ;
he is not killed, even though the body is killed.

19. He, intending to kill, believes that he would kill
he, who is killed, believes that he has died —
The former and the latter — both err (and have no
true knowledge)

he dies not nor is he killed!

20. The subtlest of the subtle and the greatest of the
great. (Chānd., III. 14. 3)
he dwells as the self here in the hearts of created beings;
Free from desire, and far from sorrow, through the
impulsive senses¹ having been quietened,
he sees (realises) the supreme glory of Ātman.

21. He sits and yet wanders far off,
he lies down and yet rambles on all sides
who can understand, except myself,
the movements hither and thither of God ?²

1. *dhātu-prasādāt*; or *dhātuḥ prasādāt* ('through the grace of the creator'). The manuscripts on the three passages in which this expression occurs, waver (with regard to the readings). Sāyana on Taitt. Ar. 10.10.1 gives two interpretations of our passage, while Śaṅkara gives the first interpretation. Śaṅkara on Śvet. 3.20 and Nārāyaṇa on *Mahānār.* 8.3 (Taitt. Ar. 10.10.1) offer both the interpretations. We have already made a distinction between a theological interpretation of the verse (with *akratum, dhātuḥ, prasādāt iśam*) which is found in Taitt. Ar. 10.10.1 and Śvet. 3.20 and a philosophical interpretation (with *akratu, dhātuḥ prasādāt, ātmanah*) which is found in our passage.

2. We would most like to venture the following translation: "Who is so drunken or inebriated (with enthusiasm) to see, or long for, him?"

22. In the bodies, the bodiless one
 In the unsteady, the steady one
 The Ātman great and all-penetrating,
 Him the wise one sees and does not experience sorrow.

[Verses 23-25: In these verses, the concluding part consists (as in verses 7-9, 12-13) of the inquiry into the preconditions for the knowledge of the Ātman. This is not attained through individual efforts but only through a kind of selection through the grace (of the Ātman) verses 23); but this grace will not descend on one who does not fulfill the moral pre-conditions (verses 24-25)]

23. Not through instruction is the Ātman attained,
 not through reason and much scriptural learning;
 He will be comprehended by him only whom He selects,
 the Ātman reveals his essential nature¹ to him.

24. Not he, who has not abstained from misconduct,
 not he, who is restless and uncomposed,
 not he, whose mind is not yet still, (can attain the Ātman)
 through search (inquiry) one can attain him.

25. The Brāhmaṇa and warrior (*kṣatra*)
 Both are consumed by Him, as if they were His food,
 seasoned or steeped in the sauce of death,
 who would find Him who is such a one ?

THIRD VALLĪ (SECTION)

[Verses 1-2: The Ātman as light and the psychical apparatus surrounding him as shadow (which envelops him), after they have drunk (experienced) the requital of their works, dwell together, in their association as the individual soul (*bhok्त्र*—“enjoyer”), in the cavity of the heart; this is manifest not only to the knower of Brahman but also to the performer of outstanding ritual performances,—an observation which gives the occasion in verse 2, to recommend once again the Naciketas-fire as the means (as the ‘bridge’ *setu*) of the knowledge of Brahman.]

1. Or “the Ātman chooses his self as his own”. The whole verse is repeated in Mund. 3.2.3.

1. The two, the drinkers of the requital of works,
high above in the yonder world, they enter into the cavity
or the cavern,
He, who possesses knowledge of Brahman, calls them as
light and shadow
as also those, who keep the five fires and kindle¹ the
three Nāciketa fires.
2. Toil ye for the Nāciketa fire
it is the bridge for those who perform sacrifices,
leading beyond to the bank without fear
thither towards the highest eternal Brahman.

[Verses 3-9: deal with the psychical organism (of the Ātman connected with Buddhi, Manas and Indriyas) and with the ethical duties arising out of it.]

3. Know that the Ātman is the rider in the chariot
and the body is the chariot,
Know that the Buddhi (Intelligence) is the charioteer
(directing the chariot)
and Manas (mind) is the reins.
4. The senses are called the horses,
the objects of the senses are their paths
(on which the horses drive)
Formed out of the union of the Ātman, the senses and
the Manas (Mind),
him they call the 'enjoyer'.
5. One who lives his life without (using his) intelligence,
with his mind unbridled,
his senses are unruly
like the bad (unruly) horses of a charioteer.
6. One, however, who lives his life by (using) intelligence
with his mind well-controlled,
his senses remain controlled
like the good horses of a charioteer.
7. He who lives his life without (using his) intelligence
absent-minded and with impure senses —
he does not attain to the place beyond

1. Cf. *Manu* 3.185.

he remains entangled in Samsara (cycle of birth) and death.

8. He, however, who lives, instead, a life by (using his intelligence)
with his mind alert and with senses pure, —
he attains to the place beyond
from where there is no birth any more:
9. He who leads his life with intelligence,
harnessing with his mind the team of his senses
That man attains to the final destination of his way,
there where there is the highest footstep¹ of Visnu..

[Verses 10-13 Upon the ethical requirements viz. to control the senses, there follows the description of the higher task of Yoga, which consists in the fact that the senses should be controlled or merged in the *Manas* (mind) that further the *manas* (mind) should be controlled and merged in the Buddhi (intellect), that the Buddhi should be controlled and merged in the ‘the great self’ (mahān ātmā) and that finally the last (‘the great self’) should be controlled and merged in the *Avyaktam* (‘the unmanifest’) out of which according to the Sāmkhya view; all things rise ‘forth’); through this (process), the Puruṣa (the highest being) is isolated from them all and the goal (the deliverance) is attained.]

10. Higher than the senses stand the things (objects of sense),
higher than the objects of senses stands *Manas* (mind),
higher than the *Manas* (mind) stands Buddhi (intellect),
higher than the latter (Buddhi), the ‘great self’.
11. Higher than that (‘the great self’) stands *Avyaktam*,
(un-manifest)
higher than that (*avyaktam*) stands Puruṣa
(the highest Being);
higher than this (Puruṣa), there is nothing any more;
he is the final goal and the highest point (of the process).
12. In all beings, dwells this (Puruṣa)
as Ātman, invisible, concealed from view;
he is only seen by the keenest thought,
by the subtlest (intelligence) of those thinkers who see
into the subtle.

1. The ‘highest footstep of Visnu’ (properly) the culmination point of the sun is a mythical way of characterizing the abode of the blessed one, taken over from the Rgveda (1.22.40, 1.154.5). cf. Maitr. 6.26. Tejobindu 5.

13. The wise one should control speech together with Manas
and merge them in the self of consciousness (the Buddhi,
intellect).

He should control and merge this (Buddhi) in
'the great self',
and this 'great self' in the self of rest or repose
(i.e. the *avyaktam*).

[Verses 14-15 : Thus, after having sketched the highest task, there now follows the peroration which consists in a powerful demand or requirement, to betake oneself to the way pointed out by the wise and in repeatedly pointing at the goal of the same.]

14. Stand up ! Be vigilant !

Having attained the excellent teachers, attend to them.
Just as it is¹ difficult to go stepping on the sharp edge of
the knife,
equally difficult is the way (to deliverance), the wise teach
it to you.

15. That which is inaudible, intangible, invisible and
changeless,

(That which is) unperceivable by the sense of taste,
and of smell,

(That which is) indestructible and perennial,
beginningless, endless, greater than the great,
remaining eternal, —

He who knows it, becomes free from the jaws of death."

[Verses 16-17 are the epilogue which doubtlessly formed originally the concluding part of the Upaniṣad.]

16. The Nāciketa-communication²

which is narrated by Death and is perennial in interest—

1. One may be reminded vaguely of the image of the dancer on the edge of the sword (Mahānār. 9). The change of metre corresponds with the liveliness of the linguistic style.

2. Naturally, it is not 'the story of Naciketas' (M. Müller), or 'the narrative of Naciketas' Bohtlingk)—because both these are not at all *Mṛtyuprokta*; it is either 'the communication or imparting of Nāciketa fire', and was further connected with it,—or perhaps 'the communication imparted to Naciketas'.

He, who teaches this and hears it intelligently,
— he becomes full of glory in the world of Brahman.

17. He who, full of discipline, recites¹ this mysterious
and highest (episode)
in the assembly of the Brāhmaṇas —
That (recitation) helps him to gain infinite existence
— helps him to gain infinite existence.

SECOND ADHYĀYA (CHAPTER)

FOURTH VALLĪ (SECTION)

[Verses 1-2 deal with the inner knowledge of unity and the external knowledge of plurality.]

1. The creator bored the cavities (in which the senses are located) (opening them) outwards.
That is why one looks outward, not inward.
A wise man, indeed, saw the Ātman (the soul) inward, with his gaze turned inward, seeking the eternal.
2. The fools run after desires towards external objects, and they fall into the net of Death who has stretched² (his net);
The wise men, however, knowing the imperishable, — they will not seek what is abiding in what is changeful here (in this world).

[The Ātman as the subject of knowledge is the bearer of reality, in wakefulness as well as in dream-state. Everything else is mere object for the Ātman ('honey' cf. Brh. 2.5); except Ātman, there is nothing else. (*Kimatra pariśisyate*, 4.3 and 5.4.)]

3. Through what man sees, tastes, smells, hears and experiences mutual touch, through that alone one knows; — what is the question then (as regards the existence of) concerning the rest !³
Truly, this is that !

1. Manu. 3.188 explains how this is to be understood.
2. A beautiful example of a hypallage (reversal of relations) ('Vitata—stretched out' which adjective fits with the net (pāśa) but which here, grammatically, qualifies Death.—Translator)
3. The rest besides the Ātman does not exist; there is, therefore, no question regarding it.—Translator

4. Through what one surveys both —
the states of dream and wakefulness, —
The Ātman, great and all-pervading, —
him the wise man knows and does not suffer from sorrow.
5. He who knows him, to whom everything is honey,
as the self, as the soul nearer home,
as the lord of the past and the future —
he feels alarmed at nothing.
Truly, this is that !

[Verses 6-7: He who knows the Purusa (verse 6) and knows the *Prakṛti* (verse 7) as the bearer of the whole objective world, knows them in their true essence—he is not alarmed at anything—this (tag) from verse 5 is to be supplemented to both the verses. But both Puruṣa as well as Prakṛti, are (in contrast to the Sāṃkhya doctrine) only Ātman (“truly, this is that”).]

6. He, who was there already before Tapas, —
he, who was there already before the primaeval waters —
Him, one sees dwelling in the cavity of the heart —
one sees him here through all beings.
Truly, this is that !
7. Aditi, who has penetrated life,¹
the bearer of all the gods,
One sees her, dwelling in the cavity² of the heart,
being born through the beings here —
Truly, this is that !

[Verse 8: through the casual mention of a R̥gveda verse (3.29 2), the fact that Ātman lies concealed in the body is elucidated by the fires lying concealed in the rubbing fuel-sticks.]

8. Concealed in the rubbing fuel-sticks,
the knower of beings,
just as the foetus (lying concealed) is well-protected
by the pregnant woman,

1. Literally ‘who sprang forth or arose with life’.

2. That, according to the Sāṃkhya doctrine also, only psychical organism arises out of the Prakṛti and through its mediation the external world comes into being, can serve to elucidate this statement.

God Agni is to be extolled daily anew,
by men who have waked up
and who take joy in offering the sacrifice.
Truly, this is that !

[Verse 9: The Ātman lying concealed in the body (verse 8) is, at the same time all-pervading, as it is elucidated by an oft-recurring verse (Atharvaveda 10.8.16; Brh. 1.5.23) originally occurring as far back in the R̄gveda 10.121.6.]

9. From where the sun rises,
in the place wherein it sets
therein all the gods rest in it,
no one can go beyond it.
Truly, this is that !

[Verses 10-11: The plurality of things is not real; the here and the there are identical. He, who believes in plurality, remains caught up in metempsychosis (the wandering of the soul from birth to birth). Both verses appear to be an expansion of Brh. 4.4.19.]

10. What is here, is also there,
What is there, is also here;
He hovers from death to death —
he, who thinks of seeing plurality here.
11. In one's own mind one should take note
that in no way there is plurality
From death to death he strides —
he, who thinks of seeing plurality here.

[The lord of all the worlds lives in the heart, as Puruṣa who is as high as an inch (thumb). On account of his not being touched by psychical and physical processes, he is comparable with a smokeless flame.]

12. As high as an inch (thumb) in size,
the Puruṣa dwells here in the body,
the lord of the past and the future;
One, who knows him, does not feel alarmed at anything
any more.
Truly, this is that !
13. Like a flame without smoke,
the Puruṣa is inch-high in size;
The lord of the past and the future

he is here today and also and on the morrow.
Truly, this is that !

[Verses 14-15: He who runs after the sense-impressions, literally the qualities *dharmaḥ* (cf. 2.13), his soul gets lost in them. He, who knows the Ātman, remains collected and composed in himself and pure.]

14. Just as water, rained down on the mountain,
flows at random down the downward slopes,
so also, one, who runs after the sense-impressions,
gets lost among them.
15. Just as pure water, poured into pure water
remains just as pure,
so also the soul of a wise man who is taciturn
remains pure, O Gautama !

FIFTH VALLĪ (SECTION)

[Verses 1 and 3-5: There is the description of the Ātman in the organism of the body oriented towards the eschatological prospects; but it is interrupted in verse 2 by a verse from the Ṛgveda (4.40.5), the original importance of which is doubtful; but that verse here (as also in Mahānār., 10.6. cf. ib. 10.4) is happily interpreted to refer to the Ātman: “He is present in all and the most precious of all”.]

1. He, who extols the city, with eleven gates,¹
of the unchangeable, eternal spirit, —
he does not feel alarmed at anything
and when he is freed from his body,
he gets released (from rebirth).
Truly, this is that !
2. “In ether he is the solar swan Vasu in the air-Space
he is Hotar at the sacrificial altar
the guest (arrived) at the threshold of the house;
he dwells in man and wide spaces,² in eternal law,
in space,

1. Eyes, ears, nostrils, mouth, (two) organs of evacuation, navel and *Brahmarandhra* (aperture in the head) (See Ait. 1.3.12, Chānd. 8.6.6); with the omission of the last two, there are only nine gates (Śvet. 3.18; Bhagavadgītā 5.13.; Yogaśikhā 4; Yogatattva 13).

2. The Sanskrit word in the passage is ‘*varasad*’. According to Śaṅkara it means ‘one who dwells among gods.’—Translator

he arises out of waters, out of cattle, out of eternal law,
out of the mountains as the great¹ eternal law.

3. He, who breathes out towards above,
and who propels the in-breath² inwards.
He, sitting in the centre as a dwarf, —
all gods adore him.
4. When after the fall of the body in death
the one, embodied in the body, has been released from
the body,
What is the question then, concerning the rest ?³
Truly this is that !
5. A mortal man does not live
on account of out-breath and in-breath.
There is quite another who makes men live,
On that another, these two breaths depend.

[Verses 6-7 deal with the fate of the soul after death.]

6. Well! I will explain to you
Brahman, which is eternal and mysterious,
and what happens to the soul, O Gautama,
when death occurs.
7. Some of these souls enter into the mother's womb,
embodiment into corporeality, —
Others migrate into plants⁴ —
each according to his work, each according to his
knowledge.

[Verse 8 : The Purusa (the subject), who builds a world of his own in the dream-state is also, in the wakeful state, the bearer of the surrounding phenomenal world.]

1. Br̥hat ('great'), which is excessive here from the point of metre, appears to be interpolated.

2. 'Prāṇa' is here 'out-breath or breathing out', apāna is 'in-breath, breathing in'; they do not mean as they come to mean later on, 'the digestive wind' which sense does not fit in, when these words recur in verse 5.

3. See above 4.3.

4. The Sanskrit word *sthānu* : According to Śaṅkara, Sthānu means immobile things like plants. —Translator

8. The spirit (or the Ātman) who is awake also
 in the man who is asleep¹
 erecting (constructing), each according to his wish
 this thing or that —
 That is the pure one, is Brahman;
 it is called the immortal one;
 on it all the worlds depend;
 none can transcend it. (4.9)
 Truly this is that !

[Verses 9-11 : Although the Ātman has entered in all creatures, as it suits him, he still persists outside them in his full integrity and is not affected by the sorrows of creatures. This idea (expressed most briefly in Brh. 5.1: ‘pūṇasya pūṇam ādāya pūṇam eva avaśīṣyate) is here elucidated through three excellent similes.]

9. As the one light penetrates the worldspace,
 yet, it clings to every form,
 so also the one inner self of beings dwells in them,
 yet it clings to every form and remains still without.

10. The one air penetrates the worldspace
 and yet it clings to every form,
 so also the one inner self of beings dwells in them,
 it clings to every form and remains still without.

11. The sun, the eye of the whole universe,
 It remains pure, free from external blemishes to which
 the eyes are susceptible;
 so also, the one inner self of beings
 remains pure and free from the sorrows of the outside
 world.

[Verses 12-13 deal with the blessed condition and rapture of one who has himself known the Ātman.]

12. The one Lord (Ātman) or Master and the inner self
 of all beings,
 who extends his one form manifold —
 he, who as a wise man, sees Him (the Ātman) in himself
 dwelling, —
 he only is perennially happy and no other.

1. The Sanskrit word *sthānu* : According to Śaṅkara, Sthānu means immobile things like plants.—Translator

13. He (the Ātman), as the eternal one creates the transient,
 As the spirit he, full of joy, creates the animate beings,
 being one he creates the many —
 he alone, who as a wise man sees Him (Ātman) in
 himself dwelling, —
 has perennial peace and not others.

[Indescribable joy lies in the feeling of unity with the Ātman ("this is that"); but he cannot know him further more, because he (the Ātman), as the source of all knowledge (as the subject of knowledge), remains himself unknowable.]

14. "This is that". One feels these words
 as the inexpressible highest joy,
 still, how can one experience it ?
 He, indeed, shines or shines again and again !

15. There the sun does not shine, nor the moon nor the
 splendour of the stars !
 Not even the lightnings flash, not to speak of the
 earthly fire,
 He alone shines; all else takes its splendour from him,
 the whole world shines by his splendour.

SIXTH VALLĪ (SECTION)

[Verse 1 : The whole world is the Aśvattha tree; the many beings here below are its branches; the one Brahman, above, is its root. One can only think of the *nyagrodha* (banyan) tree (which sends its branches down into the earth where those branches again strike new roots). For him, who has never seen both these trees, it must be pointed out that they are completely different from the point of their growth and leaves.]

1. With the root above, the branches below downwards
 It is the shining pure one, it is the Brahman,
 it is called the immortal one.
 On it all the worlds rest,
 None can transcend it (5.8).
 Truly this is that !

[Verses 2-3 : 'The fear of God' is predominantly a Semitic idea; it arises out of the fact that man comprehends the Ātman not as his own self but one personalized outside himself (cf. Br̥.h. 1.4.2 *dvitīyād vai bhayam bhavati*.

The natural inclination towards this (tendency) causes the man occasionally also in the Upaniṣads to know the divine (to make it as an object of knowledge). Thus here verse 2, is followed in order by verse 3 which is preserved in its older form in Taitt. 2.8, in which previously the origin of this ‘fear of God’ is very clearly explained.]

2. Everything whatever is, the whole world,
lives in Prāṇa (vital breath), from which it arose,
It is a great terror, a veritable quivering flash of
lightning —
Those, who know it, become immortal.
3. Out of fear of him, the fire burns,
Out of fear of him, the sun blazes,
Out of fear of him, Indra hurries towards him,
So also Vāyu and the Death as the fifth.

[Verses 4-5 : comparable to the later theory of *Kramamukti* (Deliverance by stages, see *System des Vedānta* p. 472), here, as it appears, are held forth as a prospect, for the different grades of the knowledge of Brahman, the different yonder worlds (the physical world, the world of the manes, the world of the Gandharvas, the world of Brahman) in which, corresponding to the knowledge acquired before death (cf. Chānd. 3.14.1; Br. 4.4.5), the Ātman is viewed in a gradually increasing clarity. The elucidation of the incomplete stages of knowledge through the simile of ‘as in the mirror, in the dream state, in water’ is reminiscent of Chānd. 8.7 ff but the order is different. In the mirror, one sees only a part of the form, in dream the whole, but like a phantom, as one thinks of the means. (—Here Weber is appropriately reminded of Śatap. Br. 12.9.2.2); in the water, the form is fully reflected (*pari iva dadṛśe*). But the full knowledge is rendered possible only with the separate emergence of the highest and of the individual souls (light and shadow, above 3.1).]

4. He, who is awakened to the knowledge,
here on earth, before the disintegration of the body,
For him in the creation,¹ in the worlds
it is serviceable to get embodied.
5. As in a mirror, just so in corporeality;
as in dream-state, just so in the world of the manes;
As one in water appears entirely to view,
just so in the world of the Gandharvas;

1. The emendation *svargeśu* (for *sargeśu*) appears to be nearer (the meaning) but it is, by no means, necessary.

as in shadow and light,
just so in the world of Brahman.

[Verses 6-13 : Towards the end, in accordance with 3.10-13 and in agreement therewith, the Yoga is recommended as the highest goal; the theory and the terminology of this Yoga appears, however, to be here noticeably more developed than in the earlier passage.]

6. The individual perception of the senses,
their appearance and disappearance
and their separate emergence —
The wise man knows these and does not grieve.
7. Higher than the senses stands Manas (mind),
higher than the Manas stands *sattvam* (intelligence),
higher than that the ‘great self’.
Above this (great self) stands the *avyaktam* (unmanifest).
8. The Puruṣa transcends this *Avyaktam*
The Puruṣa, all-pervading and devoid of any mark¹
or attribute
He, who knows him, is released
and attains immortality.
9. The form of this (Puruṣa) is not to be seen²
nor anybody sees him with his eyes;
only he who is adequately prepared in heart, mind and
spirit.
— They who therefore know him (Puruṣa) become
immortal.
10. Only when Manas with the five senses
has attained the still state
and when Buddhi (intelligence) does not waver,
That they call the highest goal (to be reached).
11. That is what one calls Yoga,
the firm hold³ over the senses

1. The Puruṣa is (as in the Sāṃkhya doctrine) *vyāpaka* and *aliṅga*. The latter can be interpreted as ‘without mark or attribute’, ‘imperishable’, or ‘without the subtle body’. All these definitions apply to the Puruṣa of the Sāṃkhyas.

2. The same verse occurs in Mahānārā. 1.11, Śveta. 4.20 (cf. 4.17; 3.13) Bohtlingk supplements the list by Mahābhārata 5.1774 (Br.ed. 5.45.17).

3. More precisely, the *pratyāhāra* concerns the Indriyas (the senses), the *dhāraṇā* (concentration) concerns the Manas, (*Yogasūtra* 2.54; 3.1).

During this (practice), one is not, however, sluggish.¹
 Yoga is creation and dissolution.²

12. Not through speech, not through thought
 nor through sight, one comprehends him.
 “He is !” Through these words
 he is comprehended and not by any other way.

13. “He is !” Thus he is comprehensible
 so far as he is both beings.³
 “He is !” To him who understands thus,
 his essential nature becomes clear.

[Verses 14-16 mark the completion. The perfection consists not in the attainment of a future or yonder state but it is already just now and here for one who is a realized man, who knows himself as Brahman. The best elucidation is given by Brh. 4.4.6.7 from where the following verse 14 may have been taken. Herewith, the teaching concludes (*etāvad* *anuśasanam*). The further reference in verse 16 (=Chānd. 8.6.6) to the Devayāna and Pṛityāna is not in respect of one who has penetrated to the perfect knowledge of the Ātman.]

14. When all passions vanish
 which nestle in man’s heart,
 then the mortal one becomes immortal,
 he already here attains Brahman.

15. When all knots⁴ split themselves
 the knots which ensnare the man’s heart,
 Then the mortal becomes immortal—
 So far extends this teaching.

16. Hundred and one are the arteries of the heart,
 from these one leads towards the head.
 He who ascends that up, attains to immortality;
 the other (arteries) serve as an exit on all sides.

1. Laziness (Pramāda) as one of the nine hindrances to Yoga (*Yogasūtra* 1.30).

2. The world dissolves in Yoga but a new one arises (*Yogasūtra* 1.35).

3. The Ātman is the subject and the object together. Therefore he cannot be known as an object but he must be comprehended in the Yoga in direct consciousness that “he is”.

4. The ‘knots of the heart’ (which tie the heart to the unreal things and pleasures of the external world) occurs besides our passage and Mund. 2.1.10, 2.2.8, 3.2.9, also in Chānd. 7.26.2. Upon this Chānd. passage, as the original other passages may rest. Cf. our Introduction to Brhad. 3.2.

[Verse 17 : Still once again, the conclusion hints at the isolation of the Puruṣa (*Kaivalyam*) in which the Sāṃkhya and Yoga discover their highest goal. This is elucidated by an appropriate image, interpolated into the verse in a remarkable manner, in prose words.]

17. The Puruṣa, of the size of an inch,
is continually to be found as the inner soul in the hearts
of created beings,
One should pull it out of the body cautiously,
as one would pull the blade out of the reed.
One should know him as pure, as immortal = one should
know as pure, as immortal

[Verse 18 is (as already the repetition of a preceding line demonstrates) an edifying supplement of a later hand. The author is so much alienated from the matter in his hand, that he, confounding the fire with the young lad, names the latter as Nāciketa.]

18. Nāciketa, having received from Death
this knowledge and the whole Yoga-instruction,
attained Brahman and became sinless and immortal.
And so, also, he who experienced this in his own self
(mind).

THE ŠVETĀŚVATARA UPANIṢAD OF THE KRṢNA (BLACK) YAJURVEDA

INTRODUCTION

The Švetāśvatara-s are no doubt, specified in the Caraṇavyūha (*Ind. Stud.* III 267) among the schools of the Krṣṇa (Black) Yajurveda; but all occasional references to them, so far as we find concerning them, lead to our Upaniṣad, which is cited by Śankara as *Švetāśvatarāṇīm mantrapaniṣad*. But the Upaniṣad, itself, goes back (see 6.21) to a personal author—the Švetāśvata (‘having a white mule’) who has received this revelation, not from a teacher but ‘through the power of self-mortification (*tapas*) and the forbearance of the Veda and who imparted it to those (*atyāśramin*) who have transcended the Āśramas (the stages of life); by this description (*atyāśramin*), certainly no Vedic school furnished with *Saṁhitā* and *Bṛahmaṇam* is to be understood but possibly a group of ascetics.

Our Upaniṣad exhibits often an individual stamp (of its own), particularly in the beginning of the first and the sixth Adhyāyas. On the other hand, this work, with its lack of an ordered thought-process, with its irregularity and arbitrary change in the many verse-metres, and with the abundance of interpolated citations, cannot be validly held as the work of a single author (just as one can say about the Kārikā of Gauḍapāda). Possibly, it might be that from one substructure of an individual, the work has gradually developed to its present size, in the hands of a community of persons who took the substructure as the basis, through continuous insertions of matter and citations. This circumstance would, indeed, aggravate, to an extraordinary degree, its critical consideration and all combinations of the same can only claim validity, rather than ascertaining the unity of its composition.

With these reservations, first of all, the period of our Upaniṣad would not be placed after the old prose Upaniṣads but after the Kāṭhaka-Upaniṣad, as this (Kāṭhaka-Upaniṣad) is repeatedly cited in the work in clear terms, which hardly leave any doubt. Thus the reference (2.9) to ‘that chariot with bad unruly horses’ can refer to no other passage than Kāṭhaka 3.4; the tree, which has roots in heaven (3.9; 6.6), the Purusa of the size of an inch (3.13; 5.8), the fire, the fuel in which is burnt out (6.19), the ‘enjoyer’ (bhoktr) 1.8; 9.12; 5.7.,—all these may go back to Kāṭhaka-Upaniṣad and thus numerous verses in entirely or in parts and with variations may have been borrowed from the same Upaniṣad. Why ! the whole group of verses 6.12-14 is taken over from the Kāṭhaka 5.12-15 with the omission of the verse 14 which does not fit in there on account of *tad et tad*. The latter, however, is necessary for the understanding of the verses that follow, through which the borrowing becomes evident.

It corresponds with the advanced standpoint that not only the Yoga which was taught as the way to Deliverance already in Kāṭh. 3.10-13 and further developed in Kāṭh. 6.6-13, appears to have been formulated into a complete theory in Śvet. 2.8-15, but many important doctrinal ideas of the Vedānta, which do not appear in the earlier Upanisads, or which, if they appear, appear to have been hinted, assume for the first time in the Śvetāśvatara a more or less definite form. Such are particularly the following: the self as the basic ground of all certitude (*ātmabhāvāt* 1.2);—the intellectual world-principle (*Hiranyagarbha*, *Brahmā*) as the first-born of the creation (3.4; 4.12; 4.18; 5.2; 6.17; 6.18);—the world-destruction by Brahman at the end of the Kalpa 3.2;4.1; 4.11; 5.3; 6.3) and along with it the periodical alternating new emergence of the world out of Brahman (5.3; 6.4);—Iśvara as one who brings the fruits of works to maturity and distributes them (5.5; 6.4; 11.12),—the interpretation of the ‘third’ of the three paths after death (1.4; 5.7), particularly of the Devayāna as a deliverance ensuing gradually, later named as Krama-mukti (*Syst. d. Ved.* p. 430, 472);—and finally and above all, after having expressed the nullity of the multiplicity of the world with a clarity which leaves nothing to be desired, the explanation of the world, occurring for the first time in Śvet. (4.9-10 cf. 1.10) as an illusion (*māyā*) conjured forth by Brahman as the magician (*māyin*).

In the case of such a subtle and fruitful thinker—who emerges before us as the poet of the Upanisad, it is difficult to understand the predilection of this poet for comprehending the gods by personalizing them after the manner of the popular religion, when, after a formal prayer to Savitṛ (2.1-5) for illumination had been casually mentioned, there appears forth, particularly in the pieces 3.1-6 and 4.11-22, with a flood of Vedic quotations, the Brahman celebrated as *Isa*, *Isāna*, (personal God) and especially as Rudra (identical with Hara 1.10); it may be due to individual inclinations or it may be an undeserving accommodation with the ruling thought-current of the period. No doubt, in one passage (3.7), it appears that the author is conscious of the symbolic aspect of this personification (*īśam tam jñātvā*) and clarifies the impersonal Brahman as the higher one (*tataḥ param*) but we do not know whether we have interpreted his words too charitably. The designation of Rudra as Śiva, which is still not found in Atharvaśiras and which is first proclaimed with a semblance of novelty in Atharvaśikhā, is in our Upanisad, still not demonstrable; but Śiva ('blessed', 'blissful') as well occurs as an adjective seven times (3.5; 6.11; 4.14; 16.18; 5.14) in the contexts which show that the adjective *Śiva* is on the way towards being crystallized as the proper name of the highest God.

The attempt to determine rightly the relation of our Upanisad to the Sāṃkhya system creates entirely different difficulties. If the Kāṭhaka-Upanisad had already anticipated many views of the Sāṃkhya (cf. our Introduction to that Upanisad), in Śvetāśvatara-Upanisad, on the other hand, we meet with not only a whole series of the technical terms and basic ideas of the Sāṃkhya philosophy [thus, e.g. *puraśa* who is also called

jñāna, prakṛti (4.10), *pradhānam*) 1.10; 6.10, 16), *vyaktam* and *avyaktam* (1.8), the three *guṇas* (1.4; 5-7; 6.2; 4.16), perhaps the *līlāgam* (6.9), the five-fold *bhāvas* (1.4,5)] but also a different kind of relation of the *puruṣa* to the *prakṛti* which cannot be more appropriately illustrated than through the metaphor of the ram and the she-goat. And still the monism, theism, idealism of the poet-author of our *Upaniṣad* stand absolutely in sharp opposite contrast to the dualism, atheism, realism such as the Sāṃkhya represents them; the author stresses with emphasis "the God's own power (*devātmaśakti*) which has veiled itself in his own *guṇas*" (1.3); he asserts that now and never, the end of sorrow can be attained without knowing God (6.20), and he explains the whole *prakṛti* as a mere *māyā* created by God (4.10) Now in the face of such sharp contrasts, how is one to explain the manifold inner affinity with the Sāṃkhya-doctrine?¹ Had the author of the *Upaniṣad* the knowledge of the Sāṃkhya-system of Kapila, did he borrow out of it what suited him, condemn all the more strongly what was not reconcilable with the Vedānta? Had it been so, if our poet author (of the *Upaniṣad*) had before his eyes the Sāṃkhya system of Kapila as an antagonistic system, his work would not have contained the passages which could be explained and which as a matter of fact, have been explained, as such in which Kapila has been extolled as the man of highest wisdom and the Sāṃkhya as the way to salvation. Such passages are 5.2 and 6.13. How the Words *Kapila* and *Sāṃkhya* occurring in them are to be understood, has been indicated by us in our notes thereon. And these words far from showing the dependence of the *Upaniṣad* on the Sāṃkhya-system, are, on the other hand, already the strongest argument against this dependence and they prove that, to the author of the *Upaniṣad*, the Sāṃkhya as an antagonistic system and Kapila as the name of its author were yet still unknown. Therefore, no other alternative remains but to assume that it is not the *Upaniṣad* which depends on the Sāṃkhya-system but rather the reverse viz. that the Sāṃkhya

1. A sharp contrast in externals, with, however, a deep inner affinity is a phenomenon which is not rare in philosophy. Thus the metaphysics of Aristotle stands very much nearer to that of Plato than what Aristotle himself had been conscious of. To choose another example of later times, Leibniz borrows the best definition of his monad as *automaton spirituale* from a treatise of Spinoza so often criticized by him; and when the same Leibniz at the conclusion of his *Monadology* recapitulates his views thereon (81): "This system maintains that the bodies act as if (—it being impossible)—there is no mind, that the mind acts as if there is no body and that both act as if the one exerts influence upon the other." I do not know, how these words would have been different, in order to refer them also to Spinoza fully and entirely. The teacher of the *Upaniṣad*, Plato and (not as high as these) Spinoza are metaphysicians whose doctrines do not allow themselves to be fully constructed, according to the pattern of the empirical views. Plato is squeezed and thereby distorted by Aristotle, Spinoza by Leibniz, the Vedānta by the Sāṃkhya in their empirical forms.

system—we do not want to say that it actually arose out of our Upaniṣad but that it—indeed, arose out of the direction of thinking of that particular period and the ground of thought out of which it further developed. In this sense, the Śvetāśvatara-Upaniṣad is one of the most important sources for the previous history of the Sāṃkhya system in which,—in spite of the neat and sleek rounded off form in which the *Sāṃkhyakarikā* is presented—we are enabled to see, not the original, unitary thought-structure of an individual philosopher, but only a compromise out of many heterogeneous ideas, the inner contradictions of which have been made up with great dexterity and skill to yield an apparently unitary, homogeneous system.

ŚVETĀŚVATARA UPANIṢAD

FIRST ADHYĀYA

[Verses 1-2 deal with basic questions of philosophy and different answers to them.]

Om ! The teachers of Brahman say :

1. What is the primal cause ? What is Brahman ?¹

Wherfrom have we been born ?

By what do we subsist ? and on what are we founded ?

By whom regulated, do we have our being, ye wise men,
in the changing conditions of joy and sorrow ?

2. Are Time, Nature, Necessity, Chance,

Basic matter, the spirit, the primal cause ?

Can the union of these be thought of as the primal cause ?

It is not that, however, because the self exists.

Still the self also has no freedom to create joy and
sorrow !²

[Verses 3-6 describe the individual soul]

3. Practising contemplation and devotion

(self-surrender) (Yoga)

they saw the power of the self, veiled in his own guṇas.³

It is he who presides, as the only one,
over all the prime causes, mentioned above,
in addition, over Time and Soul.

1 ‘Brahman’ is here a general name of a ‘principle’, just as in Kaus.
4.1, Brh. 2.1.1, Chānd. 5.11.1, Brh. 4.1-2 ff.

2 All the enumerated principles cannot by themselves alone be thought of as the definitions of the self (Ātman) who is, therefore, under all circumstances the primaeva cause. But the empirical self cannot be this primaeva cause, as he is not powerful enough to create joy and sorrow but on other hand, he is subject to them.

3 The individual soul does not comprise Puruṣa and Prakṛti (Śakti) which is independent of him together with its guṇas (*sattvam, rajas, tamas*) but it is the God’s own power (ātma-śakti) which, veiled under its own qualities (Svaguṇāḥ), appears as the soul.—The opposition to the Sāṃkhya doctrines cannot be expressed in more pungent words.

4. The one with a circumference¹ of a wheel,
threefold,² with sixteen borders or ends,³
with fifty spokes,⁴ with twenty counter-spokes⁵,
with six octads,⁶ the one binding cord⁷ of the
universe
with three paths,⁸ twice conditioned,⁹
an illusion.¹⁰

5. Having five streams,¹¹ swelling with five springs,¹²
it meanders,
with billows of five breaths,¹³ with the prime source¹⁴
in the five senses of knowledge,
with five¹⁵ whirlpools, with rushing waves of five¹⁶ sorrows,
with fifty¹⁷ streams branching off,
with five¹⁸ steep descents of swift currents or rapids
of such a river we acquire knowledge.

1. The image of a circumference of a wheel (or also of the navel of a wheel) with many spokes (Kaus. 3.8, Brh. 2.5.15, Chānd. 7.15.1, Muṇḍ. 2.2.6, Praśna 2.6, 6.6) that is here presented, rests more closely upon the Sāṃkhya ideas.

2. Consisting of three guṇas (*sattva, rajas, tamas*).

3. Consisting of manas, five senses of knowledge, five organs of action, and the five elements.

4. The fifty passions (*bhāva*) of the Sāṃkhya-philosophy (*Sāṃkhya-kārikā* 46).

5. The ten senses and their objects.

6. (i) Five elements, Manas, Ahaṅkāra and Buddhi. (ii) eight constituents of the body. (iii) eight perfections (iv) eight basic passions (*Sāṃkhya-kārikā* 44-45) (v) eight gods (vi) eight virtues.

7. cf. the sūtram (Brh. 3.7.)

8. Pitryāna, Devayāna, Deliverance.

9. By evil and good actions.

10. The illusion of I-consciousness.

11. The five senses of knowledge.

12. The five elements.

13. The five organs of action (or perhaps the five *Prāṇas*).

14. The *manas*.

15. The five objects of sense (sound, colour etc.).

16. Staying in the womb, birth, age, sickness, death.

17. They may be indeed, again the fifty passions.

18. The five troubling temptations (Kleśāḥ) of Yoga: Ignorance, egotism, attachment, hate and passion.

6. In this great wheel of Brahman,¹
 which animates and encompasses everything, —
 a swan² rambles, imagining,
 that he is separate and himself the mover of the wheel;
 Forgiven by Him with his grace, he then becomes
 immortal.

[Verses 7-12 describe the highest soul as being distinct and different from the individual soul.]

7. Still the hymns sing that in the highest Brahman
 as the permanent cause
 that triad³ is contained;
 He, who finds in it the Brahman as its core (Taitt. 2),
 he enters into it—the final goal and becomes free
 from rebirth.

8. That which changes and that which is abiding
 (unchanging),
 That which is manifest and that which is unmanifest,
 God cherishes all this in himself.
 He, who does not know God, remains bound and fettered
 as the enjoyer,⁴
 He who knows him becomes free from all bonds.

9. The two — the knower and the non-knower, —
 God and non-God — are eternal;
 the one remains entangled in the objects, the enjoyer
 the other, the infinite omnipresent one, remains passive
 One, when he knows it as Brahman, possesses that triad.⁵

10. *Pradhānam* is flowing ever changeful;
 Hara, the immortal one, the unchanging one,
 as God ruling over the changeful (*Pradhānam*) and the
 soul;
 meditating on him, surrendering to him,

1. The *Saṁsāra* (the wheel of birth and death). In Maitra. 2.6, there is the idea of a potter's wheel.

2. The individual soul.

3. The triad of enjoyer, the object enjoyed and the one who impels (i.e. the soul, world and God.)

4. *Bhoktṛbhāvāt*—this expression occurs in the *Sāṃkhyakārikā* 17.

5. The triad of Bhoktṛ, Bhogya, and Prerayitṛ (impeller).

gradually becoming one with him,
one becomes ultimately free from *māyā* (illusion).

11. He, who knows God, becomes free from all bonds;
his sorrows disappear, together with birth and death;
he, who (only) adores him, becomes on the third stage¹
after death,
divine, the absolute with all his wishes fulfilled.

12. He knows that (triad) resting eternally in the Ātman;
then nothing higher remains to be known;
the objects of enjoyment, the enjoyer and the impeller
(who impels these both)
All this threefold is collectively called the Brahman.

[Verses 13-16 deal with the means of knowledge, meditation on the holy sound *Om*, self-knowledge and self-discipline.]

13. Like fire, resting in his own original abode,
continues to remain invisible according to its nature,
and shines forth anew from his abode of fuel-sticks,
thus blazes forth, in both alike,² in the body, through *Om*.

14. Making the body into a (lower) fuel-stick
and the *Om*-syllable into an upper fuel-stick
one sees, after diligent churning of thought
the god, like a fire concealed.

15. As oil in the oil-seeds (sesame), as the butter in milk,
as water in the stream, as fire in the fuel-stick —
he finds in his own self that one (Ātman),
he, who sees him through truth and penance.

16. (He sees) the all prevading Ātman,
as butter lying dormant in milk,
rooted in self-knowledge and self-discipline —
— (which is) the final goal of the Upaniṣad,
the final goal of the Upaniṣad.

1. The first is the transmigration of the soul on the *Pitṛyāna* path, the second is the deliverance, the third is the step-by-step deliverance on the *Devayāna* path.

2. The Brahman, in both—in the latent condition and in a new shining condition, is comparable to the fire; it comes into its shining splendour in the body, through *Pranava*, the holy syllable *Om*.

SECOND ADHYĀYA

[Verses 1-5 contain the praise of God Savitṛ as the spiritual illuminator (=Vāj : Samh. 11.1-5 cf. Taitt. Samh. 4.1.1)]

1. God Savitṛ first harnesses
reason and mind, as the essential thing,
Agni, revealing splendour,
leads hither over the earth.
2. Impelled by God Savitṛ,
we, with our minds, are harnessed
for singing of heaven and for strength.
3. Harnessing mind and reason,
to impel the devout towards heaven,
and to create the great splendour for us,
Savitṛ will stimulate them.
4. They harness the prayer, they harness the mind —
— they are the priests among the great wise priests;
he regulates the sacrifice, knowing all regulations,
God Savitṛ is praised aloud in all quarters around.
5. I offer to you the old Brahman (prayer) in all reverence;
Wide penetrates the invocation, just as the sun moves
on its path;
all the children (sons) of the eternal hear him,
and those who command the dwellings in heaven.

[Verses 6-7 deal with the preparatory and purifying significance of the sacrificial cult.]

6. Where Agni arises out of fuel-sticks,
where Vāyu appears forth
and where also Soma wells up copiously,
there the *Manas* (mind) comes into being and develops.
7. Through Savitṛ, through his impulse
the prayer, the old one, gladdens you;
when there you take your place,
the earlier deed no more pollutes you.

[Verses 8-15 deal with the Yoga. The conduct and behaviour, the place, the preliminary symptoms, the attainment of the Yogic power and its consequences.]

8. With the body erectly postured threefold and symmetrical,
with *manas* (mind) and the senses locked in the heart,

the wise man should cross, with the boat of Brahman,
all the frightful flood of waters (of birth & death).

9. Controlling one's breath, curbing one's movements,
while controlling breath, breathing through the nose,
just like the chariot with unruly horses (Kath. 3.4)
one should control one's mind without sluggishness.
10. The place or spot should be pure and even (level),
free from rubble (gravel) and sand,
free from fire, noise, and the murmur of waters;
In such a place, where the mind is not disturbed,
where the eyes are not troubled,
in such a cave protected from the wind,
one should set about (in the practice of Yoga).
11. Appearance of mist, smoke and the sunlight,
of wind, and fire, of glow-worms and lightning,
of crystals on the mountain and the splendour
of the moon —
these are preparatory in Yoga for the revelation of
Brahman
12. Out of earth, water, fire, air and ether,
the virtues of Yoga develop fivefold.
He no more knows (is susceptible to) sickness, old age
and sorrow,
— he who attains the body (cleansed) out of the fire
of Yoga.
13. Agility, sound health, absence of greediness,
a clear face (or complexion), sweetness of voice,
beautiful pleasant smell, only a few evacuations, —
In these the Yoga actively manifests itself first.
14. Just as a mirror, which was formerly covered with dust,
shines with splendour, when it is cleansed,
so also one, who knows the essence of the self,
participates in the final goal and is freed from sorrow.
15. He, to whom the essential nature of his soul becomes a
torch,
who sees in Yoga the essential nature of Brahman,
which is steadfast, eternal, cleansed of all forms
of earthly existence,
— he thus knows the God and becomes free from bonds.

[Verses 16-17 are supplementary and deal with the omnipresence of God and His worship. Verse 17 has no one definite metre.]

16. He¹ is the God in all worldspaces,
formerly born and in the mother's womb,
He is born and will be born again,
He is in men and is omnipresent.
17. The God who is in the fire, in the waters,
who has entered into the whole world,—
he resides in the plants and in the trees,
our salutations be to this God — Our salutations !

THIRD ADHYĀYA

[Verses 1-6 describe the Ātman as a personal God (Īśa or Rudra)]

1. He rules with his sovereign powers, extending his net,²
He rules the whole world with his sovereign powers,
The one who remains abiding during the origin and
existence of the world,—
They, who understand him, become immortal.
2. The one Rudra — to whom there stands no second³ —
who rules the whole world with sovereign powers, —
He resides in the beings,
and burning with rage at the final time,
he, as Lord, shatters all creation.
3. With eyes on all⁴ sides, with faces on all sides,
with arms on all sides, with feet on all sides,
creating, he, the one with his arms, with his wings
welds together the earth and heaven.

1. Cf. Vāj. Saṁhitā 32.4. (*Gesch. d. Phil.* I. 292).

2. Śaṅkara thinks of the capturing net of Māyā. Above all, the wellknown simile of the spider and the net will come to one's mind (Bṛh. 2.1.20). Cf. 5.3; 6.10. For Jālam of the spider's net, see Brahma. Up. 1. *makṣikā ekena tantunā jālam vikṣipanti*.

3. One who has knowledge of Brahman clings to Him only.

4. =Rgveda 10.81.3; for elucidation see *Gesch. d. Phil.* I. 136.

4. ¹He, the origin of the gods who all arise from him,
The Lord of all, Rudra, the great wise seer, —
He, who formerly begot Hiranyagarbha,
May that God invest us with noble insight.
5. ²In your gracious form, O Rudra,
which is neither dreadful nor uncurative,
in this your form which is the greatest bestower
of health,
let us see you, O dweller in the mountains !
6. ³O joyful dweller in the mountains,
the arrow, which you carry in your hand, for discharging it,
make it (the arrow) unhurtful, gracious for us,
O protector of the mountains !
Let not that (arrow) hurt man and beast.

[Verses 7-21 : Higher than the personification of the divine (if we might refer to the immediately preceding, words *tataḥ param*) stands the (impersonal) Brahman, whose embodiment, in the universe and in man, is explained with the casual mention of many citations.]

7. Still higher, nevertheless, stands Brahman !
The highest and the greatest (Brahman),
concealed in all beings, in the body of each of them,
the one who holds encompassed in himself the whole
universe
he, who understands⁴ him as God, becomes immortal.
8. ⁵I know that Puruṣa, the great one,
illuminating like the sun, beyond darkness;
only he, who knows him, escapes the realm of death;
there is no other way to go to or attain to that place.
9. ⁶Higher than that there is nothing existent

1. This same verse recurs a little differently in 4-12 and again with a difference in Mahānār. 10.19.

2. Verses 5-6—Vāj. Samh. 16.2-3 (Nilarudra Up. 8.5).

3. Verses 5-6 Vāj. Samh. 16.2-3 (Nilarudra Up. 8.5)

4. He who understands Rudra among the gods who are mentioned, as the Ātman (Brahman).

5. =Vāj. Samh. 31.18 (*Gesch. d. Philosophie I.* 290)

6. =Mahānārāyaṇa. 10.32

there is nothing subtler and nothing bigger,
that one always stands as a tree having its roots¹
 in heaven —
the Puruṣa who fills this whole world.

10. That which is higher and loftier than this world,
is formless, bereft of sorrow;
those, who understand it, become immortal,
others enter into nothing but suffering.²
11. With his faces, heads and necks towards all sides³
he dwells in the heart of all beings;
he, the healing one, penetrates everything;
he, the blessed one lives everywhere.
12. Great, sovereign is the Purusa;
he impels the power of knowledge.⁴
At that pure place,⁵ he is
the lord of access, is the light and is changeless.
13. ⁶The Puruṣa, inch-high, as the inner soul
is always to be found in the hearts of created beings;
Only he who is prepared in heart, mind and spirit, —
They who know him, thus, become immortal.
14. ⁷The Puruṣa with thousand heads,
with thousand eyes, thousand feet,
encompasses the earth all around in all places,
to remain still ten fingers higher besides.
15. Only Puruṣa is this whole world,
and he is what there was and what remains in future,

1. It is the same tree which is spoken of, in Kāth. 6.1.

2. For the third line cf. above 3.1; both the last lines occur in Br̥h. 4.4.14.

3. This is mere paraphrase of the passages like those e.g. in Rgveda 10.81.3 (see above verse 3) and 10.90.1 (under verse 14 above). In what follows, bhagavān and Śiva are not proper names but the first germs of the same.

4. *Sattvam* explained by Śaṅkara, in essence, rightly as *antahkaranam*, is indeed, here as in Kāth 6.7. a synonym of *buddhi*.

5. Kāth. 3.9.

6. This verse (until after the first line repeated in Śvet. 4.7) is a fusion of Kāth. 6.17 and Kāth 6.9, where (cf. Mahānār. 1.11. Śvet. 4.20) the original form of the expression is preserved.

7. Verses 14-15=Rgveda 10.90.1-2 (explained in *Gesch. d. Phil.* I. 152).

He is the lord ruling over immortality —
and also of that which is nourished on food.

16. ¹His hands and feet are on all sides,
His eyes, hands and mouths (faces) are on all sides,
hearing with its ears from all sides,
it stands there encompassing the world.

17. Appearing through the power of all senses,
and yet free from all senses,
As God and the ruler of the world, (adore him)
as the great refuge of the universe.

18. In the city with nine gates (cf. Kāṭh. 5.1)
he living as a swan, (Śvet. 1.6) rambles² outside,
he is the ruler of the whole world
of whatever that is immobile and mobile.

19. ³Without hands, he grasps, without feet, he runs
he sees without eyes and hears without ears
he knows what is knowable, but no one knows him,
he is called the primaeval Puruṣa, the great one.

20. ⁴The subtlest among the subtle, the great one,
the biggest among the big,
he dwells as self in the hearts of the created beings here;
One sees him free from willing, and becomes
devoid of sorrow,
he sees him through God's grace, as the ruler
as the great one.

21. I know him, the ancient, ageless one
omnipresent in all, penetrating all,
as self in all, with his origin denied,
Those, who have knowledge of the Brahman, name him
as the eternal one.

1. Again, like the above verse 11, a paraphrase.

2. The subject of knowledge, while he perceives through the senses, 'rambles as it were' outside (*lelāyati ita*), as it is said in the Bṛh. 4.3.7; the idea with its expression is, indeed, borrowed from there.

3. The subject of knowledge alone is one that grasps, runs, stands, and hears, although the senses concerned are not at all the subject; and this individual subject is the primaeval (ur-) subject, 'the great one' (*mahat, buddhi*) of the Sāṃkhya system.

4. Compare, regarding this verse, the notes on Mahānār. 10.1. Kāṭh. 2.20.

FOURTH ADHYĀYA

[Verses 1-4 deal with Brahman and the universe.]

1. He, who is himself devoid of colour,
endowed with powers manifold
invests (others) with colours with a definite aim,
until, finally, everything dissolves in him,
to the state in the beginning.
May God invest us with noble insight (3.4).
2. It¹ is, indeed, Agni, Āditya,
it is Vāyu and Candramas,
it is the pure shining one, the Brahman,
it is the water and Prajāpati.
3. ²You are the female, you are the male,
You are the maiden and the boy,
You grow, being born, on all sides,
You totter as an old man on a stick.
4. You are black as bird, green with red eyes,³
You are pregnant with lightning like a cloud,
You are the seasons and the seas,
You are beginningless, all-pervading
out of you are produced all the worlds.

[Verses 5-8 describe Brahman as the individual and the highest soul.]

5. ⁵The one she-goat, red and white and dark,
brings forth many young ones which are alike in form ;

1. cf. the *tadeva* hymn, Vāj. Saṁh. 32.1 (*Gesch. d. Phil.* I. 291)

2. =cf. Atharva 10.8.27 (*Gesch. d. Phil.* I. 322.).

3. Among the birds exceedingly numerous in India, the crows especially stand forth; one sees them in the morning fleeing in a row and cawing, from one of the big trees to another and small green parrots which, by dozens, perch together on a tree; one cannot recollect their lovely sweet twitter without a feeling of nostalgia for India.

4. Read *lohita-śukla-kṛṣṇām* and *sarūpāḥ* (just as the Telugu printed text has). That Śaṅkara and in the highest probability Bādarāyaṇa already assume (Brahmasūtra 1.4.8-10) that the passage originally refers to the existent and its products—light, water, food (see Chānd. 6-2)—is supported

The one ram, in passionate sexual desire, besprinkles her,
the other ram leaves her, having enjoyed her.

6. 1“The two birds of pretty wings, closely-knit friends,
hug one and the same tree,
One of them eats the sweet berries,
the other one, not eating, merely looks on.”
7. “Settled (nestling) in such a tree,
the spirit (Puruṣa) caught up in illusion or delusion
grieves in his powerlessness.
Still, when he reveres and sees the omnipotence
and majesty of the other,
then he wards off his sorrow away from him.
8. “On the sound of the hymn, in the highest heavenly space,
supported on it, all the gods sit enthroned.
If man does not know him, for what then would the
hymn help such a man ?
We, who know him, have assembled here.”

[Verses 9-10 : As already implied by verse 7 (*muhyamānah*), the bondage of the individual soul depends only on the illusion or delusion, (therefore only right knowledge is required for deliverance). To elucidate this, Brahman is explained as the magician (*māyin*, later usually called *māyāvin*) and the world as illusion (*māyā*) empty in itself, conjured up by it. (This is the oldest occurrence of this important Vedāntic idea). The emphatic explanation in verse 10 that the prakṛti is only *māyā*, leads to the conjecture that the realism of Sāṃkhya had come into vogue.]

as well by the expressions *lohita*, *śukla*, *kṛṣṇa* (see Chānd. 6.4, 1) as also by the succession in the series which must be different from those adopted by the Sāṃkhya. On the other hand, the reference to the ram and the she-goat as the Puruṣa and Prakṛti (with their three *guṇas rajas*, *sattvam*, *tamas*) of the Sāṃkhya is too appropriate to be rejected. We have here one of the passages in which we see the dualistic Sāṃkhya theory developing out of the monism of the Upaniṣadic teaching.

1. The verse in the Rgveda 1.164.20 is cited as verse 6 above and (see verse 7) is interpreted in the sense of the Vedāntic doctrine (cf. particularly Kāṭh. 3.1). The original meaning is entirely different (cf. thereon *Gesch. d. Phil.* I. 112). Verses 6-7 recur in Muṇḍaka 3.1.1-2. With this is connected, somewhat abruptly, verse 8=Rgveda 1.164.39 in order to prove, indeed, the *Om* sound as the way to God through the invocation of the same Rgveda-hymn.

9. Out of Him, the hymns, sacrifices, work, vows
the past, the future, and the Vedic teaching
— all these emerge.
As a magician, he has created this world,
in which the other¹ one is caught up through illusion.
10. Know the nature as illusion,
Know the highest God as a magician ;
Still², by his constituent parts
this whole world is penetrated.
11. ³He, the origin of the gods and one from which gods
arise,
The lord of all, Rudra, the great wise seer,
He himself saw Hiranyagarbha being born,
May that God invest us with noble insight.
12. ⁴He, the overlord of all the gods
on whom the world is founded
“Ruling over the bipeds and the quadrupeds
Who is the God that we offer him our sacrifices ?”
13. ⁵He, who knows him who is subtle, — extremely subtle
in the midst of this medley,
as the creator of the world having manifold forms,
the one who holds the universe encompassed (within him)
(3.7.4.16)
he who knows Him as the blessed one, enters into
repose for ever (4-11).

1. The other one (*anya*) can only be the individual soul mentioned in verses 6-7.
2. The nature is not completely unsubstantial as far as it has been penetrated by the (individual) souls, which here, as often (Brh. 2.1.20; Mund. 2.1.1) are figuratively imagined as parts of Brahman and which participate in the Reality.
3. The third line agrees with Mahānār. 10.19, the three remaining with Śvet. 3.4. In essentials, the expressions in all the three passages are the same.
4. The second half of the verse is a citation from the hymn to Prajāpati (Rgveda 10.121.3); it is, as it were, an authority for the fact that in the first half of the verse that Brahman described as personified God is to be adored.
5. The whole verse recurs with modifications in 5.13. For *Kalilasya madhye*, compare (the eventual) *salile* in Brh. 4.3.32.

14. In the earthly temporal life,
the lord of all, concealed in all beings ;
In him are absorbed the Brāhmaṇa seers and the gods ;
he, who knows him, cuts off the binding cords of Death.

15. Finer than butter, superfine as cream¹
He the blessed one (Śiva) dwells, concealed in all beings.
The one who holds the universe encompassed within
Him — He, who knows him as God, becomes free from
all bonds.

16. ²Yea ! This God, who creates everything, and is of
high intelligence,
is continually to be found in the hearts of created beings;
Only he, who is prepared in the heart, the mind and the
spirit,
—They who, therefore, know him, become immortal.

17. The darkness disappears ; now there is no more
day or night,³
there is neither being nor nonbeing, there is only he who
is the blessed one (Śiva);
He is the Om-syllable ‘Savitṛ’ attractive light (Rv. 3.62-10)
Out of Him proceeded the prime knowledge.⁴

18. ⁵“Not on the height, nor in the wide distance,
nor in the midway, he can be encompassed.
There is no likeness of him,
therefore he is called the great glory.”

19. ⁶The form of Him cannot be seen.

1. One must not think that the butter only is prepared out of cream (mandam) but that in the milk in which the fine particles of butter are contained, the still finer cream is distributed, just as the Ātman is among the beings.

2. One can see that the words from the part of the first line are just as in Śvet. 3.13.

3. cf. Chānd. 3.11.3, 8.4.1-2.

4. cf. Brh. 2.4.10 and Śvet. 6.18.

5. = Vāj. Saṁh. 32.2-3 (*Gesch. d. Phil.* I. 292)

6. = Kāṭh. 6.9; Māhanār. 1.11 (modified). cf above on 3.13.

None sees Him with his eyes ;
 He who knows in his heart and mind that he dwells
 in the hearts (of beings) —
 They, who thus know him, become immortal.

20. He is the eternal (unborn) !
 Thinking thus, the timid ones might approach Him.
 O Rudra ! With your gracious face,
 With that, protect me at all times !

21. ¹“In respect of our children, and our descendants,
 and in respect of our life,
 and in respect of our cattle and horses,
 do not hurt us !
 Slay not, in our wrath, the heroes among us,
 We invoke you with sacrificial offerings on the
 place (of the altar).

FIFTH ADHYĀYA

[Verse 1 : The three themes of the present Adhyāya—the ignorance i.e. the soul caught up in it (verses 7-12), knowledge i.e. the deliverance (verses 13-14), and Brahman embracing both and yet elevated beyond them (verses 2-6) are here presented side by side.]

1. The two are contained in a latent condition in the eternal, infinite, highest Brahman
 — the ignorance is evanescent, knowledge is permanent.
 Still, He who as Lord controls both is different (apart from them).

{Verses 2-6 deal with the highest Brahman.]

2. He who as the one presides over every womb,
 as well as over all forms and over all conditions of origin ;
 He, with that, (4.12) first-begotten red wise seer,²

1. =Rgveda 1.114.8; Taitt. Saṁhitā 4.5.10.3; Vāj. Saṁhitā 16.16 (with variants).

2. The whole context and the parallel passages 3.4, 4.12 (to which *tam* points back), demonstrate that by ‘that red wise seer (*Kapila Rsi*) Hiranyakarpha ‘the golden (therefore red) embryo is to be understood. The fact cannot be overlooked that, as it appears here, in the context of a Vedānta scripture Kapila—the founder of an antagonistic system!—should

and became pregnant with knowledge (in the form of that seer) and saw him born.

3. The god who repeatedly stretches out the net one after another and again withdraws it, continuing to create, through his assistants¹ the high-minded one manifests, as the ruler, his sovereign power.
4. Just as the sun in heaven, like a bull, shines, illuminating all the expanses, above, below and straight across, so also the God, the holy, pleasing one directs, as the one, all those born from the mother's womb.
5. When He, the source of all the universe,² ripens his essential nature into creation and makes everything, that is to be ripened, grow; He directs as the one all here and everything, distributing individually all special characteristics.
6. That which lies secret in the Veda, and in the secret lore of the Upaniṣads — God Brahmā knows it as the fountainhead of the Veda ; The gods of past ages and the wise seers knew it, they have become one with it and have become immortal.

have been proclaimed as the first born of the primaeva being. Perhaps, one could assume—but that is scarcely plausible—an allusion to the same in the following sense : “Hiranyagarbha is the originator of all wisdom or knowledge and is the true Kapila”. Possibly the (interpretation) of whole Kapila rests on our passage.

1. Literally ‘as his assistants’, he changes himself into them. Compare, concerning this, the helpers or assistants, already occurring in the R̥gveda, in the process of creation (*Gesch. d. Phil.* I. 137) and their name *yati* ‘who exerts himself’ R̥gveda 10.129.5. *svadhā avastāt prayatiḥ purastāt*.

2. *viśvayonih*—from whom “everything has sprung up. In the Vedānta-system, the Iṣvara (God) has to do the task of making the actions of soul grow and make them ripe, just as the rain does to the plants and in addition, to distribute the retribution, according to the actions. See Brahmasūtra 2.1.34; 2.3.42.

[Verse 7-12 deal with the Brahman as the individual soul, as 'the other'.]

7. He having definite qualities is the doer of actions
rich with fruit,
and is the enjoyer of that which he has done,
he, having all forms, wanders as the lord of life,
having the three *gunas* and the three paths¹ in
proportion to his own deeds.
8. Inch-high (thumb high) in size, shining with
splendour like the sun,
endowed with ideas and I-consciousness,
he appears, by virtue of the qualities of his Buddhi
and of his self,
as the other having the size of the tip of an awl.
9. Like the tip of the hair split hundredfold,
and having assumed the size of a hundredth part of it
— that one should be thought to be the size of the soul —
and he (who knows it) attains infinity.
10. He is neither female nor male.
and still he is not neuter
In proportion to the body he chooses,
he clings to this and that body.
11. Through the illusion of idea or thinking, of touch
and of sight,
he leads his existence as soul, corresponding to his deed,
through eating, drinking, begetting and the
creation of one's own self,
Changeful here and there in his forms.
12. As the soul, he chooses many big and subtle forms
Corresponding to his virtues or otherwise ;
and what bound him by virtue of his actions and of
(the qualities of) his self
in that he binds himself in different forms.

[Verses 13-14 deal with deliverance.]

13. ²He, the beginningless, endless
He, the creator of the world ! in the midst of this
medley, having manifold forms,

1. cf. 1.4 and the footnote on the same.

2. cf. 4.14 and the footnote.

He, the one who holds the universe encompassed within him.

He, who knows Him as God becomes freed from all bonds
(1.8 ; 2.15 ; 4.16 ; 6.13)

14. He, who is in the heart of the restless (bodiless) one effecting existence and non-existence, binding together (the sixteen)¹ parts — he, who seeks (and sees) the blessed God departs the body.

SIXTH ADHYĀYA

[Verses 1-4: Brahman and nothing else is the principle underlying things. There is a periodical recurrence of the work of creation and an exemption of the delivered one from the same.]

1. Some (thinkers) teachers speak to us about Nature.
Others about Time (1.2) ; they are completely wrong ;
No, it is the God's omnipotence
which makes that Brahman-wheel
revolving in the universe.
2. Through it, he reigns,
he, who continually envelops (Rgveda 10.90.1) the universe,
He is the spirit (the knower), the creator of Time,
the possessor of *guṇas*, the all-knowing one ;
this work of creation unrolls itself and exhibits itself
as earth, water, fire, air and ether.
3. What he created, he then withdraws again,
(becoming one with) merging into the essence of beings,²
then, with one, two, three, eight³
with Time and the subtle *guṇas* which are he himself (1.3)
4. To begin anew the work instinct with *guṇas*,
distributing individually the constituents or
qualities (5.5) —

1. Concerning this, compare the Introduction to the Praśnopaniṣad 6.

2. For *tattvya tattvena* cf. Brh. 2.1.20; 2.3.6 *satyasya satyam*.

3. Presumably: one: the Purusa; two: the *Avyaktam* and *Vyaktam*; three: *sattvam, rajas, tamas*; eight: *Buddhi, Ahamkāra, manas*, (five) *Tanmātras*.

The work in which they are absent comes to nothing,
he becomes inactive, he is, in essence,
the other (different).

[Verses 5-10 describe the Brahman and its supremacy.]

5. He is beginning and the basis, and the one effecting
the union,
raised above three times,¹ he is without² parts.
The cause of becoming, having many forms,
Worthy of praise as God who dwells in us —
— Adoring such a one —
6. He is higher than world-tree (3.9), than Time and all
forms,
out of him originates the unfolding panorama of the world —
He who promulgates the eternal law, drives away the
base (evil), commands and spreads out happiness, —
knowing Him as the eternal encompasser in us —
7. Let us know Him, the highest Lord of all the great rulers,
the highest godhead among all gods,
the highest sovereign among the sovereigns, enthroned
in the yonder world,
let us find Him as God, as the sovereign of the world,
worth extolling.
8. There is no action for Him nor he has any organ,
nothing is like him nor also superior to Him
His highest capacity is as taught (by the sages), manifold
the knowledge, strength and action are born to Him.³
9. No sovereign is over Him in all the worlds,
There is no one who can command him, he bears no
characteristic sign⁴

1. The three times are: the past, the present and the future.

2. The Telugu printed edition reads *akalo*. —

3. God does not undergo, like man, various conditions or vicissitudes, because the multiplicity already lies in Him. He does not need, like man, to accomplish the corresponding effects through the senses of knowledge and the organs of action, because the operations of knowledge and action are already inborn in him.

4. or: no fine body (*liṅgam*) because he is the lord of all fine, subtle bodies ('of the lord of the senses'). cf. *alinga* Kāṭh 6.8.

He is the primal cause, the overlord of the lords of
the senses,
Nobody is his creator, nobody is his overlord.

10. He, like a spider through its threads, which arise
out of him as matter (pradhānam) —
The God conceals himself according to his nature,
May he bestow on us communion with Brahman.

[Verses 11-20 deal with the great God and deliverance as the refuge in
in Him, and the impossibility of an atheistic doctrine of salvation.]

11. The one God, veiled in all beings,
penetrating all, the inmost soul of all,
The scrutinizer of actions, smelling sweet in all
beings (cf. Sāṃkhya-kārikā 40)
the witness, a mere spirit and free from all gunas.

12. ¹The one who is free and the controller,
who makes manifold (multiplies) the one seed
(sperm) of many, inactive by nature,
He who, like the wise men, sees him dwelling in himself, —
He alone — no other — is eternally blessed (serene).

13. ²He, the joyful one, who as the eternal one creates
the non-eternal,
who, as the (supreme) spirit creates the spirits (souls)
who, as the one, creates the many —
He, who knows this prime Being as God
through (logical) proof (Sāṃkhya) and self-surrender
(Yoga),
becomes free from all bonds.

1. The verse is Kāṭh. 5.12. In the Śvet. (5.5; 6.4) it is adjusted with the predominant idea of Iṣvara therein—Iṣvara, who (in accordance with his original divine nature) brings about the development of the actions of inactive souls.

2. The first half=Kāṭh. 5.13. By Sāṃkhya and Yoga, the later systems of these names cannot be understood here, as is already testified by the parallel *dhyānayogānugatāḥ* (1.3) as they indeed contradict the doctrines of our Upaniṣad. But they mean, as Śaṅkara says : *vaidikam, jñānam dhyānam ca*.

14. ¹There, the sun does not shine, nor the moon
 nor the stars,
nor that lightning, let alone the earthly fire.
He, alone, shines and all others shine after Him,
The whole world shines by his shining splendour.

15. The one swan in the midst of this universe,
he entered as fire in the billows of water²
Only he, who knows him, escapes the realm of Death;
there is no other way to go (attain deliverance).

16. The all-powerful one, the omniscient one, the selfborn,
as the (supreme) spirit, the creator of time,
possessing guṇas, the all-knowing one (6.2)
the lord of the primaeva matter (*pradhānam*),
of the individual souls and of *guṇas*,
he brings about a standstill condition (*sthiti*),³
a transmigration (of the soul), deliverance and bondage.

17. He, consisting of it (*tanmaya*), the immortal one,
resting in God
The spirit⁴ who is everywhere, who is the protector
of the world;
He eternally rules over this world;
only this invests him with his right to supremacy
(sovereignty)

1. This beautiful verse appears here to be abrupt, whereas it appears in Kāṭh. 5.15, in its natural context, as a reply to the foregoing question there. It has been therefore, suitably taken over from there together with the foregoing verse.

2. The metaphor is supposed to express the contrast between Brahman and the world (subject and object). Originally, the lines 1-2 might, indeed, belong to a hymn which describes the setting of the sun in (behind) the sea. Lines 3-4 are again (like Śvet. 3.8)=Vāj. Saṃh. 31.18.

3. *Sthiti* is here in contrast to *samsāra*, just as *mokṣa* is in contrast to *bandha*.

4. According to the whole description, here is possibly meant, as also in the next verse, only the first-born of Brahman, the world intellect (*buddhi*), *mahat* of the Sāṃkhyas) or theologically expressed, Hiranyagarbha, the personal Brahmā. That it consists of the primal being, is the cause of its supremacy over the world.

18. He, who created the God Brahman in the beginning,
and who transmits to him the Vedas —
In that God, who can be known through his race,¹
I, seeking deliverance, take my refuge.
19. The partless, inactive and peaceful one,
the blameless and the stainless one,
the highest bridge of immortality,
like fire, when the fuel is burnt out.²
20. Indeed, when one will wrap the aerial space
as if in a garment,
then will be attainable, without the knowledge of God,
the end of sorrow.³

[Verses 21-23 form the epilogue.]

21. Strengthened through penance, favoured by Veda (or god)⁴
Śvetāśvataḥ found Brahman and taught it
as the highest means of salvation easily available,
to the group of Ṛṣis (seers) who had transcended the
Āśramas
22. The highest secret which was transmitted in the Vedānta
in the ancient past,
it is to be imparted to no one who is not calm,
to no one who is not the son or the pupil.
23. He who has the highest faith in God,
just as in God, so also in the teacher,
to him who is high-minded,
these teachings will be illuminating — these teachings will
be illuminating.

1. *ātma-buddhi-prasādam*, as Śaṅkara reads and as according to the context, would be preferable; or *ātma-buddhi-prakāśam*—‘(In that) God whose own spirit (or self) in his light’. (*svayamjyotiḥ* —Brh. 4.3.9)

2. The same as ‘the flame without smoke’ occurring in Kāth. 4.13.

3. This verse unmistakably points out the directions which, like the later Sāṃkhya and Buddhism, sought the ending of sorrow, without depending on theological ideas.

4. Deussen reads ‘Vedaprasādāt’; the other reading is ‘devaprasādāt’.
—Translator

THE MAITRĀYĀNA UPANIṢAD OF THE BLACK YAJURVEDA

INTRODUCTION

The school of the Maitrāyanas or Maitrāyaniyas belonging to the Black Yajurveda possesses a Saṁhitā in four Kāṇḍas (Maitrayanī Saṁhitā) consisting of $11+13+16+14 = 54$ Prapāṭhakas. The main contents of these are as follows:

FIRST KĀNDAM

1. <i>darsa-pūrnamāsau</i>	— New and full-moon sacrifices.
2. <i>adhvarah</i>	— Preparatory day of the Soma-sacrifice.
3. <i>grahāḥ</i>	— The Soma libations.
4. <i>Yajamāna-brāhmaṇam</i>	— The directives for the sacrificial donor.
5. <i>agni-upasthānam</i>	— The worship of the Fire.
6. <i>ādhvānam</i>	— The laying of the Fire.
7. <i>punarādhānam</i>	— The re-laying of the Fire.
8. <i>Agnihotra-brāhmaṇam</i>	— The Agnihotram.
9. <i>Catur-hotārah</i>	— The litany of the four priests (<i>Ind. Stud.</i> X 139)
10. <i>Cāturmāsyaṇi</i>	— Four Months' sacrifice.
11. <i>Vājapeyak</i>	— (a form of Soma-sacrifice)

SECOND KĀNDĀ (MADHYAMAM)

1-4. <i>Kāmyā iṣṭayah</i>	— Sacrifice for the attainment of particular desires.
5. <i>Kāmyāḥ paśavah</i>	— Sacrifice (offering) of animals for (the attainment of) particular desires.
6. <i>rājasūyah</i>	— The king's consecration.
7-13. <i>agnicitiḥ (mantrāḥ)</i>	— The arrangement of the fire-altar.

THIRD KĀNDAM

1-5. <i>agniciti-brāhmaṇam</i>	— Brāhmaṇam on 2.7-13.
6-10. <i>adhvara-ādīnām trayāṇam vidhiḥ</i>	— Brāhmaṇam for the initial ceremony of the Soma-sacrifice.

11. Sautrāmaṇi

— Sacrifice of *havis* (oblations) and of animals mostly as the supplementary celebration during the Soma-feast (*Ind. Stud.* X.349).

12-16. *asvamedhaḥ*

— the horse-sacrifice.

FOURTH KĀNDAM (Khilam)

1. <i>purodūṣa-brāhmaṇam</i> 2. <i>goṇāmikah prapāṭhakah</i> 3-4. <i>rajasūya-brāhmaṇam</i> 5-8. <i>adhvarādīnām trayānām vidhiḥ</i> 9. <i>pravargyāḥ</i> 10-14. <i>yājyānuvākyāḥ</i>	} Containing elucidations and supplements to the first three Kāṇḍas.
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To this Maitrāyaṇi Saṁhitā is annexed — sometimes as a manuscript, it may be the second Kāṇḍam or it may be the fifth Kāṇḍam — connected with it, the Maitrāyaṇa-Upaniṣad, as it appears in its commencing words, to be joined to a part of the work which, according to the commentator Rāmatīrtha, consists of four Kāṇḍas, i.e. according to all appearances, it is according to the Maitrāyaṇi Saṁhitā. The orthographic and the euphonic peculiarities of this *Sākhā* recur in the Upaniṣad which, on that account, preserves an ancient appearance. But this character of the Upaniṣad which is not, indeed, itself ancient or archaic but on the contrary which is contrived to have been archaic had misled Max Müller (with whom L.v. Schroeder agrees) to ascribe this Upaniṣad to "an early rather than to a late period". The numerous quotations literally borrowed not only out of Chāndogya — and Brhadāraṇyaka Upaniṣads but also out of Kāṭhaka, Śvetāśvatara, Praśna (compare below 6.5 — the concluding part) and indeed, out of still later other copious literature depending¹ on those Upaniṣads and yet other works not yet demonstrable; such later expressions as *sura* 'god' in 1.4 and 6.35; *Kṣetrajña* in 2.5 and 5.2; *nirmama* in 2.7; *vigraha* 'body' in 6.7; *nāstikyam* in 3.5; *suṣumnā* in 6.21; *sarvopaniṣad-vidyā* in 2.3 (the *Upaniṣads*, therefore, are already considered as a whole!) — the complete silence of Śaṅkara regarding this Upaniṣad, — the cultivated, developed Śāṅkhya which the author takes for granted, — the whole reflective style of the Upaniṣad which is in so much contrast with that of the Maitrāyaṇi-Saṁhitā, — finally the distinct references to the heretic doctrines, hostile to the Veda, forming a subject of study (cf. the Introduction to 7.8-10), particularly Buddhism, — all this makes the late character of the work indubitable.

1. Thus, for example, the quotation 6.4 (though it is a different one) stems out of a work which itself quotes only Kāṭh. 6.1; so also a passage appearing in 6.1, presupposes a passage as a quotation from Kāṭh. 4.1.

table, though an exact fixation of its period will be¹ only possible after the identification of all quotations. But this late origin of our Upaniṣad makes it only all the more interesting. It appears as a universal compendium of Upaniṣadic thought vis-à-vis the heretical view breaking forth in between, by which (heretical views) the author is strongly influenced, though he considerably contests them. Particularly, he has appropriated the pessimism of Buddhism and all the essential elements of the Sāṃkhya system, because now and then literal contacts (quotations) from the *Sāṃkhyakārikā* occur, — which appear to go back to a source common to both. Just as Plotinus renews Platonism with a mixture of Aristotelian and Stoic elements, so also the Maitrāyaṇa Upaniṣad renews the old Upaniṣadic doctrines with a mixture of the elements of the Sāṃkhya doctrine and of Buddhism. And just as Neo-Platonism has repeatedly developed Plato's doctrine to its ultimate consistency, which is not outstandingly visible in Plato, so also the most highly important questions which, in the later Upaniṣads, are seen in their germinal form, have been ventilated by our author e.g. see particularly the following questions: Why Brahman enters into the world (Prapāṭhaka 2), through what it decays into finitude, sin and sorrow (Prap. 3), and by which way, the deliverance from this Saṃsāra (cycle of birth and death) is attained (Prap. 4). That the Upaniṣad originally concluded with Prap. 6.30 and contains all that follows further as a supplement inserted later on, is very probable; that it, at any time, had consisted only of fragments as pointed out by Max Müller (introduction p. XLV) is not acceptable.

CONTENTS OF THE MAITRĀYANA UPANIṢAD

- I. Introductory narration; Br̥hadratha and Śākāyanya.
- II. Śākāyanya narrates to Br̥hadratha, how Maitrī (the sage) defines the Ātman (on the basis of the passage in Chānd. 8.3.4) and further has reported the teaching of Vālakhilyas by Kratu Prajāpati. This teaching of Kratu Prajāpati communicated by Śākāyanya to Br̥hadratha forms the kernel of the Upaniṣad and is extended up to 4.6 (according to others, up to 6.30). This teaching concerns three questions:

The First Question: How does Ātman enter the body? In order to animate the lifeless beings created by him, Prajāpati enters into the bodies in the form of the five Prāṇas (Breaths).

III. The second Question: Through what, did the highest Ātman become the individual soul (bhūtātman)? — Overpowered by the gunas, he (the Ātman), forgetting his godhood, gets involved in the confusion of I-consciousness and enters into bondage on that account.

1. Many of these cannot be indeed proved because they consist of only free further developments of old Vedic passages or thoughts, with which our author shows acquaintance and which he uses in order to develop his own thoughts.

IV. The Third Question : How is Deliverance possible out of this condition? — Only he who holds to the rules of caste and the ordained stages of life taught in the Veda can attain to Deliverance through knowledge, penance and meditation on Brahman (as these have been recognized as the phenomenal forms of the other chief gods.)

V. I.—VI. 30 Supplement.

V. A. 1-8. Adoration of Āditya and of Prāṇa identical with it.

B. 9-17. (a) (9) the *Prāṇāgnihotram*

(b) (10) Food and the eater of food as Prakṛti and Puruṣa (respectively) of the Sāṃkhyas.

(c) (11-17) Brahman as food (11-13), as Time (14), as the timeless (15-16), as the prime basis (17).

C. 18-30. The Yoga as a way to Brahman; the concluding exhortations of Śākalya and the entry of Brhadratha into perfection.

VI. 31 — VII. 11 Supplement

a. VI 31-32. The Ātman and the organs.

b. VI 33-38. The sacrifice and the *Prāṇāgnihotram*

33. The sacrifice elevated above all and extolled more than the earth, aerial space and heaven.
34. The three sacrificial fires are only the *Prāṇāgnihotram* become manifest.
35. The sun and its states are only “a part of the Power penetrating the universe”; this itself is named as Satyadharma (according to Īśa 15 = Brh. 5 15).
36. This power or splendour (*tejas*) is the quiet (Śānti), non-sacrificial form of Brahman, in contrast to the prosperous (abundant) (samrddha) forms which, as Āditya and Prāṇa, hold good as the sacrifice and the *Prāṇāgnihotram*.
37. That Power itself is to be adored through *Om*. It exhibits itself three-fold, as Agni, Āditya, Prāṇa, between which the cycle of sacrifice continues.
38. Through sacrifice and moral life, man finally attains to the view of the highest.

c. VII 1-7. The Ātman as the world-sun and its different rays.

d. VII 8-10 Polemic against heretical directions antagonistic to the Veda.

e. VII 11. That power (VI. 35-37) ascends upward (out of the heart), by means of *Om* and extending itself, fills the universe. — Wakefulness, dream, and deep sleep are only a foot of Brahman. The fourth state (*turyam*) forms the three yonder feet of the same.

MAITRĀYANA UPANIṢAD

FIRST PRAPĀTHAKA (LESSON)

[After a short reference to the sacrificial ritual with the customary idea, that the same (sacrificial ritual) is preparatory to the knowledge of the Ātman, there follows the narration of king Brhadratha from the race of Iksvāku (mentioned in the Rāmāyaṇa 1.71.7; Brhadratha renounces his throne and goes into the forest to practise penance. The venerable Śākāyanya comes to him and offers to grant him a wish (boon). Thereupon, Brhadratha requests him for (granting him) the knowledge of the Ātman; this turn in the narrative reminds us of a similar wish expressed in Chānd. 7.1.3. Śākāyanya strives, as Yama in the Kāth. 1, and offers to grant to the king the worldly boon (other than for what Brhadratha requested). The king rejects this because he bewails over the sorrowful condition and the frailty of all that is earthly. This pessimism is also not, alien to the Upanisads (*bahuvyāhito vā avan bahuśo lokāḥ* — Talav. Up; Brh. 3.28.5; *ato anyad ārtam* — Brh. 3.4.2; 3.5.1; 3.7.23; *anandā nāma te lokāḥ* — Brh. 4.4.11; Kāth. 1.3.26-28 etc.). But the declamation over the misery of this existence like this here, which had become customary only after the formulation of the Sāṃkhya-doctrine and after the emergence of Buddhism, is, perhaps, actually taken over from “the sacred truth of sorrow” — the *iṣṭa-viyoga* (loss of what is desirable or dear) — *anīṣṭa-samprayoga* (contact with what is undesirable and repellent).]

1. A sacrifice to Brahman is, in truth, the laying of the fire of the ancestors. That is why, the sacrificial donor, after he has arranged that fire, should ponder over the Ātman ! Through it only, the sacrifice becomes complete and perfect. — But who is that over whom man should ponder over ? — That is what is called Prāṇa. About it, is this narrative.

2. It happened that a king named Brhadratha, after having established his son in the kingdom, himself turned towards renunciation, knowing that this body is perishable, and departed into the forest. There he betook himself to the highest self-mortification (penance), as he stood gazing at the sun, with his arms raised upwards (arms which on that account, had shrivelled). After the lapse of a thousand days, the venerable (sage) Śākāyanya approached him, Śākāyanya (himself devoid of sorrow).

like a flame without smoke,¹ and likewise, as it were scorching (like the fire) with his lustre, who possessed the knowledge of the Ātman. "Stand up, stand up and choose for yourself a boon" he said to the king. The king evinced his respect for him by saluting him and said: "O Venerable one ! I have no knowledge of Ātman.² We understand that you know his essential nature. Please explain it to us !" — Oh ! this has occurred (had been) formerly.³ It is hardly feasible to answer this question; O scion (descendant) of Ikṣvāku, choose for yourself another boon!⁴ Thus spoke Śākāyanya.— Then the king bent before the sage with his head on the latter's feet and recited the following litany:

3. "O Venerable one !

In this body, which is full of and sullied with bones skin, muscles, marrow, flesh, semen, blood, mucus, tears welling from the eyes, which is a heap of excrement, urine, bile and phlegm, which is stinking with bad smell and is unsubstantial — how can one experience only joy ?⁵

"In this same body infected with passions, anger, greed, delusion, fright, despondency, grudge, separation from what is dear and desirable, attachment to what is not desirable, hunger, thirst, old age, death, illness, sorrow and etc. — How can one experience only joy ?

4. "We also see that the whole world is as perishable as these gad-flies, stinging flies and such like these, as perishable as these plants and trees which originate and again decay.

"But what can be said of these! Are there any others greater than the mighty royal heroes, some of them world-conquerors — Sudyumna, Bhūridyumna, Indradyumna, Kuvalayāśva, Yauvanāśva, Vadhyraśva and Aśvapati, Śaśabindu and Hariścandra, Ambarīṣa, Nahuṣa and Śaryāti, Yayāti, Anaraṇya,

1. Kāṭh. 4.13.

2. Chānd. 7.1.3.

3. Therefore, the Ātman-doctrine had gone out of fashion in the times of the author. How else could it have happened than through the spread of Buddhism? cf. also *Gesch. d. Phil.* I. 42 ff.

4. cf. Kāṭh. 1.21.

5. Compare with this the whole speech in Kāṭh. 1.26-29.

Uksasena and others — Yea, also kings like Marutta and Bharata — all these must give up their great sovereignty, before the eyes of the bands of their relatives and must wander forth from this world in that yonder world.

“But what can I speak of these ! — There are still others greater — the Gandharvas, the demons, the demigods, the hobgoblins, the hosts of spirits, monsters, serpents, the evil genii, and such others like them, whose extermination we actually see !

“But what can I speak of these! There are still other things — the drying up of great oceans, the crumbling down of the mountains, the instability of the pole-star, the tearing of the wind-cords (which connect the constellations with the pole-star), the sinking down, the submergence of the earth, the tumbling down of the gods from their place — in a world in which such things occur, how can one experience only joy ! He, who is satisfied with these, has also especially to return here continually again and again !

“Therefore, save me ! Because I feel myself in this changeful world of existence, like a frog in a blind (waterless) hollow of a well — O venerable one ! You are our refuge — you are our refuge !”

SECOND PRAPĀTHAKA (LESSON)

[Further here follows the instruction imparted to Brhadhratha by Śākāyanya about the Ātman, which continues up to 6.30, while 6.31-7.11 form a supplement. This instruction consists of what Śākāyanya (from 2.3 to 4.6) rehearses to him — a conversation communicated by Maitri. (According to Max Müller the extent is from 2.3 to 6.30; compare, however, the concluding part of 4.6 and the note thereon). In that conversation, the Rsis (seers) named Vālakhilya ('bald-headed') are instructed by Kratu Prajāpati (one of the seven world-creating Rsis (sages) and the son of Brahman) who is, according to the Purāṇas (Mārk. Purāṇa 52-24; Bhāg. Purāṇa 4.1.39), is their father. (cf. 6.29).

The second Prapāthaka deals with the question as to how the Ātman enters into the body. Joining in the views of the older Upanisads (cf. Taitt. 2.6; Bṛh. 1.4.7; Chānd. 6.3 3; Ait. 1.3.12) and with many references to the same (see the footnotes), it is narrated how Prajāpati creates the soulless bodies and then enters into them as Prāṇa (life) in its five ramifications:— *prāṇa, apāṇa, vyāṇa, samāṇa, udāṇa*. These five are explained, in contradis-

tinction from the older Upanisads and Śaṅkara, but (up to Udāna) agreeing with the *Vedāntasāra* (94-98), as follows: *prāṇa* is the breath (both in-breath and out-breath), *apāṇa* the enteric (intestinal) wind, *udāna* the wind of swallowing and vomiting; *vyāṇa* is the connecting link between *prāṇa* and *apāṇa* (breathing and secretion), but it comes last because it also presupposes *udāna*. But *Puruṣa* himself (i.e. the Ātman) is again found in the bodily warmth, as a proof for which, Brh. 5.9 is literally cited. Even the same is described as the Brahman with a further quotation from Chānd. 3.14.2; following it, a description of the psychical apparatus borrowed from the Kāṭh. 3.3.4 forms the concluding part.]

1. Then, however, the venerable Śākāyanya, highly pleased,¹ said to the king: “O great king Bṛhadratha, you — the banner of the family of Ikṣvāku — you will soon have the knowledge of Brahman and will achieve your aim, — you are widely famed by the name of Marut,² the wind. Indeed, he (the Ātman) is your own self (Ātman)”. — “Which self do you mean, O venerable one ?” (asked Bṛhadratha). He (Śākāyanya) then replied to him :

2. “That one who, without the breath being stopped, ascending upward, escaping and yet not escaping, scares away darkness — that is the Ātman (the self). Thus the venerable Maitri explains it. Because, the scriptures³ say this: “He, who is now perfect quietness (serenity) (the soul in deep sleep), raises himself out of this body, enters into the highest light and on that account, appears forth in his own true form, — that is the Ātman. — So spoke the master; he is the immortal one, the fearless one, he is the Brahman.”

3. “This, indeed, is the lore of Brahman, is the lore of all the Upanisads, O king, as it has been elucidated to us by the venerable Maitri. I will communicate it to you the way in which he (Maitri) continued. As it is reported, there were, namely, the Vālakhilyas who were free from sin, full of powerfully glaring lustre, who had elevated (turned) upwards the fluid of procreation (*ūrdhva-retasah*). They (the Vālakhilyas) spoke to Kratu

1. cf. Kāṭh. 1.15-16; 2.9.

2. Also in 6.30, he is called the king Marut. Bṛhadratha occurs in the R̥gveda only as an adjectival word of Uṣas, not of Marut, who is only called *vidyudratha*, *pṛśadāśva* etc. Perhaps, here appears a confusion of epithets.

3. Chānd. 8.3.4 — this passage, as it appears, is quoted here by Maitri.

Prajāpati: "O venerable one! This body is, like a chariot, without consciousness. Now who is that super-sensuous Being who possesses such a power that he fills the created body with consciousness, makes it erect and who is its mover? O venerable one, what you know about it, communicate it to us!" Then he (Maitri) said to them:

4. "That one who, as it is said, high, transcending the course of the world, stands like the recluses, above and beyond the sense-impressions (of hearing, touching, seeing smelling and tasting), it is he who is pure, clean, who is a void (śūnya), who is quiet, devoid of breath, devoid of selfhood, infinite, imperishable steady, eternal, unborn, free, 'grounded (founded) on his own greatness (plenitude)' (as it is said in Chānd.7.24.1) and it is he who fills this body with consciousness, makes it erect and who is also its mover". Then they spoke: "O venerable one! How can this created body be filled with consciousness and made erect by this one, if he is such as is not at all dependent on, but beyond, the course of the world and how can he be its mover? Then he (Maitri) said to them:

5. "Indeed, this subtle, ungraspable, invisible one who is called puruṣa puts up unknowingly in this body with a part of himself, just as in the case of one who is sleeping, the waking unknowingly ensues. That, however, which is also that pure spirit, present in every man, is the knower of the field or the place (*kṣetrajñā*), who makes himself known through the idea or (thinking the *manas*), the resolution (the *Buddhi*) and the I-consciousness (the *Aharikāra*), as Prajāpati under the name of Viśva (the individual, cf. Muṇḍ. 3; Gauḍap. 1-1-4; *Vedāntasāra* 138) and through him as consciousness, this body is filled with consciousness and is made erect and he is also its mover." — Then they (Vālakhilyas) said: "O Venerable one, that by this one who is such as is not at all dependent on the course of worldly existence, the created (body) is filled with consciousness and is made erect and that he is its mover — how can it happen?" Then he (Maitri) said to them:

6. "Prajāpati, indeed, existed alone in the beginning. He had no joy, as he was alone (lonely) (cf. Brh. 1.4.3). When he directed his thought on himself (i.e. made himself the object of knowledge) (cf. the '*epistrophe*' of Neo-Platonist), he

created many beings. He saw them devoid of consciousness, and lifeless like a stone, standing motionless like the trunk of a tree. Then he had (felt) no joy. And he resolved : I will enter into them in order to awaken them to consciousness. He made himself just like a wind and entered into them. But as one alone, he was not able, (but only when) he had divided himself fivefold; as such he is named *Prāṇa*, *Apāṇa*, *Samāṇa*, *Udāṇa*, and *Vyāṇa*. That, in particular, which goes out upward is the *Prāṇa*; and that which goes downward is the *Apāṇa*; and that, through which both these are held together, is the *Vyāṇa*; and that which is the largest constituent¹ of food, which discharges into *Apāṇa*, and that which is finest² (the most subtle), is conducted in every individual limb — that is called the *Samāṇa*. Among these, however, *Vyāṇa*, according to its nature, is the last and the *Udāṇa*, according to its origin, comes in between.³ Finally, that which forces out what is drunk or eaten or swallows it down, is the *Udāṇa*.

But now (just as in the Soma-pressing) the *Upāṁśu*-vessel is placed side by side with the *Antaryāma*-vessel and the *Antaryāma*-vessel is placed side by side with the *Upāṁśu*-vessel (between both these the *Upāṁśusavana*-stone, pressing out of the Soma, lies), so also between those both (*Prāṇa* and *Apāṇa* which are compared⁴ to the *Upāṁśu*-vessel and [the *Antaryāma*-vessel respectively) the god produces (properly speaking, ‘presses out’) heat (comparable to Soma which by means of the *Upāṁśusavana* stone, corresponding to *Vyāṇa*, is pressed out) and this heat is the *Puruṣa*, but the *Purusa* is the *Agni Vaiśvānara*. That is why it is called in another passage; “This is the fire *Vaiśvānara* (common to all men) which is here inside man through

1. “yo ‘yam sthaviṣṭho dhātūr annasya” modelled on Chānd. 6.5.1: “(annasya) yaḥ sthaviṣṭho dhātūs tat puriṣam bhavati.”

2. On the contrary, it is the middle one which according to Chānd. (see supra) becomes flesh.

3. This sentence, perhaps interpolated, is supposed to explain why *Vyāṇa* stands last in the enumeration previously mentioned.

4. The commentator cites here the passage from Maitr. Samh. 4.5.6. : “The *Prāṇa* and *Apāṇa*, indeed, are the *Upāṁśu* and *Antaryāma* and the *Vyāṇa* is the *Upāṁśu-savana*, because both these creation-vessels (of Soma) never leave the pressing-stone until the third pressing.

which the food, which man eats, is digested. From it is produced that noise, which one hears when one closes the ears. — When the Ātman is on the point of departing (this body), one hears that noise no more.” (Bṛh. 5.9. cf. Chānd. 3.13.8).

When he (Prajāpati) divided himself fivefold, he concealed himself in the cavity (of the heart). “Mind is the stuff (of which he is made), life his body, light his form, his resolution or determination is truth, his self is the ether,” (as it is said in Chānd. 3.14.2). But as he had not attained his aim, he demanded from the inmost of his heart: “I will consume these objects.” That is why he made these holes (Kāṭh. 4.1), emerged out through them, and enjoys, by means of them, the objects of sense. Particularly, these senses of knowledge (buddhi-indriyāṇi) are his reins and the organs of actions (karma-indriyāṇi) are his horses, his chariot is the body, the Manas (mind) is the charioteer—the director of the chariot, his whip¹ consists of Prakṛti; then driven by this, he bestirs himself around in this body, like a wheel driven by a potter (cf. Śvet. 1.6) and thus this body is filled with consciousness and made erect and so also he is its mover.

7. This Ātman is, indeed, as the wise men teach² (uśanti, cf. iṣṭam,—(the Greek ‘dogma’), not over-powered in this world, by the bright (desirable) and the dark (undesirable) fruits of actions (cf. Kauṣ. 3.8, Chānd. 4.14.3, Taitt. 2.9, Bṛh.4.4.22). Only he, as it were (*iva*), moves through individual bodies, because he is unmanifest, subtle, invisible, unperceivable (ungraspable), selfless (*nirmama*). Devoid of any location he has his location in the unreality, as a doer although he is a non-doer. But as the pure, firm, unshakable one who cannot be tainted, as the one devoid of any desire, there he stands as an onlooker, himself poised in

1. The whole simile is, with modifications, borrowed out of Kāṭh. 3.3-4, in which the Ātman is the rider in the chariot, the body is the chariot, the Buddhi is the charioteer, the Manas is the reins, the senses the horses, the objects of sense are the path (on which the chariot drives).

2. The Sanskrit word in the original is *uśanti*. It is interpreted by the commentator Rāmatīrtha as ‘the wise men know it to be desirable. (*kamanīya*)’, as ‘an object of devotional love’—Translator

his own self.¹ Enjoying the fulfilment (i.e. the retribution of the actions) (*ṛtabhuk* cf. Kaṭha 3.1 *ṛtam pibantau*), he himself remains involved in the fabric woven out of the *guṇas* (*sattvam, rajas, tamas*).

THE THIRD PRAPĀTHAKA (LESSON)

[The great question, as it confronts, that the highest soul has become the individual soul, is here not answered idealistically in consonance with the Vedānta teaching, according to which the individual soul is a mere appearance, but on the contrary, realistically, in consonance with the Sāṃkhya teaching : The highest Ātman becomes the natural Ātman (*Bhūtātman*) through the fact that he enters into the body consisting of the five *Tanmātras* and the five *Mahābhūtas*; and although he is as little connected with this (body) as the drops of water with the lotus-petal. Still he is so much overpowered and confused by the three *guṇas* of the *Prakṛti* that, unmindful about his true nature, and voluntarily entangling himself in a net like a bird, he deteriorates, from his essential nature, into I-consciousness, the (vortex of) actions and their retribution and into transmigration. In conclusion, there follow three citations : the first compares the highest soul, the individual soul and the *Guṇas* with the fire, the iron, and the forge or smithy which latter hammers only the iron, not the fiery splendour which pervades that iron;—the second describes the origin and the continuance of the body;—the third traces back the physical and psychical evil to the influence of the *Tamas* and the *Rajas*. All this terminology as well as the citations originate from the Sāṃkhya philosophy, which, although not in the form as we find it today, is presumed by our author.]

1. Then they said:—"O Venerable one!" If you thus characterize the majesty and the greatness of the Ātman, who is, indeed, that other one who is overpowered by bright (agreeable) and dark (disagreeable) fruits of actions, who enters into a good or a bad (mother's) womb, and thus wanders upward and downward, and who, overpowered by opposites or contrasts (of heat and cold, respect and disgrace, joy and sorrow etc.), migrates (through cycles of birth and death)?"

2. (Kratu Prajāpati said:) "Indeed, there is that other one (individual soul), different from Him; he is called the *Bhūtātman* the one, who, overpowered by bright and dark fruits of actions,

1. 'prekṣakavad avasthitah svasthah. cf. Sāṃkhya-kārikā verse 65 : prakṛtim paśyati puruṣah prekṣakavad avasthitah svasthah.'

enters into good and bad wombs, wanders (in the cycle of existence) upwards and downwards; he, overpowered by the opposites (*dvamdvā*), transmigrates. And this is its explanation.

The five *Tanmātras* (pure stuff, the subtle prime constituents of the body) are called by the name *Bhūta* (elements); but then the five *Mahābhūtās* (the gross elements) are also called by the name of the *Bhūta*; and that which is the aggregate of all these is the so-called body; and he (who dwells in the so-called body) is the so-called natural Ātman (*bhūta-ātman*, literally, the elemental Ātman). His (man's) immortal Ātman continues to exist (un-touched or unmixed (like a drop of water on the lotus-petal (—this simile is, indeed, borrowed from Chānd. 4.14.3 and is recast—) but still this Ātman is overpowered by the Guṇas of the *Prakṛti*. Now, through being thus overpowered, he gets into confusion and on account of this confusion, he does not know the sublime, holy creator dwelling in his own self; on the other hand, dragged along by the torrent of the Guṇas of the *Prakṛti*, soiled and deluded he becomes unsteady, wavering, broken down, greedy, uncomposed, and deteriorating into the (state of) illusion (of the I-consciousness, *ahamkāra*-cf. Sāṃkhya-kārikā verse 24: *abhimāno' harīkārah*) he imagines: "I am this, this is mine"; and he binds himself with his own self¹ (voluntarily) like a bird in a net; and overpowered by the fruits following actions, he enters into the good and bad womb and transmigrates upward and downward and passes (through the cycle of birth and death), overpowered by opposites or contrasts."—"But after all, who is this" they (the *Vālakhilyas*) asked. — Then he said:

3. "In another place also it is said: He who does (actions) is the natural Ātman and he who makes him act through the organs, is the inner Puruṣa. Particularly, just as a lump of iron, overpowered by the fire, hammered by the working people (the smiths), assumes manifold forms (cf. the simile in Brh. 4.4.4.), so also the natural Ātman overpowered by the inner Puruṣa and hammered by the Guṇas becomes manifold. The appearance of this form of manifoldness is this that it consists of an assembl-

1. *nibadhnaṭi ātmanā ātmānam*: cf. Śamkhya K. verse 63 — *badhnāti ātmānam ātmanā prakṛtiḥ*.

age of elements (*bhūtagaṇa*) forming four¹ groups, existing in fourteen kinds, modified eightyfour fold.² But all these modifications (to read *guṇitam*) are put into motion by the Puruṣa just as the wheel of the potter does.

4. It is also said in another place: "This body, born out of copulation, developed in the hell (of the mother's womb), comes out of the way (exit) of the urine, is an assemblage of bones daubed with flesh, bound in the covering of skin, filled, like a treasure-chest with precious jewels, with excrement urine, bile, phlegm, marrow, fat and lard and in addition with many illnesses.

5. "In another place also it is said: "Delusion, fright, despair, sleep, sloth, heedlessness, old age, sorrow, hunger, thirst, avarice, anger, nihilism, ignorance, ill-will or jealousy, ferociousness, stupidity, shamelessness, unsteadiness, arrogance, -- these stem out of the *Tamas*; on the other hand, inner (thirst) greed, affection, passion, desire, mania of hurting others, voluptuousness, hate, cunning, jealousy, nature devoid of love (akāmam), want of firmness, fickleness, absentmindedness, tenacity or obstinacy, acquisitiveness, wooing friends, servitude to one's wife, disinclination towards undesirable sense impressions, inclination towards the desirable, the peevish tone of speech and gluttony stem out of *Rajas*. The natural Ātman is filled by these, is overpowered by these; that is why he enters into manifold forms—enters into manifold forms".

THE FOURTH PRAPĀTHAKA (LESSON)

[Regarding the further question as to how deliverance from the misery described above is possible, the answer to it is given neither according to the Vedānta doctrine (the knowledge of one's own self as the Ātman) nor according to the Sāṃkhya doctrine (distinction of the Puruṣa from what he is not) but in a reactionary sense: Vedic studies, observance of the duties

1. According to the scholiast, the four kinds of living beings (born from the living, eggborn, (oviparous), born from sweat and born from semen) (*Vedāntasāra* 129). It could also be the 'caturjāla brahmakośa (*annamaya, prāṇamaya, manomaya, vijñānāmaya*) just as in 6.28.38, and the fourteen classes of beings as understood in the Sāṃkhya-Kārikā, verse 53.

2. Expression for indefinite plurality (either 21×4 or 6×14) of sub-varieties.

of one's own caste (*svadharma*), sticking to the Brahmanical ordering of the stages of life through the observance of the Āśramas (stages of life such as *Brahmacarya*, *Gārhasthya* etc.) are laid down as indispensable conditions: Without the fulfilment of the duties of the castes taught in the Vedas, the ordering of life through the (stages of) Āśramas is not possible; without these, Tapas (Penance) in the true sense is not possible; without these, neither the knowledge of the Ātman nor the success of Karman (works) is possible. *Vidyā*, i.e. here (means) Faith in Brahman (*asti Brahma iti*), *Tapas* ‘penance’ and ‘*Cintā*’ ‘reverential meditation of Brahman’ these are the three conditions or pre-requisites which lead one beyond the lower Brahman and the gods, to eternal, unending, untroubled joy, to deliverance from the overpowering (selfish desires) and to the communion with the Ātman. The adoration of nature-gods is allowed so far as they are the highest phenomenal forms (*agryāś tanavah*) of Brahman; one raises himself through them to their spheres or realms and enters, with them, at the end of the world, into the communion with the Purusa.

This reaction against the ideal of the Vedānta, according to which only the knowledge of the Ātman is requisite for deliverance, becomes explicable if we consider that the practical realization of that (Vedāntic) teaching compulsively leads to the phenomena of which the main representative for us today is Buddhism. A polemic, if not straightway against it (Buddhism), still against the tendencies which find vent in it, is undeniable. Without the old requirements of Brahmanism—viz. *brahman* (Vedic studies) and Tapas (penance), which are practicable under a doctrine which lays down the caste-system and the Āśrama (stages of life—) system, the way to deliverance is not to be found.]

1. It so happened that all those sages, who had transcended the state of procreating or begetting (*ūrdhvaretasah*) assembled together and, exceedingly amazed, said: “O Venerable one! obeisance to you! Teach us further! You are our refuge and there is no other one than you. Which is the way for this natural Ātman (*bhūtātman*), by which, he residing in the Ātman leaves this world behind, and attains communion with Brahman?” Then he said to them:

2. “Also in another place it is said: ‘like the surging of a great river, there is for him no turning back from the deeds which he has already done; like the flood-tide of the ocean, the approaching death cannot be averted; just like a lame man he is bound (and made immobile) by the fetters of the retribution of good and bad actions; like one who is caught up in bonds, he has no freedom; like one standing in the realm of Yama (i.e. in the face of death), he is seized by manifold frights; just as a

drunkard is intoxicated with intoxicating wine he is infatuated with delusion; like one possessed by evil, he, reeling, is made to move about; like one bitten by a big serpent, he is bitten by the objects of sense, just as if in great (pitch) darkness, he is blinded with passions; just as if by a magician's phantasy, he is caught up in illusion; just as if in a dream, he sees fanciful phantoms; like banana-fruit?¹ he is insubstantial (*asāra*); like a dancer-actor, he is dressed up (—has his make-up) for the time being, for a moment; like a painted side-scene, his rejoicing is illusory. It is said:

‘The impressions of external objects,
on men, like hearing and touching,
—they are insubstantial;
Still, the Bhūtātman, attached to them,
forgets the highest world.’

3. But this is the cure of the natural Ātman (*bhūtātman*): Study of the Vedic lore, observance of one's own (caste) duties, living in the befitting stage of life (*Āśrama*),—therein consists other conduct according to one's own (caste-) duties; every other thing is (worthless) like the offshoots of a tuft of grass; through it, one participates in what is above (in the heavenly world); otherwise one goes downwards. And it is one's own (caste-) duty, which is recommended in the Vedas; he, who transgresses his own duty, cannot observe the (duties in) the stages of life, (*āśramas*). When one does not cling to the stages of life and becomes some one who is called an ascetic, that is absurd, and improper. But without being an ascetic one can neither attain to the knowledge of the Ātman, nor can he fulfill his duties. That is why it is said:

Through *Tapas*, *Sattvam* is attained,
through *Sattvam*, *Manas* (rational thinking) is attained;
through *Manas*, is attained the Ātman;
he, who has attained Him, never again returns (to this
worldly existence).

1. The Sanskrit word in the original is ‘*Kadaligarbha*’ which means not the banana-fruit, but the interior of a banana tree. The interior of the banana tree is (*‘asāra’*) insubstantial; the fruit is substantial being edible.

—Translator

4. “The Brahman is (exists)”—so says one who has the knowledge of Brahman; “This is the door (leading) to Brahman”—thus one characterizes his action, when he frees himself from evil through penance; “Om! the greatness of Brahman”—with these words one gives expression to his actions—he, who, well-prepared, practises meditation unintermittently; that is why the Brahman is known through knowledge, through penance and through meditation. He, who does it, goes beyond the lower Brahman and super-godhead over the gods, and he, knowing this, adores the Brahman through that triad (of *vidyā*, *tapas* and *cintā*), attains the imperishable, immeasurable joy divested of all sorrow. But filled by these (the triad), overpowered by these he becomes confined to that chariot (see 2.3,6), through these, he becomes emancipated, and enters into communion or partnership with the Ātman.

5. Then they said: “O Venerable one! You are a speaker speaking downright (*abhvādin*)¹ (whose speech appeals to the heart), you are a speaker speaking downright. What you have spoken, has been well conserved by us in our mind. Still, however, please answer our further question: Agni, Vāyu, Āditya who is the Time (*Prajāpati*), Prāṇa, food, Brahmā, Rudra, Viṣṇu. From among these, some, meditating adore one, others, another. Please tell us, who among them is adored most, who is he?” Then he said to them:

6. “These, indeed, are the foremost appeared forms (*tanavahī*) of the highest, immortal, incorporeal Brahman. And it is said² ‘He, who is attached to one of these (forms), rejoices here below in this world’. Because, Brahman, indeed, is the whole world (cf. Chānd 3.14.1); but those foremost apparent forms of him (read *asya*)—one should meditate over them, adore them and

1. Very probably, it is to be read here (as Max Müller also thinks) *ativādi*. (Chānd. 7.15.4 cf. Brh. 3.9.19).

2. cf. the quotation given by Śaṅkara on Taitt. and Brahmaśūtra : *tam yathā yathā upāsate tad eva bhavati* (in the Upaniṣadic literature, I have found these words up to now only in Mudgala Up. 3) and Brh. 4.1.2-7 *devo bhūtvā devān apyeti*.

deny¹ them. Through this, one will move together with them, higher and higher in the worlds above and during the destruction of all (everything), he will enter into communion with the Puruṣa—with the Puruṣa.”²

FIFTH PRAPĀTHAKA (LESSON)

[At the conclusion of the above sub-section, there have been explained the three world-regents of the Brāhmaṇa-period—Agni, Vāyu and Sūrya, the three concepts hypostatized (raised) into gods—Kāla, Prāṇa, Annam, and the three chief gods of popular belief—Brahmā, Rudra (i.e. Śiva) and Viṣṇu as the highest apparent forms of Brahman.

The hymn of (upto now unknown) Kautsāyana which now follows in this sub-section sets forth the same thoughts.

Then after this there appears, in the style of the Brāhmaṇa myths of world-creation, a creation-myth which refers to the three *gunas* of the Sāṃkhya system—*tamas*, *rajas*, and *sattvam*—and to Rudra, Brahmā, and Viṣṇu and which in other respects, is remarkable as an intermediate link between the philosophy of the R̥gveda and the later Sāṃkhya system. The philosophical hymns of the R̥gveda differentiate 1. the ur-(primaeval-) principle 2. the ur-(primaeval)matter arising out of it and 3. the ur-principle itself as arising out of it as the first-born. In consonance with this, our myth (in the following sub-section) places (i) at the apex the highest (*param*) and (ii) lets Tamas, Rajas, Sattvam arise out of it and (iii) allows the pure consciousness (*cetanāmātra*) i.e. the Purusa to arise out of the *Sattvam*—the Purusa who has as a subtle body (*lingam*) the functions of *Manas*, *Buddhi* and *Ahamkāra*. All these ideas are already those of the later Sāṃkhya; only (the difference is that) the Purusa here does not stand in contradistinction against the Prakṛti but he arises out of it after the manner of the R̥gveda-philosophy.]

1. There is a hymn of panegyric by Kautsāyana as follows:

You are Brahmā, and you Viṣṇu,
You are Rudra, you Prajāpati.

1. The Sanskrit word in the original is *nihnuyat* which is explained by the commentator Rāmatīrtha as follows : “One should abandon (reject) them, as separate deities”. —Translator

2. The speech of Śākāyana continues up to 6.30 but the conversation between Kratu Prajāpati and the Vālakhilyas recounted by him has come to an end here, although in 6.29, the same is once referred to. Not only that the hitherto prevalent form of speech and counter-speech is given up in what follows (—instead of this in Prapāthaka 5, *Brahmacāriṇah* are addressed thrice—) but also the proper theme of the Upaniṣad is exhausted at this point and all that follows further has the character of a supplement.

You are Agni, Varuṇa, Vāyu
 You are Indra, you are the light of the night (moon).
 You are the spirit (presiding over food), you are death,
 You are the earth, the universe and the unchangeable one
 For achieving the aim of your own self and that of nature¹
 all that is manifold rests in you.
 Adoration be to you, O Lord of all,
 You are the soul of all, doing all acts,
 You are the all-enjoyer (consumer), the life of all,
 the lord of all joys and sportiveness
 Adoration be to you, who are serene² in mind,
 to you who are lying concealed² in the depths,
 to you, the inconceivable and the immeasurable,³
 to you, who are without beginning and without end.

2. This world was, in the beginning, only *Tamas* alone. This same must have existed in the highest. Impelled by this highest one, it got into the state of inequality; it was in the form of *Rajas*. This *Rajas* again being impelled, got into the state of inequality; this was in the form of *Sattvam*. This sattvam, being impelled, flowed out as a sap or juice; it is that part which consists as a pure conscious soul (*Ksetrajña*) in individual persons and which has the thought (*manas*), the judgment (*buddhi*), and the illusory individual I-consciousness (*aharikāra*) as the *lingam* (character, psychical organism); *Prajāpati* and *Viśva* (the universality) are its previously mentioned (under the names of *Kāla* and *annam*) apparent forms. Now, ye *Brahmacārins*

1. *Svārtha svābhāvikārtha ca*. The aim is deliverance. According to the Sāṃkhya doctrine, this aim is achieved by Prakṛti for the sake of Puruṣa : *svārtha iva parārtha ārambhāḥ* : Her (Prakṛti's) endeavour is for the other, as if it would be for herself". (Sāṃkhya K. 56). In our passage in which Brahman is still Purusa and Prakṛti together, the beings dwell in it to attain *svārtha* (the deliverance of the Puruṣa) and *svābhāvikārtha* (the deliverance from Prakṛti, *svabhāva*=prakṛti.)—According to the commentary it is different: *svārtha* refers to the aim common to all, *svābhāvikārtha* to the special aim of the individual.

2. The *sānta ātman* could also here refer to Prakṛti (as in Kāth. 3-13), and the *guhyatamā* to the ur-principle (the *param* in myth that follows.)

3. cf. Manu 1.3

(who study Brahman), that which is its part of the Tamas-type, is that *Rudra*; and, ye Brahmacārins (who study Brahman), that which is its part of the Rajas-type is that *Brahmā*, and that, indeed, which is its part of the Sattva-type is, ye Brahmacārins (who study Brahman), that Viṣṇu. And this one, after he has become eight-fold, eleven-fold, twelve-fold, infinite-fold. Because he has become so, he is the being (*bhūtam*). He moves and acts in the beings, having entered into them, and also the same has become the overlord of the beings. Thus the Ātman endures, inside and outside—inside and outside.

SIXTH PRAPĀTHAKA (LESSON)

[Just as the fifth, the sixth Prapāthaka bears to a still greater extent the character of a supplement. In extent, it surpasses the whole rest of Upaniṣad. The contents can be divided according to their aim into five subsections:

6.1.8 : The identity of *Prāṇa* with *Āditya* and the worship of both through the syllable *Om*, the three *Vyāhṛitis* and the *Sāvitri*.

6.9-17 : The Prāṇagnihotram concerns both—*Prāṇa* and *Āditya* : There is also the metaphysical interpretation of food and of the eater of food.

6.18-30 : The Yoga as the way to Deliverance. The conclusion of the conversation between Brhadhratha and Śākāyana.

6.31-32 : The self and the organs.

6.33-38 : The new interpretation of Agnihotram as a sacrifice to Ātman.

6.1-8 *Prāṇa* and *Āditya*

In continuation of the last words of the previous section, according to which the Ātman is ‘inside and outside’, the sun is declared to be the external symbol of the Ātman and *Prāṇa* is declared as his inner symbol; on that account, different relations between them have found expression, and it is enjoined that they are to be worshipped by means of the syllable *Om*, by means of the three *Vyāhṛitis* (*bhūr*, *bhuvaḥ*, *svah*) and by means of the *Sāvitri*. (Rgveda 3.62.10; cf. Brh. 5.14). The worship through these three symbols is then individually discussed, in which many quotations of known and unknown passages occur; however, sporadic reminiscent passages taken out of the earlier Upaniṣads have been freely interwoven, to a great extent, in the text.]

1. That Ātmā, indeed, moves in a twofold form: as this *Prāṇa* here, and as that sun there; these two are his paths, inside and outside; both move back through day and night. Particularly, that sun is the external Ātman, the *Prāṇa* the inner Ātman. That is why through the movement of external Ātman (day and night), the movement of the inner Ātman is measured (—waking and

sleeping—); because it is said: “Every man of knowledge, free from sin, controlling the senses, purified in mind, himself steadfast, turning his eyes (gaze) inward (*āvṛttacakṣuḥ* Kath 4.1), is he (the Ātman)”; and through the movement of the inner Ātman, the movement of the external Ātman is measured; because it is said: “But that golden man inside the sun” (so far Chānd. 1-6.6.) who gazes down on this earth from his golden seat—he is that who, dwelling in the blooming lotus of the heart, consumes food;

2. And he, dwelling in the blooming lotus of the heart, consumes food—it is he who, as the solar fire residing in the heavens, consumes all beings as food, remaining unseen, under the name of Time (Kāla). You will ask: which is the blooming lotus (in the universe) and of what does it consist?—Now, this there is the blooming lotus—that which is the space there and its four directions and four intermediate directions have become the forms of its petals and turned thither towards one another (in the relation with one another specified above); both the Prāṇa and the sun complete their course.

One should adore both these through the syllable *Om*, through the *Vyāhṛtis* (the exclamations *bhūr*, *bhuvaḥ*, *svaḥ*) and through the Sāvitri-verse.

[3-5. Worship through *Om*]

3. “Indeed, there are two forms of Brahman, the one having form, the other formless” (Br̥h 2. 3. 1); but the one having form is the untruth, the formless one is the truth, is the Brahman, as Brahman the light, as the light the sun; but this is the syllable *Om* as the self”. “But he made himself threefold” (Br̥h 1. 2. 3.), because in the sound *Om* there are three morae (*a*, *u*, *m̄*); through it, this whole world is all interwoven lengthwise and breadthwise in that (sun). As it is said: “Indeed, the sun is this *Om*”; therefore, one should meditate and make himself ready (to unite oneself with it) (*ity evam dhyāyāṁs thathāt-mānam yuñjita*—Telugu text).

4. And in another place also it is said; “*Udgītha* is the *Pranava* (the holy syllable *Om*) and the *Pranava* is the *Udgītha*. That is why that the *Udgītha* is that sun and is the *Pranava*” (Chānd. 1.5.1). Because it is said: “(One should meditate on)

that udgītha, which is called the holy sound (*Om*), which is the guide or the propeller (*pranetr*), which is in the form of light (*bhārūpa*), which is sorrowless, ageless, free from death, which is three-footed (according to the commentator: waking, sleep and dream-state and *bhūr*, *bhuvah*, *sval*), three-syllabled (*a*, *u*, *m*), which is to be known as five-fold (*prāṇa*, *apāṇa*, *vyāṇa*, *samāṇa*, *udāṇa*) and which lies concealed in the cavity of the heart". Because it is said: "Having the root above (Kāṭh. 6.1) it is the three-footed Brahman; ether, wind, fire, water and earth etc. (and their products) are its branches; (this one named as the Fig-tree (Kāṭh. 6.1)—that is the Brahman and its splendour is that which is that sun and it is also the splendour of that syllable *Om*; that is why one should worship it intermittently through the syllable *Om*!" Because this is the one illuminator of man. As it is said (Kāṭh. 2.16):

"Indeed, this syllable is sacred,
this syllable is the highest one;
he who knows this syllable—
whatever he wishes is allotted to him."

5. And in another place, it is said: "The syllable *Om* is its sound-form; the feminine, the masculine and the neuter (genders) are its sex-form; the fire, the wind, the sun—these are its light-form; Brahman, Rudra, Viṣṇu—these are its sovereign or over-lordly-form; *Gāṛhapatya*, *Dakṣināgni*, *Āhavaniya* these are its (sacrificial) mouth-form; *Rc*, *Yajus*, *Sāman* these are its knowledge-form; *bhūr*, *bhuvah*, *svar*—these are its world-space-form; the past, the present and the future—these are its time—(temporal)—form; *Prāṇa*, *Agni*, *Sūrya*—these are its heat-form; food water, moon—these are its swelling fattenèd-form; *Buddhi*, *Manas*, *Ahamkāra*—these are its intelligent form; *Prāṇa*, *Apāṇa*, *Vyāṇa*—these are its vital breath-form".—Therefore, when one says *Om*, all the previously mentioned ones are adored and are included, along with it. As it is said: "Indeed, O Satyakāma, this syllable *Om*—it is the higher and the lower Brahman" (Praśna 5. 2, not literal).

[6. Worship through *bhūr*, *bhuvah*, *sval*]

6. Indeed, this world was not given any name (*avyāhṛtam*)—. But he Prajāpati, the truth (himself), after having practised

penance, uttered it forth : the earth, the air-space, the heaven (bhūr, bhuvah, svar). This is the most tangible, grossest form of Prajāpati, (among the forms enumerated in the previous section) such as has the universe-form; *svar* is its head, *bhuvar* the navel, *bhūr* the feet (cf. R̄gveda 10.90.14); the sun is the eyes. On the eyes depends the great mass of matter (the object) for Puruṣa (the subject), because with the eyes, he roves over the whole objective mass of matter; indeed, the eyes are the reality, because having his location in the eyes, the Puruṣa moves all around among all things. That is why one should adore the exclamations *bhūr*, *bhuvah*, *svar*; because along with it, the all animating, all-seeing Prajāpati becomes adored, as it were. As it is said : “This, indeed, is the form of Prajāpati which bears or maintains all; in it is this whole world resolved and in this whole world it (that form) is resolved”. That is why it is the one which one should worship.

[7-8. Worship through the Sāvitrī]

7. ‘*Tat savit̄ur vareṇyam*’ (that charming (choicest) (splendour) of Savit̄r)—that sun is Savit̄r and he is, therefore, to be loved by him who loves the Ātman; so say those who teach Brahman. ‘*bhargo devasya dhimahi*’ (let us adore the splendour of that god). The god is Savit̄r; and that which is called his splendour—I reflect or ponder over it : So say those who teach Brahman.

[Supplementary etymologies]

Bhargas, the splendour signifies that splendour which is in the sun or it is the star (pupil) in the eye; it is called (*bhargas*), because of its course or movement through the rays (*bhābhīḥ*) of light; or *bhargah* because it is called the fiery splendour—particularly Rudra,—which scorches the world—so say those who teach Brahman; or *bha* signifies that he illuminates all the world, *ra* signifies that he makes all beings joyous, *ga* signifies that all creatures enter into him and arise out of him; that is why as *bha-ra-ga*, he is *bhargas*—Sūrya is so called because *Soma* is continuously pressed (*su*); Savit̄r is (so called) after his stimulating power (*su*), Āditya is so called (after its taking away

(ādā) the fluids of the earth or the lives of creatures—(according to the commentator), Pāvana (the fire) is called after the purification (pavanam), the āpaḥ (water) are named because of their making (beings) grow (pyāyanam). Then it is said : “Ātmā is, indeed, the leader (read : *khalu ātmā netā*), who is said to be immortal, who is the perceiver, the thinker, the one who goes, the one who evacuates, the one who begets, acts, speaks, tastes, smells, hears and the one who touches, one who, penetrating through all, has entered into the bodies”. (cf. Praśna 4.9). Then it is said : “Where there is knowledge of the dualistic kind, (cf. Br̥h. 2.4.14), there the Ātman hears, sees, smells, tastes and touches everything and knows it; but where there is knowledge of the nondualistic kind, he is free from effect, causality, and action, he is beyond words, beyond comparison, beyond description—What is it?—It is the indescribable”.

8. Indeed, this Ātman is *Isāna*, *Sambhu*, *Bhava*, *Rudra*, *Prajāpati*, *Viśvasṛj*, *Hiranyagarbha*, the truth, life, bird of passage (Hamsa), ruler, *Viṣṇu*, *Nārāyaṇa*, *Arka*, *Savitr*, the creator, the regulator, the overlord or sovereign *Indra*, *Indu*. He is the one who shines there (in the sun), surrounded, like fire, by another fire, by the thousand-eyed golden egg. One should try to know him truly, one should explore him (cf. Chānd. 8.1) :

Assuring all creatures peace (fearlessness), repairing to the forest and giving up all the objects (pleasures) of sense, one should well attain to Him (Praśna. 1.8), from his own body (Kāth. 6.17),

“He, having all forms, the golden one who knows all beings, there he, as the highest stronghold, shines as the only light ! with thousand rays, changing himself hundredfold, the sun, as the vital breath of all beings, rises there.”

6.9-17 *The Prāṇagnihotram and the metaphysical interpretation of food*

[This section divides itself into three distinct parts : In the first part (6.9) connected with Chānd. 5.19-24, the Prāṇa-Agniho-tram is taught. In the place of Agnihotram to the gods one such (agnihotram), there appears one such (the Agnihotram) consisting of a ritual feeding of one's own body (cf. Chānd 5.19-24). The second part (6.10) differentiates the food and the

eater of food in the universe and leads the same back to the Prakṛti and Purusa of the Sāṃkhyas, just as Plato in the Philebus connects the Greek words *hedone* (pleasure) and *phroneis* (a being minded to do) with the metaphysical principles of Pythagoras. In absolute contradiction with this, stand the reflections in the third part (6.11-17) about *annam*, *Kāla*, *brahman*. Because, whereas previously, the food (*annam*) signified the objective, prakṛti-wise side of the world, now food is first of all glorified as Brahman, after the manner of Taitt. 3 and of similar passages. However, with a turn given to it, that the food is the cause of all, but Time is the cause of food, the idea has passed over to celebrating Time as Brahman; and finally from this symbolic comprehension of Brahman as Time, the idea has passed back to the timeless Brahman, boundless from all sides, as the final cause of all causes.— Though our author does not fail to have a deep insight during all these reflections, he however, does not possess the ability to formulate his intuitions in a clear and harmonizing manner.]

[9 The Prāṇāgnihotram. About this piece as an intermediate link between Chānd. 5.19-24 and Prāṇāgnihotra-Upaniṣad cf. our Introduction to the latter.]

9. That is why, one of these two (Prāṇa and the sun) has the self as its own. He, who has such knowledge,—he practises meditation only on the self, he offers the sacrifice only to the self. Such meditation and the increasing purposefulness towards its execution will have been extolled by the wise.

Then he should purify the impurity of the heart through the spell (beginning with) ‘when polluted by the infected (impure) remnants of food (*ucchiṣṭa*)’. (This occurs when) he recites the (following) spell:

“O remnant of food, whether polluted by the infected remnants (of food)

whether given by a sinful man, given on the occasion of the offerings to the dead, on the occasion of child-birth,
—May Vasu’s filtering¹ (of soma), Agni and the rays of the sun —

May they purify my food and purify my own self from all (the effects of) evil activities.”

1. Presumably the filtering of Soma which is customarily enumerated as those of the eight Vasus. The commentator explains (*vasor vasunāmno devasya pavitram pāvayit?*), as often is the case, everything (this passage excepted) as what would be needful explanation for us and for him.

Then he (as it were) clothes (*paridadhati*) the Ātman with water (through the rinsing of his mouth).

and then he says : To the *prāṇa*, *svāhā* (exclamation while making an offering) ! To the *apāṇa*, *svāhā* ! To the *vyāṇa*, *svāhā* ! To the *samāṇa*, *svāhā* ! To the *udāṇa*, *svāhā* ! “Thus he makes an offering, with these five invocations of food to himself. What still remains is eaten by him without speaking. Then, afterwards, he (as it were) clothes (*paridadhāti*) the Ātman with water. After he has (in this way) rinsed the mouth (with water) and has made an offering (of food) to the Ātman, he should reflect over the Ātman with the two verses respectively beginning with—‘*Prāṇa*, fire, (you are)’, ‘you are *viśva* (the universe)’—

“As life, as fire, the highest self
rests in me as five breaths.

He, the all-consumer, himself gratified,—
may he gratify (the universe) all !”

“You are *Viśva* (the universe), you are *Vaiśvānara*,
You maintain the universe which is born from you;
May all the flowing (gushing) sacrificial oblations find
place in you !

Where you are, there is life (living creatures),
—You, the immortal animator of all”.

Indeed, he who eats the food in this way does not again become the food for others.

[*Food and the consumer of food in the light of the Sāṃkhya doctrine*]

10. Herewith one must take into account and know another thing. The further development of that Ātman-sacrifice is as food and the food-consumer. The explanation of that is this: The spiritual Puruṣa is in the primaeval (Ur-) matter *Pradhānam*). He is, therefore, the consumer because he consumes the food arising from Ur-nature (*prakṛti*). Now that natural Ātman (*bhūtātman*) serves for him as food because his female creator is the (*Prakṛti*) ur-matter.¹ That is why everything that consists

1. The sense is neither ‘very doubtful’ nor ‘un-intelligible’ but entirely clear. Only the Puruṣa is the subject (*annāda*); everything else, and therefore the *bhūtātman* also stems out of the *Prakṛti* and thus belongs to the objective world (*annam*).

of three *guṇas* (sattvam, rajas, tamas) becomes the food to be consumed and the consumer is the Puruṣa who is in it. For this, direct perception is the proof. Because, as the animals originate out of the semen, it follows that the semen is what is to be consumed (i.e. what belongs to the objective world). Herein lies also the fact that the Ur-matter also (as the seed of the world) is what is to be consumed. Thus the Puruṣa is the consumer and the Ur-nature is what is to be consumed; then that (Puruṣa) contained in it, consumes. The food, arising out of the Ur-matter, therefore, becomes what from *Mahat* through the Viśeṣas (the distinct entities containing in them the gross elements) extends finally to the lingam,¹ through the modifications in the differences of the three *guṇas*. Thus the explanation is thus given, of the fourteenfold ways (*Prakṛti*, through *mahat*, *Ahamkāra*, *manas* and the ten *Indriyas*.

Under the names of joy, sorrow and delusion,
this world is of the nature of food.

One says that the charming taste (experience) of the seed is not to be enjoyed so long as no begetting from it takes place (not the undeveloped *Prakṛti*, only the world developed out of it is food, is the object).—And also particularly in the three states, it becomes food, in childhood, youth, and old age. That these are transformations follows from the fact that they are food.² When Ur-matter, in this way, comes into manifestations, its perception is possible. Thus the Buddhi etc. i.e. *Buddhi*, *manas* *Ahamkāra*, activate themselves in their perception (of the outer world) as resolution, thinking, I-consciousness. Further, in reference to the objects of sense the five senses activate themselves in perceiv-

1. The *lingam*, the fine (subtle) body which is essentially the same as that which is up to now called *bhūtātman*, extends, exactly considered, certainly only up to *avišeṣas*, containing no difference in themselves, also named the *Tanmātras* — the fine elements (Sāṃkhya-kārikā, verses 38-40). It is, therefore, perhaps, with the cancellation of *Anusvāra*, to be read as *mahañ-ādi-avišeṣa-antam lingam*.

2. Only in their transformations *Prakṛti* becomes food (becomes the object of knowledge). Such transformations of the same are, on the one hand, *Mahat*, *Ahamkāra*, *Manas* etc. and on the other hand, the three ages of life.

ing; thus originate all the activities of the senses and all the activities of the *Prāṇas* (because they are also involved in the grasping of the objective world). In this way, the manifest one (*mahat* etc.) is food and (on account of the same) the unmanifest is food. But its consumer is the Puruṣa devoid of *gunas*; and from the fact that he is its consumer its sentiency (*caitanya*) is proved. Indeed, just as the fire is the consumer of food of the gods and the soma is their food (cf. Br̥h. 1.4.6), so also he, who has such knowledge eats or consumes (read *atti*), eats food through the fire (through the Puruṣa in him). Then “the natural Ātman is called by the name of Soma and he who has the unmanifest as his mouth is called by the name of fire”—So it is said. Particularly it is the Puruṣa, who through the unmanifest as his mouth, (which procures the manifest world for him) consumes the matter having three *gunas*.

He who has such knowledge is a recluse, one who is devoted, one who sacrifices to his own self. Just as one in an empty deserted house (where there is none to witness him), does not touch lewd women who have entered there, so he also does not touch the sense-objects which have come near him—he is a recluse, one who is devoted and one who sacrifices to his own self.

[11-13 The Brahman as food]

11. That, indeed, is the highest apparent form of Brahman—that which is food.¹ Because the Prāṇa (life) consists of food; when he does not eat (food), “he becomes one who cannot think, who cannot hear, who cannot touch, who cannot see, who cannot speak, who cannot smell, who cannot taste and breathes out his last breath”—thus it is said (Chānd. 7.91 which is freely modified and adapted as also what follows.)—

But then when he eats, he awakes his vital power
and becomes a thinking, hearing, touching, speaking, tasting,
smelling and seeing person.”

As it is said (Chānd.2.2.):

1. This sentence and the entire following statement, according to which the food is the apparent form of the whole Ātman, stand in accord with many passages of the older Upanisads, but they stand in sharp contrast to the foregoing reflections, which after the fashion of the Śāṅkhyas traces back the one objective side of nature to the food and juxtaposes the Puruṣa against it as the consumer of food.

“Out of food, creatures are born,
—All those, who are on earth
through food, they live,
into it, they enter at last.”

12. In another place it is said: “Indeed, all these creatures fly out (like birds) day after day, in order to seize food; the sun receives food with its rays and therefore it shines; sprinkled with (the juices of) food, these vital forces here do their digestive function; the fire itself blazes forth on account of food and Brahmā has created this world out of desire for food.” That is why one should worship the food as Ātman. Because it is said (Taitt. 2.2):

“Out of food are born the beings,
through food they further grow,
it (food) feeds the beings through itself,
it feeds itself through beings,
that is why it is called food.”

13. And in another place, it is said:

“Indeed, this food it is which is the all-preserving form of the exalted Viṣṇu.” Particularly, the Prāṇa (vital breath) is the essence of food, Manas (mind) is the essence of Prāṇa, knowledge (vijñānam) is the essence of *Manas*, the bliss (ānanda) is the essence of knowledge. He who has such knowledge becomes rich in food, rich in *prāṇa* (vital breath), rich in *manas* (mind or thinking power), rich in knowledge and rich in bliss. Indeed, so many beings eat food; one, who has such knowledge, resides inside all those beings and eats food.

“Food is what prevents decay,
food certainly is what is soothing,
food is the life-breath of animals
it is ordained as the oldest,
it is ordained as medicine.

[14 Brahma as Time]

14. It is, however, said in another place: “The food, indeed, is the origin or source of the whole world and the origin of food is Time and the origin of Time is the sun.” The visibility of Time is this that growing or increasing from the duration of the

twinkling of the eye, it makes up the year of Twelve parts. Of this year, the one half (from June to December when the movement of the sun shifts itself to the south-east, the region of Agni) is consecrated to Agni, the other half (from December to June with the shifting of the movement of the sun towards the north-east—the region of Soma) is consecrated to Varuṇa (one expects Soma, just as it subsequently occurs). On the (southward) movement of Maghā up to half of Śravīṣṭhāḥ, it is consecrated to Agni and the northward movement of sarpāḥ up to the half of Śravīṣṭhāḥ (it would be more correct to say ‘from the half of Śravīṣṭhāḥ up to sarpāḥ), it is consecrated to Soma. Thus every month of it (of the year) consists of nine quarters (fourth parts) (of the 27 nakṣatras), in conformity with the accompanying¹ (*nakṣatra*). On account of subtleness (of Time), this is the proof of its reality. On account of it the Time is demonstrated. Because without proof, the assumption which is to be proved, is not admissible. But, that which is itself to be proved or demonstrated (the Time), when one comprehends it in its parts (the twinkling of an eye etc.), becomes the ground of proof, through which, it brings itself into consciousness (in the inductive way). Because it is said:

1. Just as the moon stands every night of the month in one or other *nakṣatra* (constellation), so also, the sun, according to the conception of our author, moves in the course of the year, through 27 *nakṣatras*; particularly during its *krama* (movement towards the south) from June to December (—the forms of the names are in accordance with the *Śabda-kalpadruma*) : (10) *maghā*, (11) *pūrvaphalgumi*, (12) *uttara-phalgumi*, (13) *hastā*, (14) *citrā*, (15) *svātīḥ*, (16) *viśākhā*, (17) *anurādhā*, (18) *jyeṣṭhā*, (19) *mūlā*, (20) *pūrvā-*
sādhā, (21) *uttarāsādhā* (22) *Śravana* (23) half *Śravīṣṭhāḥ* (*dhanīṣṭha*); and during the sun's *utkrama* (movement towards the north (from December to June: (23) the other half of *Śravīṣṭhāḥ*, (24) *Śatabhisā*, (25) *pūrva-bhādrapadā* (26) *uttarabhādrapadā*, (27) *revati*, (1) *asvini*, (2) *bharani*, (3) *krtikā*, (4) *rohiṇī*, (5) *mṛgaśiras*, (6) *ārdra*, (7) *punarvasuḥ*, (8) *puṣyāḥ*, (9) *sarpāḥ* (*āślesā*). Thus, in each of the 12 months, there occur 27/12 *nakṣatras* i.e. nine quarter (fourth) parts of the same. (On the Zodiac and the neighbouring constellations the above 27 *nakṣatras* are divided, according to Whitney and Weber, as follows: 10-12 Leo; 13 Carvus; 14 Virgo; 15 Bootes; 16 Libra 17-19 Scorpio; 20-21 Sagittarius; 22 Aquila; 23 Delphinus; 24 Aquarius; 25 Pegasus 26 Pegasus, Andromeda; 27 Piscus; 1-2 Aries; 3-4 Taurus; 5-6 Orion; 7 Gemini; 8 Cancer; 9 Hydra).

“As many moments of Time there are,
in those, it extends itself.”

He who worships Time as Brahman—from him the Time (the transitoriness) moves away. Because it is said:

“The beings flow out of Time
on account of Time, they come to growth,
they disappear (perish) in Time.
Time is the unreal Reality.”

[15-16 The Time and the Timeless]

15. “Indeed, there are two forms of Brahman, (so far Br̥h. 2.3.1), the Time and the non-Time. Particularly, what was there before the (appearance of the) sun, that is non-Time, the indivisible (having no parts); and what began with the (appearance of the) sun that is the Time, it is the divisible (having parts). But the apparent form of the divisible (Time) is the year and out of the year further, the beings are born; through the year also, after the beings have been born here, they grow up and into the year they again dissolve or disappear; (this formulation is imitated from Taitt. 3-1); that is why, indeed, the year is Prājāpati, the Time, the food, the nest (the resting-place) of Brahman and the Ātman. Thus it is said,

“The Time makes the beings ripe
the beings are and all—in the great Ātman;
But therein the Time itself becomes ripe (and dissolved),
he who knows this, is firmly established in the Veda.”

16. The Time becomes embodied and the ocean of the creatures (—out of which they arise) is that one called Savitṛ (begetter) dwelling in it, because out of it, these beings, the moon, the constellations, the planets, the year etc. are begot (sūyante); out of this again, however, this entire world and everything auspicious and inauspicious—that is found in the world—that stems out of them. Therefore, the sun is the self (the body, the Ātman) of Brahman and the sun which is also called Time—one should worship it; indeed, some say: “The sun is the Brahman” (Chānd. 3.19). Therefore, it is also said:

“The sacrificer, the godhead, the sacrificial
 drink or offering, the chant,
 the sacrifice, Viṣṇu, Prajāpati,
 All this is the lord (of all),
 who, witnessing, everything shines in the orb of the sun.

[17 Brahman as the Absolute]

17. The Brahman, indeed, was this world in the beginning, the one, the boundless, unbounded towards the east, unbounded towards the south, unbounded towards the west, unbounded towards the north, above and below, boundless on all sides. For him there is nothing to the east, or nothing otherwise going towards up in the heavens, nothing in the oblique direction, nothing below or above. He is the inconceivable highest Ātman, immeasurable, unborn, unexplorable, unthinkable; he is “this whose self is infinitude (*ākāśātmā*)” (Chānd. 3.14.2). It is he who, when the whole world disappears, alone remains awake; and it is he who, again, awakens the pure spirit; through him alone, it thinks and in him again it disappears. That is its apparent form full of splendour, that which shines forth in the sun, and the light which in the smokeless fire (Kāṭh. 4.13) sports in motley colours; and he is found in the body as fire which digests food. It is, therefore, said (cf. Chānd. 3.13.7): “He who dwells in the fire, and he who dwells in the heart, and he who dwells in the sun—all these are only that one, the one alone.”

He who has this knowledge, attains to unity with the one.

6.18-30 : *The Yoga and its result. The entry of Bṛhadratha into Perfection*

[The practical philosophy naturally forms the conclusion of the teaching which Śākāyanya imparts to Bṛhadratha; under that philosophy, in consonance with the spirit of the Upaniṣadic doctrines there is not any kind of ethics but the way which leads to the highest goal can be comprehended. This aim is the knowledge of the Ātman and, on the basis of the same, becoming one or communion with the Ātman. During knowledge, against the Ātman as the knowing subject, is always juxtaposed another (entity), the objective world. Only when this duality disappears, the *vijñānamaya* Ātman becomes the *ānandamaya* Ātman (Taitt. 2), and there appears a condition or state which, in contradistinction from that of waking, dreaming and deep sleep of our Upaniṣad (concerned with Māṇḍūkyā Up.7), is named as the

fourth (*turya* or *turiya*). The possibility of this state, indeed, the just claim of this state, on the analogy of Christianity and of Neo-Platonism is not to be doubted; on the other hand, praxis or technique named Yoga ('yoking or harnessing', 'setting oneself to work') which has proceeded in India out of the Upanisadic thought of the trans-intellectual communion with the Ātman, is doubtful or risky (because it is artificial or technical and everything artificial is as such, so to speak, not genuine). This Yoga praxis artificially leads to the trans-intellectual state (through the practice of a technique) through the withdrawal of the organs from the external world and the control of breath etc. Then a whole series of later Upanisads aims at the glorification of Yoga as also a suitable philosophical system is devoted to it; thus means or materials are not missing — (they are available) for studying this particular phenomenon in Indian culture and one will certainly benefit by getting acquainted with it in its whole context before one proceeds to its assessment or appraisal. What our Upaniṣad offers about it, is, next to Kāṭh. 6.6-13 and Śvet. 2.8-15, perhaps the oldest material available and still it is rather undeveloped and un-clear. Instead of the eight 'limbs' of Yoga which the system knows (Yogaśūtra 2.29), the following six, with the omission of the three preparatory ones in the Yoga-sūtra and with the addition of *tarka* have been enumerated: *prāṇayāma* (regulation of breath), *pratyāhārā* (withdrawal of the senses from their objects), *dhyānam* (meditation), *dhāraṇā* (fixing one's mind on a particular object), *tarka* (control over this fixing of the mind), *Samādhi* (sinking into a trance). In this way, one attains freedom not only from the external world but also from one's own individual self — which state is named with a new and bold expression as *nirātmakam*; one attains from the Śabdabrahman (i.e. the syllable Om, in a wider sense, the whole Veda) to *a-śabdabrahman* which is no longer knowable, but which, according to some, is directly perceptible in the whizzing sound in one's ears, or in the warmth of the body. This *asabdabrahman* is Brahman, is Viṣṇu, and is Rudra, and the way to it has been described in a way to which is hardly unanimous — first, through what is called here *susumnā*, through the penetration of the ether (ākāśa) in the heart, through the loosening or dropping of the sheaths described in the Taitt. 2.

At the end of the conversation, there follow the usual exhortations — not to communicate this teaching to one who is unworthy, and a description of the delivered souls and of their freedom as against the un-freedom or bondage of others. After a little obscure polemic, concerning, as it appears, the question, which has remained undecided, arising out of the Sāṃkhya standpoint whether in reality, the Prakṛti or the Purusa gets emancipated, the narration of Brhadratha ends with 6.30, with the description of his attainment to perfection.]

18. Following is the arrangement for the achievement (of unity communion with Brahman): Control of breathing, withdrawal of the sense-organs, meditation, fixing of the mind, controlling of the same (mind) and sinking into trance — this is called

the six-fold Yoga. Through this it occurs that (what is at the end of the Mund. 3.1.3):

“When the seer sees him, shining like an ornament
of gold,
—him, the creator, lord and spirit, the cradle (source) of
Brahman,
then the wise man gives up good and evil,
and unites everything in the eternal, highest one.”

Then it is said,

“Just as, when a mountain is in conflagration,
deer and birds flee away from it,
so also sins always flee away
from him who knows Brahman.”

19. And in another place it is said: “Indeed, when the man, who knows, withdraws the *manas* (mind) from the outside and as Prāṇa, brings to rest, the objects of sense, and remains, on that account, without thought, because the individual soul named Prāṇa has arisen out of what is not Prāṇa, he should, therefore, as Prāṇa, hold down Prāṇa in what is named *turiya* (the fourth) (Māndūkyā Up. 7). Then it is said:

“What is unconscious, dwells in consciousness
unthinkable and full of mystery
therein one should immerse consciousness
and the Lingam,¹ deprived of any support.

20. And in another place it is said: “Still a higher concentration (*dhāraṇā*) consists therein when one presses the tip of his tongue and suppresses speech *manas* (mind) and breath; one sees the Brahman by means of the controlling (*tarka*², practice of the same). He, who thus sees the self, through his self, shining,

1. The *lingam nirāśrayam* is “the psychical organism diverted from the external world”; This explanation is yielded by Sāṃkhya-kārikā 41: “Just as a painting is not without the support of a background, just as a shadow is not without the support of the trunk (of a tree) or without that of another body, so also the fine body bereft of support does not stand without the fine elements (*aviśeṣāḥ*, or the gross elements, *viśeṣāḥ*.) We often, as here, meet with literal agreements with the Sāṃkhya-kārikā.

2. *Tarka*, according to the commentator Rāmatīrtha, means ‘Knowledge which is full of certitude, which, ensues after concentration’.

—Translator

subtler than the subtle, with the arresting of the mind (thinking), then he, having seen the self through his self, becomes selfless (*nirātman*)¹ and on account of the selflessness he is to be considered as immeasurable and without any source or cause. This is the highest secret, the signifying characteristic of deliverance. Because it is said:

“Through the cleansing of his mind,
he eliminates good and evil actions,
with a cleansed mind, residing in one’s own self
He attains to perennial joy.”

21. And in another place it is said: “An artery, which is called *sūṣumnā*, ascends upward, and which conducts the Prāṇa, is separated between the two sides of the palate (in the *uvula*? of Taitt.1.6). By this which is united with Prāṇa, the syllable *Om* and the *manas*, he ascends upward; and as he turns the tip (of his tongue) towards the palate and collects the sense-organs into a unity he sees the greatness (plenitude—*mahimā*) as greatness (cf. Chānd. 7.24.1).” Through that he attains to the state of selflessness (*nirātmakatvam*) and on account of selflessness, he does not participate in joy or sorrow but he attains to absoluteness (*kevalatvam*). As it is said:

“But then, previously remaining still,
holding in check the wind of breath,
he breaks through the limitations,
he becomes one, in his head, with that which is
limitless.”

22. And in another place it is said:

“Indeed, two Brahmans are to be contemplated—the word and non-word; even through the word is the wordless made manifest.” Here the word signifies the syllable *Om*; ascending upward through this (cf. Praśna 5), one attains in the ‘wordless’ or the ‘non-word’, to annihilation. Then further it is said: “This is the way, this is the immortality, this is the communion and blessed happiness.” Particularly, just as a spider climbing up by its threads (out of the dungeon or the dingy

1. ‘*nirātman*’, according to the commentator Rāmatīrtha, means ‘without the functioning of the mind, he ceases to be an individual soul’.

place in which it had descended) comes into free space, so also the one, who meditates and ascends up through the syllable Om, attains to freedom.

In another way, the teachers of the word-Brahman especially think that when they close the ear with their thumb (Chānd. 3.13. 8. cf. Br̥h. 5.9), they hear the noise of the ether which is in the heart (Chānd.8.1.1). Sevenfold is this similarity, namely with a river, a bell, a tin-pot, a wheel, with a croaking of frogs *bheka-vihṛṇdhikā*, which word is corrupted), with rain, with the speech in a closed space. Transcending this word Brahman which carries individual characteristics (for *prithak* cf. Chānd. 5.18.1) in itself, they disappear in the highest, wordless, unmanifest Brahman; in that place they are without individual qualities, without individual differences, just like the manifold juices of flowers which have entered into the virgin-honey (Chānd. 6.9.1). Because it is said (Mahābhārata 12.8540;¹ cf. Brahmabindu. 17, Sarvadarśanasaṁgraha p. 147.2) :

“One must know two Brahmans
the word-Brahman and the highest Brahman;
He who is proficient in the word-Brahman,
attains the highest Brahman also.

23. And in another place it is said:

“The word’(-Brahman) is the syllable Om; but the uppermost part of that is that which is composed (quiet), wordless, which is devoid of fear and sorrow, which is bliss, satiated (full of contentment), firm, unmoving, immortal, unshaking, steady, which bears the name of Viṣṇu and leads to the place elevated above all; that is why one should worship these both! As it is said,

“The highest God and the lower one,
who is called the Om-syllable by name,
one, becoming speechless and vacant (without any thought),
should meditate, in the head, in the highest place.”

24. And in another place it is said (cf. Muṇḍ. 2.2, 3-4) :
“The body is the bow, the syllable Om is the arrow, Manas is

1. According to the critical edition of the Mahābhārata, this reference is 12. 224.60. — Translator

the tip (of the arrow), darkness (nescience) is the target; when one pierces through darkness, he reaches the place not obscured by darkness (cf. Chānd. 8.4.1 *sakṛdvibhātam* and Kāṭh. 5.15); he, who has pierced that which is obscured (by darkness *tamas*) has seen the Brahman, which is comparable to a sparkling ‘wheel of sparks’ (*alātacakra*=a firebrand)¹ which has the splendour like that of the sun, which is filled with power, and which is beyond darkness (Vāj. Saṁh. 31.18—*tamasah paryam* appears to be accusative, taking the place of *tamasah pari*, Ṛgveda 1.50.10); that Brahman (according to Kāṭh. 5.15) shines in that yonder sun, as well as in the moon, in the fire, and in the lightning, and when he has seen Him, he enters into immortality” (Vaj. Saṁh. 31. 78). As it is said :

“Absorption (meditation) directed on the inner self—
it, nevertheless, grasps also the external objectives;

1. The one homogeneous Brahman, appearing, however, as a plurality of beings is exquisitely compared with the sparks (of a firebrand) being brandished in a circle (*alātacakra*); the firebrand (being brandished in a circle) possesses only an appearance of plurality of parts beside one another, though in truth it only remains one. This image is found presented on a larger scale in Gauḍapāda’s Māṇḍūkya-kārikā 4.47-52:

47. Just as the oscillation of the firebrand gives the appearance of straight and crooked lines, so also the vibration of consciousness gives the appearance of the perception and the perceiver.
48. Just as the unbrandished firebrand neither appears, nor originates (as a circle) so also the consciousness, when it does not vibrate, neither appears nor does it originate.
49. When the firebrand is brandished, the appearance (of spark) does not come from outside in any way, it comes from nothing else than the vibration nor does it (the appearance of sparks) enter the firebrand.
50. They (sparks) do not flee away from the firebrand because they have no reality.—The same is the case in respect of knowledge because this is mere appearance.
51. When knowledge vibrates, the appearance comes not from outside in anyway, not from anything else than the vibration, there is no accruing of consciousness.
52. It (appearance) does not flee away from consciousness because it has no reality; because, being caused (i.e. the operation of cause and effect) is unreal, therefore, it is in reality incomprehensible.

thus the objectless consciousness—
it is made again, objective.
Still the joy, which ensues,
when the mind is merged with the self,
—with the Self only as witness,—
it is Brahman, the pure, eternal, one—
it is the true way, it is the true world.”

25. And in another place it is said : “When one, with his senses held down or dormant as in sleep, sees, in the cavity of the sense-organs, still not under the sway of senses, through the purest thought (imagining), as in a dream, that director (prāṇetr) —the (Ātman) named as Praṇava, who is formed of light, who is slumberless, ageless, deathless, and sorrowless” (cf. Muṇḍ. 3.2.9); because it is said : (which hardly suits as the proof of what is said in the preceding paragraph) :

“Because it binds together
life (vital breath) and the Om-syllable and all the
manifoldness
or because it unites them in itself,
it is, on that account, called Yoga (binding or uniting
together).

The union of the life (vital breath) and mind
and also of all the sense-organs,
the renunciation of all existing things,
this is what one calls Yoga.”

26. And in another place it is said : “Just as the fowler (who at the same time is also a fisherman) pulls out the creatures living in water in the mechanism of his net and sacrifices them into the fire of his bowels, so also, indeed, one, as if, pulls out the Prāṇas (the vital breaths) with the syllable *Om* and sacrifices them into sorrowless fire (of Brahman or Ātman). Now this (fire) is like a hot earthen vessel (filled with melted butter); and just as the butter in the hot earthen vessel flares up through contact with the (burning) grass or wood, so also that one (Ātman) named as non-prāṇa, blazes forth through contact with the Prāṇa (vital breath); thus what blazes forth is the phenomenal form of Brahman; that is the highest abode of Viṣṇu” (cf. Kāṭh. 3.9); that is the Rudra-hood (*Rudratvam*) of Rudra; and this, dividing itself into

innumerable beings (cf. Chānd. 7.26.2) fills these worlds. So it is said : (cf. Br̥h. 2.1.20; Mund. 2.1.1.) :

“And just as sparks scintillate out of fire
and rays shine forth out of the sun,
so also in this case here,
all the vital breaths issue forth
out of Him again, according to serial order.”

27. And in another place it is said:

“Indeed, that is the splendour of the highest, immortal bodiless Brahman — that which is the heat in the body (in the sense according to Chānd. 3.13.8); this body serves (for the bodiless Brahman) as melted butter (which makes that heat into a blazing heat and makes it perceptible); and when it becomes perceptible or manifest, it remains. nevertheless, enveloped in the ether (of the heart); that is why they push aside the ether in the heart through perfect concentration; and then, as it were, the light of that (heat, which is Brahman) emerges forth; on account of it one forthwith enters into its essence, just as a piece of iron buried in the earth soon enters into the earth-matter; and just as that piece of iron changed into earth no more undergoes the sufferings inflicted by fire and the blacksmith and by similar effects, so also similarly, the (individual) consciousness together with its substratum then become extinct : Because it is said :

“The veil of ether in the heart—
it is bliss, it is the highest abode,
it is our self, our Yoga
it is the splendour of the fire and the sun.”

28. And in another place, it is said:

“He, who leaving behind (transcending) the elements (of which the body consists), the sense-organs and the sense-objects, takes up the bow whose bow-string is called the pilgrimage (leading to renunciation—*pravrajyā*), whose frame (*dāṇḍa*) is called the strength of character (*dhṛti*) and — then, he, with the arrow of non-egotism, knocks down the original doorkeeper—(the *ahamkāra*) — (—who obstructs entrance—) of the portals of Brahman;—he (the *Ahamkāra*) wears on his head the crown of infatuation, wears the earrings of greed and of envy

or jealousy in his ears, carries in his hand the staff of sleepiness, drunkenness and deceitfulness; he is the pastmaster of deceitfulness; then he takes up the bow, the bow-string of which is called anger, the frame (*danda*) of which is called avarice and he is used to kill the fellow-beings with the arrow of demanding desire; —he who knocks down this (*ahamkāra*) and journeys on the ship of *Om* beyond the ether in the heart, — in him the inner ether (ākāśa) in the heart becomes manifest by and by; then just as a mountaineer seeking minerals, digs and forges into the pits (of mountain), he also forges ahead until he comes into the hall of Brahman, breaks through the sheaths of Brahman consisting of four nets (that of food, that of breath, that of *manas* (thinking) and that of knowledge — Taitt. 2) through the instruction of a teacher; then pure, cleansed vacant (śūnya —), restful, prāṇaless (devoid of *prāṇa*) Ātmāless (devoid of Ātman) (selfless), infinite, imperishable, firm, eternal, unborn and free, he remains grounded in his own greatness (Chānd. 7.24.1) and when he sees himself established in his own greatness, he glances at the wheel of Saṁsāra (cycle of birth and death) as if at a wheel rolling thither (cf. Kaus. 1.4). As it is said :

“He, who strives for six months,
continually free from worldliness—
he becomes the recipient
of the boundless, all-highest, secret,
perfect Yoga-power.

However, he, who is filled with Rajas and Tamas,
who is, otherwise, himself well nourished
who is attached to children, wife and kinsmen, —
he will never be the recipient (of Yogā).”

29. After Śākāyanya had spoken and inwardly meditating, had offered worship to that (Brahman), he said :

“Through the knowledge of Brahman O King, the sons of Prajāpati (Vālakhilyas, according to the commentator) have climbed their way up towards Brahman; because through Yoga, one attains, getting inured to the opposites (like cold and heat, — *Vedāntasāra*), perfect contentment and quietness of mind.” — Thus he spoke :

"This most mysterious (knowledge)" he continued, "should be made known to none who is not a son or pupil and who is not of quiet mind. But one should communicate to one who is attached or devoted to none other (than his teacher) and who is adorned with all virtues."

30. Om ! In a clean place (Chānd. 8.15) one should, as a pure one, remain firm in reality, one should speak the real, meditate on the real, sacrifice into the real (in the way described above in 6.9). Through this, one enters into the real Brahman which entertains the desire for the real man, becomes perfected and different; his reward is the loosening of the bonds and without hope, without as little fear of any one else as of himself, without desire for anything more, he attains and continues to remain in it. Because freedom from desire is like the great raising or digging up of the excellent treasure. Because (by nature) the Puruṣa participates in all desires (the commentator, Cowell and Max Müller differ in this interpretation); and only so far as he assumes or accepts resolution, thought, self-illusion (the guṇas of *Buddhi*, *Manas* and *Ahamkāra*) as *lingam* (the psychical body), he gets into bondage, and so far as the opposite occurs, he becomes emancipated. —Now some teach as follows : "It may be the guṇas (*sattvam*, *rajas*, *tamas*) which, on account of the differentiation in Prakṛti, falls into the bondage of resolution (of *Buddhi*) etc.; when this error or fault is abrogated, the emancipation would follow"—(but it is not so !). "Because only with the mind (*manas*) one sees, and with the mind, one hears; desire, judgment, doubt, faith, disbelief, firmness, unsteadiness, shame or bashfulness, knowledge, fear,—all these are only *manas* (mind)." (As the passage in Br̥. 1.5.3 says, 'it follows that the Manas is only an instrument or a means (*karaṇam*) of bondage; it is not the *Karthy* (doer) who is himself bound; on the other hand, the one who is bound is the Puruṣa as the Bhūtātman; because, as it is already said of him as above in 3.2.)"

"Dragged away and polluted by the river of the guṇas, he becomes rootless, tottering, broken down, greedy, uncomposed and falling into the delusion (of I-consciousness) he imagines : 'I am this, this is mine' and binds himself, like a bird in the net."

—Thus it is the Puruṣa who gets into bondage as long as he assumes or accepts resolution, thought, self-delusion as *Liṅgam* and who is emancipated as soon as the opposite occurs. That is why one should remain without resolution, without thought, without self-delusion; it is the characteristic of deliverance; it, here below, leads one on the way to Brahman (Bṛh. 4.4.23), it is the opening of the portals and through them, one will reach the yonder bank of darkness, because in him all ‘wishes are resolved’ (Chānd. 8.1.5); and with reference to it, they quote the following verse (e.g. Kāṭh. 6.10).

“Only when the *Manas* with the five senses
has attained to a state in which it remains quiet,
and when the *Buddhi* remains undisturbed,
— That they call the highest place (to go to).”

Thus spoke Śākāyanya, meditating within himself (remaining silent). Marut (i.e. the King Bṛhadhratha) paid him homage (by saluting him) in a proper way and attained to his goal; he went to the northward path (*uttarāyaṇa*) of the sun, because there in that path, there happens no side-tracking,¹ but on the other hand, it only leads to the way of Brahman (Devayāna); and after he had entered through the portals of the sun, he ascended further upward (through the places named in Chānd. 5.10.2). With reference to it, they cite the following verses (which are only a depiction or description of verses in Chānd. 8.6.6=Kāṭh. 6.16).

“Infinite are these rays
of the one who stays in the heart as a torch,
white, not white, darkish yellow, dark,
also red-brown and of pale red colour.
From among those (rays), a ray ascends upward
which penetrates, through the disc of the sun,
reaching higher than the world of Brahman;
through it one reaches the highest place.

There are still hundred other rays
which spread themselves upwards;

1. Cf. the wellknown quotation: “There is no other way to go by” (*nānyah panthā vidyate ayanāya*) — Vāj. Saṁh. 31.18 ed.

through them, one attains
 to the dwelling places or the homes of the hosts of gods.
 There are again still other rays
 which spread downward,
 they are manifold and are of subdued splendour (*mṛdu-prabhāḥ*);
 Through them, the soul hurries hither,
 against his will, (into this worldly existence)."

That is why the adorable Āditya (the sun) shining in the heart as that torch is the cause of new birth, (entry into) heaven, and of deliverance.

[After the close of the speech of Śākāyana and of the description of Bṛhadhratha's attainment of perfection, the theme of the Upaniṣad comes to a finish; there, however, still further, follow the supplements from 6.31 to the end of the Upaniṣad (7.11); these bear distinctly the characteristics of their being supplements, as they, through the new beginning and by the way in which they again set forth what has been earlier dealt with, in order to develop it further and work it out in closer details. The themes of this supplement are as follows:

- 6.31-32 The Ātman and the organs
- 6.33-38 The sacrifice and the *Prāṇagnihotram*
- 7.1-7 Āditya as Ātman
- 7.8-10 Polemic against heretical views
- 7.11 Epilogue.]

6.31-32 *The Ātman and the Organs*

[Similar to the passage in Kena. 1 (which, perhaps, was vaguely in the mind of the author); the Ātman is described as the one who carries out (actions) in the form of the senses or the mind and who also controls them. But not only the senses but also all the objects comprehended through them are according to their nature, Ātman, and it has been corroborated through many citations.]

31. Of what do these sense-organs, which wander far, consist? Who is it that comes up in them (*udgantā*, not *udgamayitā*) and that controls them? That is the question. The answer to it is as follows: they consist of Ātman; because it is the Ātman who comes up in them and controls them. Particularly, there are there the *Apsarasah* (the seductive objects) and there also are the waves of light arising out of the (Ātman—)

sun; and with five rays of the same, (i.e. with the sense-organs), it consumes the objects. You ask: which of them is the Ātman? Now it is he who (from what has already been said (2.4), according to his characteristics, is ‘pure, clean, vacant (*sūnya*), quiet’ etc. and who can be comprehended through the signs properly characteristic of him. Of him who is without any characteristic (*alinga*), the characteristics are mentioned: he is what is heat in the fire, (arising in the body) (cf. above 6.27) and he is what is, in the waters, the most satisfying (i.e. the purest) taste; and there are also given other characteristics (of Ātman) —speech, ears, eyes, *manas* (thinking) and *Prāṇa* (the vital breath) [The commentator also refers to the passage—“the ear of ear (*śrotrasya śrotram*) etc. —Kena. 2; Brh. 4.4.18]. Again there are some other characteristics : reason, steadfastness, recollection, consciousness (cf. Ait. 3.2). But all these are related to him as the plants are here related to the seeds, or as the smoke to the flame and sparks to the fire.

Concerning this, they cite the passage (6.26) :

“And just as the sparks fly out of the fire
or the rays out of the sun,
so also in the case of the Ātman,
all the vital breaths arise out of him
according to the serial order.”

32. Indeed, out of this arise forth in himself (if the reading is not *ātmanas* but *ātmani*) “ all vital breaths, all worlds, all the Vedas, all the gods and all beings; his *Upaniṣad* (secret name) is “the reality of realities” (Brh. 2.1.20). And, “ just as, when one kindles a fire with moist wood (fuel), the clouds of smoke spread around, so also, indeed, are breathed forth out of this great Being, the Rgveda, the Yajurveda, the Sāmaveda, the (hymns) of the Atharvan and of Aṅgiras, the narratives, the history (historical episodes), the sciences or the lores, the secret doctrines (*Upaniṣadaḥ*), the verses, the aphorisms, explanatory comments (*anuvyākhyānāni*) and explanations (*vyākhyānāni*)— all these have been breathed forth out of him (*viśvā bhūtāni*) which reading in the text may, indeed, be an older wrong for reading for *viśvasitāni*” (Brh. 2.4.10).

6.33-38 *The sacrifice and the Prāṇagnihotram*

[This repeatedly obscure and difficult section forms the conclusion of the sixth *Prapāṭhaka*, as it sums up the main ideas of the same and intermingles them in its own peculiar way. The main ideas were three : (1) The identity of Āditya and Prāṇa as two symbols of Brahman (6.1-8); (2) the *Prāṇagnihotram* (6.9 ff); (3) Yoga as the surrendering of the soul into the Absolute. The author of our section mixes these elements, when he gives a new interpretation of the sacrifice (*agnicayanam*, *agnihotram*, and different *soma*-sacrifices) as a sacrifice to Āditya, by which the sacrificer is further raised or elevated to Brahman. By virtue of the identity of Āditya and Prāṇa, there appears, in the place of the ritual sacrifice to Āditya, the sacrifice to Prāṇa (the vital breath) which consists in a sacramental offering of food to one's own body, as a parallel phenomenon beside it. But both the sacrifices are, in the deepest sense, the surrendering and the merging of one's own self in the Ātman in the Yogic sense. We will try to separate, as far as possible, these streams of thought which are occasionally somewhat chaotic, ideas occurring in pell-mell, by giving a special statement of the contents of individual subsections.]

33

[The three sacrificial fires (*Gārhapatya*, *Dakṣīṇa*, *Āhavaniya*) are viewed by one 'who knows the Purusa' as the three world-regions and the powers governing them : earth, (year) air-space (*Vāyu*, Prāṇa), heaven (Indra, Āditya). He who organizes the sacrifices with this view, will be led (just as in Praśna 5, one who meditates over the syllable Om) upward above to the air-space, heaven, Prajāpati and finally to Brahman.]

33. This Agni, indeed, arranged with five bricks is the year and its bricks are these : the spring, the summer, the rainy season, the autumn and the winter; so also he has a head, two wings, one back and a tail. Of this fire, (in the form of the year), for one who knows the Purusa, this (earth) here is the first piling (*citi*) as a homage to Prajāpati; it raises the lord of the sacrifice upward with his hands into the air-space and offers him to the wind.

But the wind is the Prāṇa : and this second fire is the Prāṇa, and its bricks are these : *Prāṇa*, *Vyāna*, *Apāna*, *Samāna* and *Udāna*; this also has a head, two wings, one back and a tail; of this fire, for one who knows the Purusa, this air-space (*antarikṣa*) here is the second piling (*citi*) as a homage to Prajāpati and it raises the lord of sacrifices with his hands upward up into the heaven and offers him to Indra.

This Indra is that yonder Āditya and he is this (third) fire and

its bricks are these : *Rcs*, the *Yajus*, the *Sāmans*, the *Atharvāṅgi-rasah*, the *Itihāsa-purāṇam* (the epic and mythological poems); this same has also a head, two wings, one back and one tail. Of this fire, for one who knows the *Puruṣa*, this heavenly region (*dyauḥ*) is the third piling (*citi*) as a homage to *Prajāpati*; it accomplishes the transfer or assignment of the lord of the sacrifice (*Yajamāna*) to the knower of the Ātman (*Prajāpati*), and the knower of the sacrifice raises him up and offers him to Brahman; there he becomes full of bliss and peace.

34

[The three sacrificial fires understood as the earth, the air-space, the heavenly region are only the digestive fire made manifest (in which the *Prāṇagnihotram* is offered); corresponding to it is Savitṛ, to whom the external sacrifices are offered; he (savitr) is identical with the meditating subject in us, in which Manas (mind) and all the organs resolve themselves; through that, inexpressible joy and blessedness are attained; that is why the external sacrificial cult is maintained.]

34. The *Gārhapatya* is the earth, the *Dakṣināgni* the air-space, the Āhavaniya the heavenly region: that is why they¹ are called *Pavamāna* (purifying), *Pāvaka* (purifier) and *Śuci* (pure), because through them (when one sacrifices into them), the sacrifice of the sacrificer (which he offers as *Prāṇagnihotram* inside, in his body) becomes manifest; because the digestive fire (in which the *Prāṇagnihotram* is offered) is a complex of *Pavamāna*, *Pāvaka* and *Śuci*²—That is why the sacrificial fire is

1. The fire of the earth, of the air-space and of the heavenly region; cf. Kūrmapurāṇa 12 (in the *Śabdakalpadruma*):

Pavamāna, *Pāvaka* and *Śuci*

—they are the three fires;

Pavamāna is what one whirls or whisks,

Pāvaka, that which arises out of lightning.

But that which shines there as the sun,

—it is called the fire *Śuci*.

2. Why it is so, is not explained. Perhaps the author's argument is as follows : As is wellknown (*Ind. Stud.* X.328), the three offerings offered to Agni in the process of the *agnyādhānam*, are called, as *pavamāna*, *pāvaka* and *śuci*, the three "offerings into the body" (*tanūhavis*). As such they originally signify the offerings offered into the digestive fire of one's own body and the three offerings into the external fire are only the *Prāṇagnihotram* made manifest (*āviśkṛta*).

to be worshipped, to be laid, to be extolled and to be reflected upon.¹ The lord (performer) of the sacrifice seizes the sacrificial food and desires to meditate over the divinity (with the following verse) :

“The bird, which is golden-coloured,
which dwells in the heart and in the sun,
the diver (bird) (*madgu*), the bird of passage (*hamsa*)
raining down splendour
—we worship it here in the fire.”

And in this way, he also explains the significance of the spell or chant (of Savitṛ—R̥gveda 3.62.10):

“That charming splendour of Savitṛ” is to be meditated upon, namely that (Savitṛ) who, resides as the thinking one, in the inmost part of consciousness; the *manas* merges in the Ātman hurrying into the abode of quietness.—With regard to this, there are the following verses:

“Just as the fire without fuel
comes to rest in his place,
so also the actionless passive mind
comes to rest in its own source;
As soon as Manas (mind) comes to rest
in its own place (source), because its desire
(towards reality) is true;
however, when it is infatuated by the objects of sense,
he falls away from truth, being subjected to the effects of
action.

Mind alone is the Samsāra (worldly existence)
one should purify it with diligence;
you are what your mind is (thinks)—
it is a mystery—a perpetual one!
The mind, which has come to rest (serenity),
cancels all actions good and bad;
he, who, himself, serene, remains steadfast in himself—
he attains imperishable happiness.
The mind which is so much attached,
to the objects of sense,

1. All that follows, up to the repetition of these words at the conclusion of the section is an episode perhaps interpolated by a later hand.

If that mind were to be that much attached to Brahman,
who would not be free from bondage?

Mind, it is said, is twofold,
either impure or pure;

If it is polluted by desire it is impure;
it is pure when it is free from desires.

He who makes his mind unwavering and free
from distraction and attachment,
and thus attains to mind-less-ness (*a-manibhāva*),
he enters into the highest place.

Keep your mind under check, so long
until it becomes dissolved in the heart;

This is the knowledge, this is the deliverance.

Everything else is learned rubbish!¹

He who has been absorbed in the Ātman,
with his mind washed clean through reflection or concen-
tration,

he feels what is bliss,

words are not then adequate to describe that bliss;
one must experience it himself in his inner heart!

Water in water, fire in fire,
space in space—is no more perceptible;
thus, he, whose mind has entered into his self—
he attains deliverance.

The *manas* (mind) is, therefore, the cause
of bondage and deliverance of us—men,

Bondage (consists) in being attached to objects of sense.²

That is why, he, who does not perform the *Agnihotram*, who
does not long lay the fires, who has no knowledge, who does
not meditate,—to him the recollection of the ether (*vyoman*) of
the abode of Brahman is denied.—Therefore, the sacrificial fire
is to be worshipped, to be laid, to be extolled and to be medi-
tated upon.

1. The last twelve lines similarly recur in the Brahma-bindu-Upanisad, verses 1-4.5.

2. Brahmabindu Up. verse 2.

[First the invocations (from the Taitt. Saṁh. 7.5.24) by the Yajamāna (the sacrificer) to Agni, Vāyu, Āditya, have been taken over by the new Yajamāna, as had been described above in 33, and correspondingly they have been increased by the incantation to Brahman. Then, further, connected with the somewhat modified passage in Iśa 15-16 (=Brh. 5.15), the idea is set forth to the effect that, it is not the sun itself, not the sun-nectar found therein, nor the sacrificial chant shining in it (compare with this idea Chānd. 3-1 ff) is the proper object of adoration; they are “only a part of the power penetrating the universe” (*nabhaso ’ntargatasya tejaso ’ṁsamātram*), whereas this itself is extolled as ‘*Satyadharma*’ ‘the true law’, Viṣṇu, ‘the all-penetrator’. In this power, the performer of the sacrifice merges himself, according to a simile borrowed from Brh. 2.4.12, like a lump of salt in water. The lines in rhythmical prose, attached at the close, juxtapose, as it appears, vis-à-vis each other the one who has attained union or communion with Brahman and those still caught up in duality.]

Obeisance to Agni, to the ruler of the earth, to the preserver of the world (*lokasprte* instead of *lokasmṛte* as in Vāj. Saṁh 7.5.24). Bestow your world on this performer of the sacrifice!

Obeisance to Vāyu to the ruler of the aerial space, to the preserver of the world; bestow your world upon this performer of the sacrifice.

Obeisance to Āditya, to the ruler of the heavenly region, to the protector of the world; bestow your world upon the performer of the sacrifice.

Obeisance to Brahman, the ruler of all, to the all-protector; bestow all or everything on this performer of the sacrifice.

“With a crust of gold
is covered the mouth of truth
open it, O Pūṣan for me,
admit me into (the presence of) *Satyadharma*, Viṣṇu.”

Indeed, “I am that Puruṣa, who there resides in the sun” (Iśa 15-16=Brh. 5.15). Indeed, that is *Satyadharma* that which is the sun-hood (*ādityatva*) (the proper essence) in the sun; it is the pure one, the Puruṣa-essence, the sex-less one (therefore *puruṣam* instead of *puruṣah*).

Only a part of the power penetrating the universe is what as it were, shines forth, there in the centre of the sun and in the eye and in the fire; but it (that power) is Brahman, is the

immortal one, is the splendour (cf. Savitṛ, R̄gveda 3.62.10), is *Satyadharma*.

Only a part of the power penetrating the universe is what is the nectar in the sun (which flows collectively into it out of the Veda); but it (the power), of which also the Soma and the vital breaths themselves are sprouts or offshoots, is Brahman, is the immortal one, is the splendour, is *Satyadharma*.

Only a part of the power penetrating the universe is what glitters in the centre of the sun as the Yajus (the highest Veda, as our Upaniṣad is counted under it); (but it, the power is) Om! water, light, essence the immortal one,¹ the Brahman, *Bhūr*, *Bhuvaḥ*, *Svar*, Om!

“The eight-footed one, a Hamsa (a bird of passage), pure, three-stranded, eternal, invisible, neither good nor evil, blazing with lustre—

he only who sees the universe, sees it.²

Only a part of the power penetrating the universe is that which ascending upward, becomes two rays (subject and object as the prototype of duality)? But it (that power) is the knower of non-dual one (*savit* in contrast to *dvaitavid*), it is *satya-dharma*, it is *Yajus*, it is *Tapas*, it is *Vāyu*, it is *Prāṇa*, it is water, it is the moon, it is the pure one, it is the immortal one, it is the realm of Brahman, it is the surging splendour (R̄gveda 3.22.2); in it are merged, like the lumps of salt (Bṛ. 2.4.12), the sacrificers, it is the unity of Brahman, in it all desires are resolved (Chānd. 8.1.5).

—Here they quote the following chant:

“Just as a lamp bearing a wick,
moved by a gentle wind, only gently quivers,
so also he, who has entered into the gods;
he who has such knowledge—

he is also the one who knows the non-dual one and who
knows the duality;

he has attained to the united one place and its essence,

1. *āpo jyoti raso 'mṛtam*—this spell is the so-called *Siras*.

2. The verse is very much corrupted and the elucidation of the same is most problematic. It is found with better sorts of readings in the Cūlikā Up. 1.

But they, just like drops of water rising up incessantly,
 just as the flash of the lightning among the clouds, in the
 highest space,—
 they also, as they support themselves in the glorious splen-
 dour of light
 they are in him only what are the flaming locks of hair in
 the blazing (fire).

36

[Two phenomenal forms of Brahman have been distinguished here; the one is the previously described power penetrating the universe; its bearer is the space which is restful (*sānta*) and requires no sacrifice. The other apparent form, which appears in a manifest form in Āditya and Prāṇa is the opulent one (*samṛddha*) and its bearer is the food which is offered on the one hand, to Āditya inside the Vedi (altar) and, on the other hand to Prāṇa as a sacrifice in the fire of the mouth. That is why, as confirmed by a Brāhmaṇa-quotation, the sacrifices are to be continuously offered or performed. The concluding verse signifies the inner connection between Āditya and Prāṇa.]

These both, indeed, are the apparent forms of the light of Brahman: the one is quiet and restful, the other is opulent. Of that which is quiet, the bearer is the space; but of that which is opulent, the bearer is this food. That is why one should sacrifice (on the one hand) on the altar, with the spells (*mantra*), the stuff prepared from plants, the flesh, the sacrificial cake, milk-rice etc. and (on the other hand) he should offer sacrifice through the food and drink pushed into the mouth, because the mouth is considered to be the *Ahvaniya* fire for the sake of attaining the abundance of power, for the acquisition of pure worlds and for attaining immortality. Regarding this, they quote the following passage: “He who desires heavens should perform the *Agnihotram*; one wins the kingdom of Yama through the *Agnihotram*, the kingdom of Soma through *Uktham*,¹ the kingdom of the sun through the *Sodaśin*, the sovereignty over the self (*svārājyam*)²

1. Jacob's conjecture is that it is *ukthyam*.

2. The Sanskrit word in the original which is ‘Svārājyam’ is interpreted by the commentator Rāmatīrtha as ‘the world presided over by Indra’. (sva=heaven+rājyam=kingdom—Svārājyam=the kingdom of heaven).

—Translator

through the *Atriātra*, the kingdom of Prajāpati through the Soma sacrifice continued up to thousand years.”

Just as the lamp consists of the combination of the wick,
the vessel and oil,
so also, through coming in contact with the world-egg,
the Ātman and splendour come into manifestation.”

37

[That ‘boundless power’, which is to be adored through the *Om* exhibits itself in three forms as Agni, Āditya and Prāṇa between which there exists continual communication of change like canal (*nādī*) through which the sap of food ascends up and descends down.]

That is why one should adore, through the syllable Om, that immeasurable power; this power manifests itself in three forms: in the fire, in the sun, and in the *Prāṇa*; there is (between them) that canal which carries the great quantity of food, which is offered in the fire, to the sun; and the sap which drips, which rains down (as it were) in *Udgitha*—by that, live the Prāṇas (vital breaths) and by the Prāṇas live the creatures. In this connection, they cite the following passage: “The sacrificial food which is offered into the fire—that is conducted to the sun; the sun rains it down with its rays; out of it arises food and out of food the beings originate.” Thus it is said: (e.g. Manu 3.76):

“The gushing oblation, when offered into the fire,
ascends towards the sun;
out of the sun, rain originates,
out of it (rain) the food,
out of it (food) originates what lives.”

38

[This concluding subsection describes, how the one who performs the fire-sacrifice in the way described above, and practises the ethical conduct pertaining to it, attains perfection.]

Performing the *Agnihotram*, he breaks off the net of greed, breaks through the delusion; and as he no more approves of anger, as he reflects over the (true) desire (for deliverance) and as he further penetrates the Brahma-sheath consisting of four-nets (*annamaya, prāṇamaya, manomaya, vijnānamaya*) and then,

still further on penetrates through what are (the four concentric) circles of the sun, the moon, the fire and *Sattvam*; he (who does it) becomes purified and attains to the view of that entity, existing in the *Sattvam*, which is motionless, immortal, unwavering, firm, and is called Viṣṇu, the place encompassing in itself everything, which entertains true desires, which is the all-knowing and free spirit, grounded in its own greatness (Chānd. 7.24.1). In this respect, they cite the following verse:

“In the sun stays the moon,
in the moon stays the fire,
in the fire resides *sattvam*,
in the *sattvam* resides the unwavering (Brahman).”

After he has meditated over what is of the size of short span in the body, what is of the size of a thumb, which indeed, is the subtlest of the subtle, he attains then to the highest state, because in it, all the desires are resolved (Chānd. 8.15). In this connection they cite the following verse:

“What is of the size of a thumb,
what is only of the size of a span
doubled and trebled like the splendour of a torch—
this, extolled as Brahman,
entered into all the worlds as great God”.
Om! Obeisance be to Brahman,
—obeisance!

SEVENTH PRAPĀTHAKA (LESSON)

[This Prapāthaka contains, like the sixth one which is a supplement to the Upaniṣad, three subsections : 1-7, 8-10 and 11 which are dealt with individually as follows.]

7.1-7 *The Ātman as the world-sun and its rays*

[The Ātman is the world-sun; all the gods, metres, *stomas*, *Sāmans*, seasons, vital breaths, divine, demoniac and earthly beings are only its rays, spreading out towards the east, the south, the west, the north, above and below and again going back into it—this is the basic idea of this piece (similar to Chānd 3.1 ff), though we feel that it is somewhat too extensively enlarged and expanded; the identity of this Ātman with the two chief gods

of popular belief—Śiva and Viṣṇu,—as well as the unity of the spirit embodied in the fire, in the heart and in the sun are again emphasised with great stress, at the end.]

1. *Agni*, the *Gāytatri*, the *Stoma Trivṛt*, the *Sāman Rathantaram*, the Spring, the Prāṇa, the stars, the Vasus—they rise towards the east of it (the sun), they shine, they rain, they extol it, they again enter into it, and glean and peep forth from it through a cleft,—but it (the sun) is unthinkable, formless, deep; it is concealed, blameless, compact, unfathomable, devoid of *gunas*; it is full of splendour, it is the enjoyer or consumer of *guṇas*, it is frightful, devoid of development; it is the lord of the Yogins; it is omniscient, mighty immeasurable, beginningless, endless, blissful, unborn, wise, indescribable; it creates everything, animates all, consumes all, rules over all; it is the innermost, being of all.

2. Indra, the *Trīṣṭubh*, the *Stoma Pañcadaśa*, the *Sāman Brhat*, the summer, the *Vyāna*, the *Soma*, the *Rudras*—these rise forth towards the south of it (the sun), they shine, they rain, they extol it, they again enter into it and peep forth from it through a cleft,—but it is without beginning and without end, it is immeasurable, unlimited, it cannot be moved by others, it is free, characterless, formless, it is of unlimited power, it is the creator and the illuminator.

3. The Maruts, the *Jagatī*, the *Stoma Saptadaśa*, the *Sāman Vairūpam*, the rainy season, the Apāna, the planet Śukra (Venus), the Ādityas—they rise forth towards the west of it, they shine, they rain, they extol it, they again enter into it and peep forth out of it through a cleft—but it is quiet, wordless or taciturn, it is fearless, sorrowless, it is existing joy, it is satiated or gratified, it is firm, unwavering, immortal, unshakable, permanent, it is named Viṣṇu (Kāṭh 3.9 and above 6.9), it is a place having all under it (it is above all).

4. The *Viśve Devāḥ*, the *Anuṣṭubh*, the *Stoma Ekavimśa*, the *Sāman Vairājam*, the autumn, the Sāman, Varuṇa, the Sādhyas,—they rise forth towards the north of it (the sun), they shine, they rain, they extol it, they again enter into it, and peep forth out of it through a split,—but he is inwardly pure, purified, vacant (*sūnya*), quiet, it is devoid of prāṇa, devoid Ātmān, it is endless.

5. Mitrā-Varuṇau, the Paṅkti, the *Stomas Trinava* and *Trayastriṁśa*, the Sāmans—*Sākvaram* and *Raivatam*, the winter (*Hemanta*) and the cold season (*Śiśira*), the *Udāna*, the *Aṅgirasas*, the moon,—they rise forth upward from it (the sun), they shine, they rain, they extol it, they again enter into it, and peep forth out of it through a cleft, —but one knows under the name of Praṇava, as the director, it appears as effulgence, it is sleepless, ageless, deathless and sorrowless.

6. *Śani* (Saturn), *Rāhu* (the Dragon's head), *Ketu* (the Dragon's tail), the serpents, the *Rāksasas*, the *Yakṣas*, men, birds, the monsters (*Śarabha*¹), elephants etc.—they rise forth towards below from it (the sun), they shine, they rain, they extol it, they again enter into it and peep forth out of it through a cleft, from it there rises the wise one, the sustainer of things which are separate, who is the inmost being of all, who is imperishable, pure, purified, full of splendour, patient, and quiet.

7. And it, (the sun) indeed, is “the Ātman in the inmost being, (inside the heart), fully pure” (Chānd. 3.14.3), just like a blazing fire, who assumes all forms (*viśva-rūpa*); this universe serves as food for it, all the beings are interwoven like the warp and woof in it (cf. Br̥h. 3.8), “it is the Ātman, the sinless one, free from old age, free from death and free from sorrow, devoid of doubt, devoid of any fetters (bonds); its resolutions always come true, its desires always come true, (Chānd. 8.1.5 is here not literally but freely adapted —); “it is the almighty, it is the ruler of beings, it is the protector of beings, it is the bridge which holds together what are separate or asunder” (Br̥h. 4.4.22); this Ātman, indeed, is called (just as above, already described in 6.8) *Īśāna*, *Śambhu*, *Bhava*, *Rudra*, *Prajāpati*, the creator of all, *Hiranyagarbha*, it is the truth, the Prāṇa, the bird of passage (*Harīsa*), the controller, the unshakable one, it is Viṣṇu, Nārāyaṇa; and there it dwells in the fire, and there it dwells in the heart, and there it dwells in the sun; it is all alone the only one. Obeisance to you, assuming all forms, and still remaining concealed in the true ether (of the heart) !

1. *Śarabha* (see Monier Williams Dictionary) is supposed to have eight legs and is represented as stronger than the lion and the elephant.

—Translator

8-10 Polemic against Heretics

[Now the following polemic against heterodox efforts deals certainly, with a period in which the extra-Vedic (—external to the Veda—) instructions, no doubt, constituted the subject of a special study (as against *na avaidikam adhiyita*); so also the orderly stages of life (*āśramāḥ*) stood opposed in antagonism against the Vedic ones (*vedādiśāstra-hīnsaka-dharma*). That under these, besides others, that Buddhism is also to be understood as a heresy is quite probable, but the description is not concrete enough, to prove it with any definiteness. The address in the beginning—‘O King !’ (who can no longer be Bhadratha) appears to signify that this piece is taken over from another context originally foreign or alien to our Upanisad.]

8. Now, O king, about the things that constitute the attack against or pollutions of knowledge.

This is indeed, the source of the network of delusions that one who is worthy of heaven comes in contact with such as are unworthy of heaven; it is so; the foliage of a Nyagrodha (banyan) tree opens itself before him, but he clings to, (instead of that thick foliage), the undergrowth (of grass etc.) below it;

again there are such (persons) as are always boisterously gay, always wandering about, always begging, always living by their arts and crafts (*śilpa*);

further there are such as begging in the towns, organize the sacrifice for those who are unauthorized, betake themselves as pupils to a Śūdra, for instruction or are as Śūdras, conversant with the scriptural canvas;

again, there are such others who are swindlers, hypocrites, dancers or actors, hired soldiers (hirelings), tramps, comedians, and have committed immoral acts or such other things while in the service of the king;

further, there are such persons who, in case a danger from *Yakṣas*, *Rākṣasas*, ghosts, hosts of spirits, goblins, serpents, etc. threaten, assert out of greed for earning (wealth) : “We will exercise them”.

Again, there are such people who without being entitled to them, claim pretensions to wear red clothes, the ear-rings and skull ornaments (of certain ascetics);

again, there are those, who through juggling and deception .

of deceptive arguments and its practical application, love to oppress the believers in the Veda;

with such people, one should not keep contact because they are evidently only thieves and unworthy of heaven.

As it is said :

“By the deceptive arguments in favour of the denial
and by their apparently false application,
the people are seduced
and they no more know to distinguish
the Veda and popular witticisms.”

9. Particularly, it was Bṛhaspati, who, assuming the form of Śukra (the preceptor of Asuras), has communicated this nescience (*avidyā*=delusive erroneous knowledge) to the *Asuras* for their destruction in order to protect Indra; according to that nescience, the evil is called good and good is called evil; they (the *Asuras*) demanded prescribed rule for study which was bound to over-thrown the doctrinal edifice of the Veda and of parts attached to the Veda. Therefore, one should not study this doctrine because it is perverted and is unfruitful and its reward is mere (temporary) pleasure (only the *preyas*, not the *Śreyas*—Kāṭh. 2.1) like that of one who has been an apostate from right conduct; therefore, one should have no concern with it. Because, the scripture says (Kāṭh. 2.4; Iśa. 11) which latter is misunderstood; Kāṭh. 2.5).

“Different and opposite by far,
are what are named knowledge and ignorance,
I regard you, O Naciketas, aspiring for knowledge,
the host of desires has not unhinged you.”¹
“He, however, who knows
knowledge as well as non-knowledge,
he attains rescue from death through non-knowledge
(*karma*)
and immortality through knowledge.”
“Reeling here in the depth of ignorance,

1. The original Sanskrit word is ‘lolupante’. It literally means ‘make’ greedy’. “The host of desires has not made you greedy” —Translator

imagining themselves as wise and learned,
the fools run aimlessly hither and thither
like the blind one whom also a blind man leads.”

10. Once it happened (cf. Chānd. 8.7.ff) that the gods and the demons, desiring to know the Ātman, approached Brahman, paid him homage and said : “Revered Sir, we are seeking after the Ātman, you should impart (the knowledge about) it to us ! “But Brahman after long reflection thought that the demons sought the Ātman where it was not to be found; and therefore he showed to them the Ātman, there where it is not at all to be found. Therefore, they (the demons) live in delusion, clinging (to the earthly things); they break and batter the saving boat, and as they give homage to the untruth, they imagine, as if in delusion or mirage, the untruth as the truth. That is why, what is proffered in the Vedas is the truth and the wise men live according to what is taught in the Vedas. Therefore, a Brāhmaṇa should study nothing un-Vedic, because the consequence would be like that among those (the demons).

7-11 The Om-syllable in the space of the heart and in world-space

[About the power penetrating the world-space described in 6.35 (*nabhaso 'ntarikṣe tejas*) it was said in 6.37 that it should be worshipped through the syllable *Om*. How it occurs, is shown in more details by the first part of this subsection in the following manner. The essence or nature of the ether in the cavity of the heart is that ‘the highest power’ (*param tejas*) and the essence of the essence or nature of the ether in the heart is also just as much the syllable *Om* (*tejas=brahman=veda=Om*). In the form of the syllable (or sound) *Om*, that power ascends upward with breath and spreads itself, like the smoke curling up, further and further until it penetrates, like the thought of a man who meditates, the universe rapidly, just as the lump of salt penetrates the water or just as the heat penetrates the melted butter. On account of this rapidity, the syllable *Om* is called ‘lightning-like’; this is here signified by its ‘illumination or brightening up’ of the whole body (according to the commentator, of the whole body of the universe).]

At the end there are eight verses, of which, however, only two (verses 4-5) are concerned with the worship of *Tejas* through *Om*, while the remaining verses are remotely connected with it.

The verses 1-3 are only a metrical summing up of Brh. 4.2.2-3.

The verses 4-5 show that the *Manas* impels (produces) the warmth in the body, the warmth in the body impels the breath, to produce the syllable *Om*, which growing continually from the heart to the throat and tongue, finally becomes the womb or the source of the Veda.

Verse 6 describes, in literal repetition of the verse in Chānd. 7.26.2 (—only in the place of *paśyo*, the customary *pasyan* appears—) the transcendence of the man who sees (has knowledge), beyond death, illness and sorrow.

In verses 7-8, the four states in the Māndūkya-Upaniṣad are stated to be connected with four quarters (pāda) of Brahman (Rgveda 10.90.3.4) in such a way that waking, dream-sleep, deep sleep make up the one quarter (fourth part), whereas the ‘fourth state’ (turiyam) forms the three immortal quarters (fourth parts). Since Brahman wished to experience both—the truth and the untruth, it entered into the world characterized by dualism. The Upaniṣad concludes with these great ideas.]

11. The essence or nature of the ether found in the cavity (of the heart) is, indeed, that highest power; this is explained as threefold : that in the fire, that in the sun and that in the Prāṇa.

The essence or nature of the ether found in the cavity (of the heart) is, indeed, that syllable *Om*.

Through it, that power breaks or sallies forth, ascends upward and is breathed out; it may be without intermission, or it may be as a support for the meditation of Brahman.

In this process, that power, during the heaving of breath, emerges as the warmth throwing the light into the background; and just as it occurs during the wafting of smoke (upwards and about), after it (that power) has sprung up as a twig in the ether of the heart, it unfolds itself further and becomes another twig or branch after the other one (rising up into infinity), just as when a lump of salt is thrown into water or just as the heat (rises) in the melted butter or just as the thought of one who meditates extends itself (into the infinity).

In this connection, they cite the following passage¹ : “But why is it (the syllable *Om*) called lightning like ?—Because no sooner it is uttered, it illuminates (brightens up) the whole body like lightning.”

That is why, one should worship that immeasurable power through the syllable *Om* :

1. The Puruṣa in the inmost part of the eye
who here in the right eye dwells,

1. Really it is cited even in the Atharva-Śira-Up. 4 (though it may not be its original source).

he is called Indra
and his wife dwells¹ in the left eye.

2. And in the cavity of the heart
it is the power (*tejas*);
a lump of blood serves there (as food) for both,
3. Ascending up from the heart,
taking up its location in the eye,
an artery serves as a conduit
the one for two, which splits itself into two.
4. The *Manas* strikes against (and wakes up) the
fire in the body,
this fire impels the breath in the body;
The breath in the body circulating in the chest—
it produces the deep sweet sound.
5. The fire arising in the heart through the ether
more subtle than the subtle, it becomes twofold
in the throat,
and it is threefold already at the tip of the tongue,
it flows forth, then it is the mother's essence (womb).
6. The one who sees (has knowledge) does not see
(experience) death
neither does he suffer from illness nor from discomfort,
only the one who sees, sees all (everything),
he penetrates everything from all sides.
7. The one in the eye, and the one in the dream,
the one in deep sleep and the one who (beyond that)
is the highest
these are his four subvarieties,
still, the fourth is the greatest of all.
8. A quarter (fourth part) of Brahman is in three
quarters (fourth parts)
in the last (quarter), there are the first
three quarters.
The great self underwent duality
in order to experience truth and untruth.

1. cf. Brh. 4.2.2-3 cf. Talav. Up. Br. 1.43.9

D

THE UPANIṢADS OF
THE SUKLA (WHITE) YAJURVEDA
BRĀHADĀRANYAKA UPANIṢAD
ĪŚA UPANIṢAD

THE BRĀHĀRĀNYAKA UPANIṢAD (OF THE ŚŪKLA YAJURVEDA)

INTRODUCTION

The first origin of the Yajurveda is, indeed, to be regarded as follows : First, only the material in the form of the *Mantras* (verses and sacrificial maxims) which were requisite for the use of the Adhvaryu, was fixed and was committed to memory by the pupils. Under these restrictions, it was then possible ‘to complete the studies of the (three) Vedas’ (Chānd. 6.1.2) in twelve years. (Later on, when the size and scope of the Veda became extensive, every Veda required twelve years for its study). In consonance with it, Śvetaketu (in Chānd. 6.7.2) was only asked by his father, ‘to recite the sacrificial maxims (*Yajñīṣi*) along with other texts. The directions for the use of this material and of the necessary elucidations of things (connected with the same) (*arthavāda*) were, indeed, originally communicated orally to the pupil freely, without constraint. Gradually, in course of time, this also became, in the growth of tradition, fixed as an instruction (*brāhmaṇam*) in ‘the right proper way of prayer and sacrifice’ and was (as the oldest Indian prose literature) literally committed to memory by the pupil. Naturally, during this process, just as in that old, free form, every *Mantra* was accompanied by its Brāhmaṇa (*Vidhi* and *Arthavāda*).

The schools of the Black (Kṛṣṇa) Yajurveda have preserved, in essentials, Yajurveda in this form, although in them also, a separation of both these elements is perceived in its formative stage, as particularly the *Mantras* and the *Brāhmaṇas* concerning the Soma and other sacrifices are not only separated but also in all the three chief schools, are, likewise, by far, separated asunder from one another through the interpolation between them, of *Agniciti* (Taitt. Saṁh. 4-5; Maitr. Saṁh. 2.7-13, 3.1-5, Kāṭhakam 16-18, 19-22) after *Mantras* and *Brāhmaṇas*. It is all the more remarkable, as in the Śatapatha-brāhmaṇa also which concerns itself with the *Agnicayanam* in its Śāndilya-portions (VI-X) there are many recognizable signs, as demonstrated by Weber, of an interpolation between the Yājñavalkya-portions (I-V and XI-XIV).

It was only a step further in this direction when the white (*Śukla*) Yajurveda represented by the school of the Vājasaneyins (i.e. the adherents of Yājñavalkya Vājasaneyea) completely separates the *Mantra* and *Brāhmaṇa* material (though not quite completely — cf. Vāj. Saṁh. 16.17.18.19.24) and refers to them in two different works — the *Vājasaneyi-saṁhitā* and the *Śatapatha-Brāhmaṇa* with respect to the same. The motive behind this separation in this way may have been, on the one hand, the precedent of the Rgveda and the Sāma-Veda schools or on the other hand, it may have been due to the fact that more importance was given, in respect of them to the

ease in memorizing (the further continually increasing) texts in rhythmical verse and also in prose than to their direct understanding (which was made difficult through the dismemberment of the parts which belonged together, having been alike). Whatever the case may be, the Vājasaneyins prided themselves on their innovation; they call their collection (Śatap. Br. 14.9. 4.33) ‘*suklāni ya jūmṣi*’ ‘white’ sacrificial maxims (purified or cleansed from the impurities of) the supplements which did not belong there and claim that they have been received from the sun-god who is the prototype of all purity, while they speak ill of their ‘tramping brothers’ of the Black Yajurveda (the *caraka-adhvaryavah*).

The Saṁhitā and the *Brāhmaṇa* of the Vājasaneyins are represented in two (slightly different) recensions — that of the *Kāṇvas* and the other of the *Mādhyandinas*; we, following Śāṅkara, deal with the two Upaniṣads of the school, according to the Kāṇva-recension; the following survey of contents concerns the recension of the *Mādhyandinas* (which alone is available in its entirety).

Vājasaneyi-Saṁhitā
(40 Adhyāyas)

1-2	New and Full-moon sacrifices.
3	Agnihotram Four-months-sacrifice.
4-8	Soma-sacrifice (Agniśtoma)
9-10	<i>Vājapeya</i> and <i>Rājasūya</i> (modifications of the Soma-sacrifice).
11-18	<i>Agnicayanam</i> arrangement of the holy fire-altar.

Śatapatha-Brāhmaṇa
(XIV Kāṇdas)

I	Haviryajña Brāhmaṇa on Saṁh. 1-2.
II	Ekapādika. Brāhmaṇam on Saṁh. 3.
III	<i>Adhvarya</i> . Preparations for the Soma-sacrifice. Morning-pressing.
IV	<i>Graha</i> , continuation. Midday and evening pressings (of Soma).
V	<i>Sava</i> . Brāhmaṇa on Saṁh. 9-10.
VI	<i>Ukthasambharanam</i>
VII	<i>Hastighāṭa</i>
VIII	<i>Citi</i>
IX	<i>Sarīciti</i> .
X	<i>Agnirahasyam</i> . Legends and contemplations regarding the mystic significance of different ceremonies during <i>Agnicayanam</i> .
XI	<i>Aṣṭādhyāyi</i> . Recapitulation of the ritual (new-and full-moon

		sacrifices, <i>Agnihotram</i> , Four-months' Sacrifice etc.) Initiation of the pupil and Vedic studies.
XII	<i>Madhyamam</i> . Expiation (<i>prāyaścittam</i>) for interruptions and failings or short-comings in the sacrifice.	
19-21	<i>Sautrāmaṇi</i> 7-9	<i>Sautrāmaṇi</i> with partial reference to Saṃh. 19-21.
22-25	<i>Aśvamedha</i> the Horse-sacrifice.	XIII The <i>Aśvamedha</i> . The horse-sacrifice is dealt with in details. Thereafter follow:
26-29	Supplementary (<i>khilyāni</i>) sacrificial texts on the ceremonies dealt with in the earlier Adhyāyas.	Human sacrifice All-sacrifice
30	<i>Purusamedha</i>	Short and a few references
31	<i>Purusa-hymn</i> and continued study of the same.	Sacrifice to the manes.
32-34	<i>Sarvamedha</i> and other sacrifices.	to the Saṃhitā.
35	<i>Pitrmedha</i>	
36-39	Pravargya	XIV <i>Āranyakam</i> . 1-3 Pravargya, in which Saṃh. 36-39 have been explained fairly completely.
		4-5 <i>Madhukāṇḍam</i>
		6-7 <i>Yājñavalkya-kāṇḍam</i>
		8-9 <i>Khila-kāṇḍam</i>
		The Brhadāraṇyaka Upaniṣad.
40	The Iśa Upaniṣad	

THE BRHADĀRAṄYAKA UPANIṢAD

Already, while dealing with the Chāndogya Upanisad, we drew the conclusion out of the circumstances, in which at the end of individual Prapāṭhakas, many times there were found isolated pieces, that these Prapāṭhakas before their combination into a whole, appear to have consisted of independent Works. — The Brhadāraṇyaka Upaniṣad exhibits this character of a conglomeration still more distinctly. Of the three parts in which it is divided, the tradition of the commentaries already characterizes the last (Adhyāyas 5-6) as the *Khila-kāṇḍa* ('a supplementary part') and its contents perfectly justify this appellation. Both the first parts, however, — the *Madhukāṇḍam*

(Adhy. 1-2) and the *Yājñavalkyakāṇḍam* (Adhy. 3-4) must have been originally independent from each other, as it appears therefrom with certainty that the same narrative (concerning Yājñavalkya and his two wives) is found throughout almost in the same words in both the parts (2.4 and 4.5). Happily, here for us, the transmission of the tradition gives a further explanation (which, only if rightly used, would yield successful results) in the form of the Varmas or lists of teachers appended to the three Kāṇḍas. A further Varma list is found at the conclusion of the Śatapatha-Brāhmaṇa 10.6.5.9 (=Brh. 6.5.4). We will designate these four Varma lists, for the sake of brevity, as follows, with M¹, M², M³, M⁴, K¹, K², K³, K⁴.

Mādhyandina-Recension

M¹=Śatap. Br. 10.6.5.9
 M²=Śatap. Br. 14.5.5.20-22
 M³=Śatap. Br. 14.7.3.26-28
 M⁴=Śatap. Br. 14.9.4.30-33

Kānva-Recension

K¹=Brh. 6.5.4.
 K²=Brh. 2.6
 K³=Brh. 4.6
 K⁴=Brh. 6.5.1-3.

Above all, it is to be noted that K¹, like M¹, instead of appearing at the conclusion of the Śāndilya-section to which it belongs, is attached very unsuitably to K⁴ and has, on that account, occasioned the most astonishing misunderstandings of the Commentators (Śāmkara, Ānandajñāna, Sureśvara). That the rest of K⁴ and M⁴ refer not perhaps to the Khilakāṇḍam but to the whole Saṁhitā besides the Brāhmaṇa, is stated, indeed, in the text itself (*imāni sūktāni yajūnīśi*) and has been rightly viewed as such by the commentators. So also it is beyond doubt that the beginning words of the Varma K¹, M¹ (*samānam ā Samjiviputraś* :) contain a reference in advance to the complete Varma K⁴, M⁴ and state : “from the youngest member (in K⁴ *Pautimāsiputra*, in M⁴ the redactor himself ‘vayam’ upto *Samjiviputra* (i.e. according to K⁴ upto the thirtyfourth, according to M⁴ up to the fortieth ancestor in the line of teachers, the series or line for teachers is the same (as in K⁴ M⁴)”). From that further on, however, they are (up to the name *Kuśi* common to both) completely different, as the line (of descendants of the teachers) increases in K¹ M¹ by twelve additional members and that no doubt, through Śāndilya up to Brahman, while on the other hand, in K⁴ M⁴ it increases by further seventeen (in M⁴ eighteen) members, through Yājñavalkya up to Āditya as the foremost originator and revealer of the doctrine. Accordingly, the conjecture expressed by Weber is highly probable that we possess in K¹ M¹ the Varma of the Śāndilya books (of the Agnicayana, Satap. Br. VI-X) and, on the other hand, in K⁴ M⁴ the Varma of the Yājñavalkya books (Satap. Br. I-V, XI-XIV); and if we shall not place the Varma lists of Śāndilya and Yājñavalkya in remote antiquity, then the significance which is expressly implied in them is, indeed, historical to the effect that the cult of the arrangement of the altar (Śāndilya) and the usual sacrificial cult (Yājñavalkya) were originally two different kinds of divine worship and that they were then later on mixed or mingled with one another. When this mixing or mingling took place, is difficult to ascertain from the Varma lists. If one reckons between the teacher and the pupil on an average a difference in

age of twenty years, the period of the first mingling of the two rituals (*Sarṇijiviputra*) by the redactor of the Śatapatha-brāhmaṇa would lie as far back as eight hundred years. Both the recensions K¹ K⁴ and M¹ M⁴ completely agree in the names from Brahman and Āditya downwards up to Ātreyiputra (leaving out a few inversions or change-overs and two interpolations); from then onwards, however, the Kāṇvas and the Mādhyandinas appear to have parted; this period, would lie backwards counting from the redactor of the Śatapathabrahmaṇa by about twenty members (teachers), that is, about four hundred years, according to the above calculation. Finally, we would like to indulge in the conjecture that the systems of measuring do not indeed, refer to the physical (birth from) mother but to the Vidyā as the wife (or daughter) of the teacher, from whom, through the influence of the teacher, the pupil received his (spiritual) birth. The teacher gives birth to the pupil (Atharva-veda 11.5.3) after he has become 'pregnant' on account of his knowledge (*jñānair bibharti*, Śvet. 5.2). Accordingly, *Pautimāśiputra* (the last name in K⁴) could also be the pupil of *Pautimāya* (the last name in K² K³) or perhaps be¹ this same in an inaccurate form conditioned by the analogy.

If we turn now from these lists of teachers (K¹M¹K⁴M⁴) as a whole referred to in the Saṁhitā and Brāhmaṇa to the Vaṁśas (K²M²) at the end of the Madhukāṇḍam and those (K³M³) at the end of the Yājñavalkyā-kāṇḍam, we observe, above all, the striking phenomenon that these philosophers lists (K²M²K³M³) exhibit, no doubt, an extensive agreement among one another; on the other hand, compared with the tradition of the ritual (*imāni Śuklärāni Yajūṁsi* —Brh. 6.5.3) the concerned lists K¹M¹K⁴M⁴ contain almost throughout different names, from Brahman as the common beginning up to the end. Out of this, it follows firstly, (what indeed, already appears from their position) that these lists of philosophers (K²M²K³M³) refer only to the parts of the Upaniṣads concluding with them — K²M² to Brh. 1-2, K³M³ to Brh. 3-4; secondly, however, there appears the surprising and still very natural state of things that inside the same Śākhā, above all in that of the Vājasaneyins, the chief bearers of the ritual and the philosophical traditions (Brāhmaṇas and Upaniṣads) were different from one another. Naturally, this holds good only in the case of the great 'specialists'; the customary Guru (teacher) liked the Brahmācārin (pupil) staying with him to learn his Brāhmaṇa and after that his Upaniṣad, without taking any particular offence to the contradictory spirit of the two documents.

1. The names are many times, etymologically considered, very odd or funny; probably many of them are nicknames, attributed not so much by antagonists, as by their own pupils, without prejudice to their feeling of piety for them and these nicknames, in the course of tradition, adhered to them as real names. Just as when we meet former doorkeepers or gate-men and enjoy conversing about the glory of our *alma mater*, so also the old teacher is often remembered with great respect but the mention of the same occurs in popular forms, predominantly according to the nicknames.

If we further compare the two lists of philosophers (K^2M^2) at the end of the Madhukāṇḍam and (K^3M^3) at the end of the Yājñavalkyakāṇḍam with one another the names from *Brahmā Svayambhū* up to the fortieth member (leaving out of account the name of Bharadvāja which is omitted twice in K^2K^3) completely agree in all the four lists. From the fortieth member, however, (*Vaijapāyana* in K^2M^2 , *Sāyakāyana* in K^3M^3), they are very different from one another.

The whole difference lies, beyond doubt, in the *Mādhyandina* recension; in M^3 , instead of the one Vaijapāyana in M^2 , six other names and later again two names (the *Aurṇavābhāḥ* i.e. ‘the wool-weaver’ in the plural and *Kauṇḍinyau*) are interpolated in between. Naturally this cannot be right (the pupil cannot be separated from the teacher of his teacher by six generations of teachers —); it looks that the passage has been retouched and remodelled and, therefore, we have nothing to do with it.

The conditions in the *Kāṇva*-recension are all the more interesting; the Madhu-lists in K^2 and the Yājñavalkya-lists in K^3 agree in the thirty-eight names of the remote past, but in the eleven (in K^3 , twelve) names of the older period there is almost complete difference and again in the nine names of the later period from *Āgniveśya* upto *Pautimāśya*, there is complete agreement. There can be no other explanation for this than the fact that up to nine generations (about two hundred years) before *Pautimāśya*, the *Madhukāṇḍam* and the *Yājñavalkyakāṇḍam* must have consisted as independent Upanisad-works inside the *Sākhā* of the *Vijasaneyins*, until they were joined through *Āgniveśya* and that in the further course of time, the *Khilakāṇḍam* of all kinds of supplements, was annexed.

Now follows, in conclusion, a general survey of the contents of the Brhadāranyaka-Upanisad according to the *Kāṇva*-recension.

I *Madhukāṇḍam* (Adhyāyas 1-2)

FIRST ADHYĀYA

- 1-2. The sacrificial horse in the Aśvamedha is the Universe which Prajāpati created, in order to offer it as sacrifice to himself.
3. The Prāṇa is the saviour and preserver of the vital organs, in the psychical and the cosmic sense.
4. The creation of the world out of Ātman or Brahman, and knowledge : *Aham brahma asmi* ('I am Brahman').
5. Manas, Vāc and Prāṇa as the three products which Prajāpati has created out of himself for his food.
6. The Ātman appears threefold, as name, form and work (action); name and form are *amṛtam satyena channam* (the imperishable one concealed under reality).

SECOND ADHYĀYA

1. The conversation between *Ajātaśatru* and *Bālāki Gārgya* (parallel to Kaus. 4). The *vijñānamaya puruṣa* (the subject of knowledge) draws, in

himself in sleep the vital organs and lets them out during the waking state; the worlds again arise out of himself.

2. The Prāna and its embodiment in the body, especially in the head of man.
3. The Brahman has two forms : one having form and the other formless. The latter appears as the Purusa in the sun and in the eye but as the reality of reality is unknowable (*neti, neti*) according to its nature.
4. The dialogue of Yājñavalkya with Maitreyi. Everything is related with the Ātman; he, who knows him, has, thereby known everything. He is, however, as the objectless subject of knowledge, by himself without consciousness (of other objects).
5. Relativity of all phenomena (they are mutually *madhu* ‘honey’ for one another); the sole-absoluteness of the Ātman (embodied as Purusa in the natural phenomena and in human beings).
6. Vāriśa, list of teachers from Pautimāsyā up to Brahman Svayambhu (58 members).

II *Yājñavalkyam Kāṇḍam* (Adhyāyas 3-4)

The whole Kāṇḍam is a tetralogy of four philosophical dialogues (Adhy. 3.4, 1-2; 4.3-4; 4.5) in which the main conversationalist is Yājñavalkya (comparable to Socrates in the Platonic dialogues).

THIRD ADHYĀYA

First Dialogue : Yājñavalkya proves his superiority against nine interlocutors : *Aśvala, Ārtabhaṭṭa, Bhujyu, Uṣasta, Kahola, Gārgī, Uddālaka, Gārgī, and Vidagdha Śākalya* :

1. (*Aśvala*) about the sacrificial cult and its reward.
2. (*Ārtabhaṭṭa*) The fettering of the soul in life through the organs and their objects and its fate after death.
3. (*Bhujyu*) The performers of the horse-sacrifice and their way towards the yonder world.
4. (*Uṣasta*) Theoretical unknowability of the Brahman.
5. (*Kahola*) The comprehensibility of the Brahman and the practical way.
6. (*Gārgī*) The gradual elevation of the conditioned (soul) to the unconditioned (Absolute) which is the prime basic ground (Ur-ground) of all grounds.
7. (*Uddālaka*) The thread which externally holds together the world is the wind, but the inner controller (*antaryāmin*) of all beings is the Ātman who, as the subject of knowledge is himself unknowable and is free from sorrow.
8. (*Gārgī*) The whole world is encompassed by space (ākāśa) but this space is again pervaded by the imperishable (*akṣaram*) which, different from whatever we know, regulates the world and, itself unknowable, dwells in us as the subject of knowledge.

9. (*Vidagdha Śākalya*) The ultimate unity to which the Vedic gods, the power (purusa) in man, the protector-divinities of persons, and the man considered as the tree, trace themselves back, is the (*Aupaniṣada Puruṣa*) the Puruṣa i.e. the Ātman, taught by the Upaniṣads, who forms the highest pinnacle of the personality of all (*sarvasya ātmanah parāyaṇam*).

FOURTH ADHYĀYA

Second dialogue between king Janaka and Yājñavalkya (4.1-2)

1. Six definitions of Brahman by other teachers as *vāc*, *prāṇa*, *caksuh*, *śrotoram*, *manas*, *hrdayam*, are given a deep significance by Yājñavalkya by tracing them back to their essence (as *prajñā*, *priyam*, *satyam*, *ananta*, *ānanda*, *sthitī*) but they are found even in this improved nomenclature as inadequate.
2. The question raised by Yājñavalkya regarding the fate of the soul after death is answered by a reference to the identity of the individual and the highest Ātman.

Third Dialogue (4.3-4) between Janaka and Yājñavalkya

4. 3.1-8 The light of man is the Ātman i.e. the *vijñānamaya antarjyotiḥ puruṣa* (the subject of knowledge).
4. 3.9-18 The Ātman in the states of waking and dream-sleep.
4. 3.19-34 The Ātman in deep, dreamless sleep.
4. 3.35—4.4.2 The Ātman during the condition of death.
- 4.4. 3-6 The soul of the un-emancipated man, after his death.
- 4.4. 6-25 Description of the state of emancipation or deliverance.

Fourth Dialogue (4.5) between Yājñavalkya and his wife Maitreyī : (nearly identical with Brh. 2.4)

- 4.6 Varīśa—list of teachers from *Pautimāṣya* up to *Brahma Svayambhu* (59 members).

III Khilakāṇḍam (Adhyāyas 5-6)

FIFTH ADHYĀYA

1. The inexhaustibility of gods.
2. Self-restraint, gifts, compassion (*da*, *da*, *da*) as cardinal virtues.
3. Brahman as the heart (*hrdayam*).
4. Elucidation of the formula *tad vai tad*.
5. About *Satyam*, cosmological, etymological, in the sun and in the eyes.
6. A short description of the doctrine of Śāṇḍilya (Śatap. Br. 10.6.3; Chānd. 3.14).
7. Brahman as *Vidyut* (lightning)
8. *Prāṇa*, *Vāc* and *Manas* as bull, cow and calf.

9. Agni Vaiśvānara as the digestive fire.
10. The way in the yonder world through *Vāyu*, *Āditya*, *Candramas* to the Brahman.
11. Illness, taking out the corpse and burning it as *paramam tapas*.
12. Brahman is not merely food (*vi*) or life or animation (*ram*) but both in union (*vi-ram* renouncing¹).
13. The Prāṇa as *uktham*, *yajus*, *sāman* and *kṣatram*.
14. The four feet of Gāyatrī are :the worlds, the Vedas, vital breaths and the *Prāṇa* appearing in the sun and the eye.
15. Prayer (probably, of a dying man) to Pūsan (=Īśa. 15-18).

SIXTH ADHYĀYA

1. The quarrel among the organs or the . as for precedence or rank, just as in Chānd. 5.1-2.
2. The *Pañcāgnividyā* (the doctrine of the transmigration of the soul) just as in Chānd. 5.3-10.
3. The *Śrīmantha* (churning out or twirling of happiness or glory)
4. The *Putramantha* (the churning out of the son) i.e. the doctrine of begetting.
5. Two Varṇas (lists of teachers).
 - 1-3. from Pautimāśiputra up to Āditya (52 members).
 4. from Pautimāśiputra up to Brahman Svayambhu (46 members).

1. ‘*vi-ram*’ from its interpretation in the passage of the Br̥h. Up. 5.12: referred to here signifies: “enjoying food (*vi*) and life (*ram*)”: It is inexplicable why Deussen has interpreted *vi-ram* as ‘entsagen’ (renunciation).

—Translator

BṛHADĀRANYAKA UPANIṢAD 1-2 THE MADHUKĀNDAM

FIRST CHAPTER

FIRST BRĀHMAÑAM

[1-2 Brāhmaṇam : The mystical significance of the horse-sacrifice.—The Śāṅḍilya-books of the Śatapatha-brāhmaṇa (VI-X) manifest their independence, *inter alia*, through the fact that in the *Agnirahasyam*, with which the Veda came to its end (*Vedānta*), they conclude with the contemplations of the Upaniṣadic type: the Śatapatha Br. 10.5.3 and the neighbouring parts have been already claimed by the *Brahmasūtras* 3.3.44-52—as belonging to the *Vidyā* (knowledge); two further sections 10.6.1 (*Vaiśvānara-vidyā*) and 10.6.3 (*Sāṅḍilyavidyā*) are met with, in a significant continuation in the Chāndogya Upaniṣad, and both the last chapters—Śatap. Br. 10.6.4-5, dealing with the mystic significance of the horse-sacrifice are placed by the Kāṇva recension as Brh. 1.1-2 in the beginning of the Upaniṣad, no doubt, for good reasons. For just as the Upaniṣads of the R̥gveda take their starting-point from *ukthām* and those of the *Sāma*veda from *Sāman*, *udgītha*-etc., so also the Yajurvedic Brhadāraṇyakopanisad in its first two sections is connected with the sacrifice and especially with the horse-sacrifice as the highest sacrificial performance, to interpret the same allegorically. Only he, who understands in truth, the horse-sacrifice (Brh. 1.2-7) knows that the horse to be sacrificed is, as the first Brāhmaṇam sets forth its grotesque view, the universe. Because, according to an idea which has already emerged in the R̥gveda (10.81.1.6) (—*Gesch. d. Phil.* I. 135 ff.), the world is created by Prajāpati who is the life (*Prāṇa*-Brh. 1.2.3) and the death (*mṛtyu*) or hunger together at the same time, in order to be devoured as a sacrifice offered and performed by himself. With this aim, he creates, first of all, the primaeva waters (1.2.1) and earth as a solidification of the same (1.2.2), spreads himself out threefold as vital breath into Agni, Vāyu and Āditya, creates, through the copulation of his *manas* with the speech (the divine Vedic words), the year and thereafter all beings or creatures in order to devour them, as *Aditi* (derived from *ad* ‘to eat’). This idea finds its highest expression in the fact that Prajāpati transforms himself into a horse which is offered in horse-sacrifice, to him and along with him, to the rest of the gods. He, who elevates himself into a unity or communion with Prajāpati, with hunger and death—to him death can do nothing, for the death is his own self.]

Om!

1. The dawn is, indeed, the head of the sacrificial horse,
the sun is its eyes, the wind is its breath, the fire spreading

on all sides is its jaw; the year is the body of the sacrificial horse. The heavens are its back, the aerial space is its hollow or region of the belly, the earth its arch of the belly; the quarters are its sides, the intermediate quarters are its ribs or groins, the seasons its limbs, the months and the fortnights its joints, the day and the night its feet the stars its bones, the clouds its flesh. The fodder which it consumes and digests are the sandy deserts; the rivers are its arteries, the mountains its liver and lungs, the plants and the trees its hair; the rising sun is its fore-part, the setting sun is its hind-part. What it (the horse) shows forth¹ (by stretching its limbs) is the lightning; what it does in its shaking movements or tremor, is the thunder, what it discharges, is the rain; its voice (neighing) is the speech.

2. The day, indeed, is what has risen as the sacrificial bowl or vat for the sacrificial horse, placed before it. Its cradle or place of origin (*yoni*) is in the world-ocean in the morning. The night is what has arisen as the sacrificial bowl or vat, placed behind it (the sacrificial horse); its place of origin is in the world-ocean in the evening; both these bowls or vats have arisen to surround the horse. As a galloping stallion (*haya*)² it carried the gods, as a steed (war horse) (*vājin*), as a racer (*arvan*) the demons, as horse (*aśva*) the men. The ocean is its kinsman, its place of origin.

SECOND BRAHMANAM

1. In the beginning there was nothing here; because the world was covered over by death, by hunger, as hunger is death. Then it created the *manas* (the intelligence, the will); then it desired that it should have a body (*ātman-vi*). He moved, singing hymns of praise; as he sang the hymns of praise, the waters originated; then he said : "As I sang (*arc*) (hymns of praise), Joy (*ka*) arose in me." This is the essence

1. The Sanskrit original is 'vijṛmbhate' which is explained by Śaṅkara as 'gatrāṇi vināmayati' ('bends and stretches forth its limbs'). — Translator

2. In the Sanskrit original, there are three separate words: denoting the horse: *haya*, *vājin*, *arvan* and *aśva*. — Translator

of rays (*arka*). He, who knows this essence of rays, participates in joy.

2. Because the rays are the waters. What was the cream in the water became curdled; out of it arose the earth. In this he toiled and was weary; when he toiled and became weary, and became hot, his heat became power or force; the (hot) fluid (juice) became the fire.

3. It divided himself into three (entities) (one third part fire), one third part the sun, and another third the wind; as vital breath (*prāṇa*), he spread out threefold. Its head was towards the region of the morning; its front thighs or shanks were this region and that region; its tail was towards the evening; its hind thighs were this part and that part. Its sides (flanks) were the south and the north; the heaven was its back, the aerial space its hollow of the belly, this earth its chest; this same stands firm in the waters.—He, who knows this, stands established wherever he may go.

4. He desired to have a second self (*ātman*) (the body), then he as *manas* went into copulation with the speech (cf. 1.4.17 and *Gesch.d.Phil.* I. pp. 201, 206), he the hunger and death. What gushed forth as semen, became the year (the time); formerly there was no year. He bore the same so long a time as long as a year and after the expiry of this time he allowed it to arise out of him. After it had arisen, he opened the jaw; then he shouted: *bhāṇ!* Out of that arose the speech (*bhaṇ*, *bhanati*, to speak).

5. He reflected: “If I remain waiting (thinking of) for this, my food would diminish” Then he created, with that self (with the *manas*) this whole universe—whatever is—the verses (of the R̥gveda), the maxims (of the Yajurveda), the songs (or chants) (of the Sāmaveda, the metrical hymns (*Chandas*), the animals to be sacrificed. He resolved to devour or consume everything which he created; because he consumes (*ad*) everything, therefore he is called the *Aditi* (the *boundlessness*). He became the consumer of the universe; the universe serves as food for him who thus understands the essence of *Aditi*.

6. Then he desired to perform a still greater sacrifice; he toiled, he did penance (self-mortification); as he toiled as he

castigated himself, glory and power escaped from him. Particularly, the glory and the power are the vital spirit; when the vital spirit stirred out of him, his body continued to swell; but his *Manas* remained in the body.

7. Then he desired : “This body should be offered to me as sacrifice; I shall embody myself in it.” Thereupon he became a horse (*aśva*); that was why he had developed and become (swollen) plump (*aśvat*). And he said: “This body has become worthy of being sacrificed for me.” That is why it is called the horse-sacrifice (*aśvamedha*). Indeed, he who knows it, knows the horse-sacrifice!—He watched the horse, without fettering it. After the lapse of the year, he offered it as sacrificer for himself; but he assigned the remaining animals sacrificed during the horse-sacrifice, to the gods. That is why one offers the sacrifice to Prajāpati as the one consecrated to all the gods. Indeed that yonder which, as the sun shines with splendour, is the horse-sacrifice. Its body is the year. This earthly fire is the *Arka* (the sacrificial fire during horse-sacrifice); these worlds are its body. Both these are the sacrificial fire and the horse-sacrifice. And they are only one single godhead, namely Death. (He who knows this) averts death again and again; death does not overpower him because the death is his self. (Śatap. Br. 10.5.2.23). He becomes one of those divinities (who participate in the horse-sacrifice).

THIRD BRAHMANAM

[Before man possessed the philosophical capacity to comprehend the Ātman in its purity as the principle underlying the things of the cosmos and to juxtapose against it all worldly phenomena by means of that great assertion ‘*neti neti*’ (Brh. 2.3.6; 3.9.26; 4.2.4; 4.4.22; 4.5.15), his still immature thought (operating in the field of metaphysics as also that of empirical phenomena) tried to comprehend the principle underlying the world, as he viewed the same in some phenomenal form, which was distinctly evident. One such form is particularly the *Prāṇa* ‘the vital breath’, which assumes an important place not only in the antecedent history of the Ātman-doctrine (cf. *Gesch. d. Phil.* I. 294-305), but also remains still in the Upaniṣads as one of the customary symbols (*pratikarī*—Brahmasūtra 4.1.14) of Ātman. Thus in the third Adhyāya of the Kausitaki-Upaniṣad, we meet with the attempt to attain to the (ultimate) essence beyond the symbol, through the identification of the *Prāṇa* and *Prajñātman*; and two greatest Upanisads—

Chānd-1.2-3 and Brh. 1.3 present as a preliminary preparation for, and entrance into, the Ātman-doctrine, a text which glorifies the Prāṇa (psychically and cosmically) as the essence which cannot be affected by evil and base things and which sets all the rest of the organs (psychic and cosmic) beyond the evil and base things. Both the texts, undoubtedly, go back to a common base or foundation but considerably deviate from one another in presentation. The principal difference is that the Brh. 1.3 allows the singing or chanting of the Udgitha by means of the vital breath, while, on the other hand, the Chānd. 1.2 deals with the glorification of the vital breath as one of the symbols of Udgitha. We have already characterized the first as the original one and stated, as confirmation of the same, that during the three-fold occurrence of the narrative in the Talavakāra-Upanisad-Brāhmaṇam (1.60; 2.1-2; 2.10-11), a singing of the Udgitha is constantly dealt with. (A fourth version of the legend in the Talav. Up. Br. 2.3 leaves the Udgitha out of consideration). On account of this, however, it cannot be explained why Chānd. 1.2 deviates so strikingly from all other versions. Perhaps, we shall succeed in finding the key to this puzzle from the consideration of Brh. 1.3.

Here, for the purpose of overcoming the demons, speech, smell, eyes, ears, *manas* (mind) are, according to the sequence, charged by the gods to sing the Udgitha for them during the sacrifice. Accordingly, they begin and sing beautifully for themselves and the gods, but during singing (as we must assume) they are struck with evil by the demons and they are unable on that account to seize victory. Then as the sixth one, the vital breath Prāṇa (different from the Prāṇa which is named the sense of smell in the Bṛh. *āsanya prāṇa*, in Chānd. *mukhya prāṇa* ‘the vital breath in the mouth’) is required to sing the Udgitha; on account of that the demons flee as under, and it (the Prāṇa) seizes victory, banishes the evil, with which the rest of the organs have been affected, to the ends of the quarters and then leads the speech, smell, eyes, ears, and Manas (the mind) as Agni, Vāyu, Āditya, Diśas and Candramas beyond death and evil. Thereupon, it sings for itself for food and allows the other organs, when they have entered into it, to participate in it; on that account it is then celebrated as *Ayāsyā Āṅgirasa, Bṛhaspati, Brahmanaspati* — Now suddenly in the Brh. 1.3.22, the situation is changed. The Prāṇa was previously the victorious singer of the Sāman, of Udgitha; now it is explained as the Sāman, as the Udgitha itself and the section ends with the glorification of the Sāman and an instruction regarding it to proceed with the chanting of the same by the *Yajamāna* (the performer of the sacrifice) and by the priests.

We believe that we discover here the joining point or the suture which binds together the two originally different pieces: (1) Bṛh. (1.3.1-21) (akin to Talav. Up. Br. 2.1-2, 10-11) describes in a legend the superiority of the Prāṇa conquering the demons, over to rest of the vital organs; (2) Brh. 1.3.22-28, on the other hand, appears to be originally devoted to the glorification of the Sāman (Udgitha) as Prāṇa, connected with the directions which concern the carrying out of the Sāman liturgy. — The Chānd. 1.2-3 (the verses in which are closely connected with those in Talav. Up. Br. 1.60.2, 3)

binds together both the elements, but secondarily mixes them to the extent that, from the beginning, it deals, not with the singing of the Udgitha by Prāṇa, but with the glorification of Prāṇa as one of the symbols of Udgitha; on account of this, the original point of the narration gets lost.]

1. The progeny of Prajāpati was twofold: gods and demons. Among them, gods were weak and the demons were strong. These both contended for (the supremacy over) the worlds. Then the gods said: "Well! let us vanquish the demons by means of the Udgitha during the sacrifice."

2. Then they said to the speech: "Do you sing for us the Udgitha!"—"So be it" it (speech) replied. Then the Speech sang for the Udgitha—The benefit or advantage (*bhoga*) which accrues from Speech—the speech sang that for (in the interests of) the god; that it utters what is beautiful and auspicious (*kalyāṇa*) is for himself¹ (the sacrificer). When those (demons) noticed: "Through this as the singer of chants, they (the gods) will overcome us", they assailed the same (Speech) and filled (infected) it with evil. The evil,—that it (the speech) utters indecorous unseemly words—that is that evil (*pāpman*).

3. Then they (the gods) said to the Smell (prāṇa): "Do you sing the Udgitha for us!" "So be it!" it said. Then the Smell sang the Udgitha for them. The advantage which accrues from the Smell—the Smell sang it for (in the interests of) the gods; what it smells as the auspicious beautiful smell, is for himself (for the sacrificer). Then they (the demons) noticed it: "Through this (smell) as singer of the Chant, they will overcome us"; they assailed it (the smell) and infected it with evil. The evil—that it smells inauspicious obnoxious things—that is that evil.

4. Then they (the gods) said to the eyes : "Do you sing the Udgitha for us!" "So be it" they said. Then the eyes sang the Udgitha for them. The advantage which accrued from the eyes—the eyes sang it for (in the interests of) the gods; that they see what is beautiful and auspicious is for himself (the sacrificer).—Those (demons) noticed it : "Through the eyes as singers, they will vanquish us" and they assailed them and

1. for himself (the sacrificer=‘yajamānāya’) Śaṅkara — Translator

infected them with evil. The evil—that they (the eyes) see inauspicious things—that is the evil.

5. Then they (the gods) said to the ears : “Do you sing the Udgītha for us!” “So be it!” they said. Then the ears sang the Udgītha for them. The advantage which accrues from the ears — the ears sang it for (in the interests of) gods; that they hear what is auspicious is for himself (the sacrificer). — Then those (demons) noticed it : “Through these ears as singers they will vanquish us”; and they assailed them and infected them with evil. The evil — that they hear inauspicious things,— that is that evil.

6. Then they (the gods) said to Manas (intelligence, will) : “Do you sing the Udgītha for us!” “So be it” it said. Then the Manas sang the Udgītha for them. The advantage which accrues from the Manas — the Manas sang it for (in the interests of) gods; that it (the Manas) imagines or decides upon, what is auspicious, is for himself (the sacrificer). — Then those (demons) noticed it : “Through this (Manas) as singer, they will vanquish us”; and they assailed it (the Manas) and infected it with evil. The evil — that it imagines inauspicious things (decides upon doing inauspicious things), that is that evil.

Thus it occurred that they (the demons) overcame these divinities with evil, so that they became infected with evil.

7. Then they (the gods) said to the vital breath in the month (*āsanya prāṇa*) : “Do you sing the Udgītha for us!” — “So be it” it said. Then this vital breath sang the Udgītha for them. — Then those (demons) noticed it; “Through this as the singer, they will vanquish us”; then they assailed it and wished to infect (*avivyatsan*) it with evil. But then, just as a clod of earth is scattered to dust, when it strikes against a stone in the same way, they (demons) got dispersed asunder in confusion and vanquished. That is why the gods continued (survived) and the demons came to nought. He, who knows this, himself continues to live and his adversary is ruined.

8. Then they (gods) said : “Where was it who espoused our cause ? It dwells in the mouth (*ayam āsye*); that is why it is called *ayāsyā*, and *Āngirasa* because it is the sap (*rasa*) of the limbs (*aṅga*).”

9. This divinity is truly called *Dūr* by name, because death remains far away (*dūram*) from it—He, who knows this, remains far away from death.

10. Thereafter, when this divinity had warded off the evil, the death from those other divinities, it removed it (the evil) there where there is the boundary (the last limit) of the quarters; thither it shifted that evil. That is why one should not go among the heathens (non-believers),¹ one should not go to the last limit or the boundary (*diśām antam*), so that he would not betake himself to evil, to death!!

11. After this divinity had warded off the evil, the death of those divinities, it led them beyond death.

12. First, it led the speech beyond (death); when this (speech) was released from death, it became the fire. As this fire, having gone beyond death, it blazes forth.

13. Thereafter it led the smell beyond (death); when this smell became released from death, it became the wind. As this wind, having gone beyond death, it purifies.

14. Thereafter, it led the eyes beyond (death); when these eyes became released from death, they became the sun. As this sun, having gone beyond death, they shine.

15. Thereafter, it led the ears beyond (death); when these ears were released from death, they became the quarters (*diśah*). As these quarters, they have gone beyond death.

16. Thereafter it led the *manas* (mind) beyond (death); when this (mind) became released from death, it became the moon. As this moon, having gone beyond death, it shines. Indeed, this divinity leads beyond death the one who knows this.

17. Thereafter, it chanted (sang) for food itself for eating. Because, whatever is eaten as food, it is consumed by the vital breath; through it (eating food), it continues to live here below in this world.

18. Then those divinities said: “All this, that is food, — that you have got for yourself by singing or chanting; so allow us to participate in this food along with you!” — “Well,” it (*prāṇa*)

1. The people (*jana*), who were non-believers and were outside the pale of the Vedic domain, lived far away beyond the frontiers. —Translator

said, “all of you, enter into me!” “So be it” said they; then they entered into it from all sides.

Therefore, it happens that by the food which man eats for the sake of the vital breath, those others (organs) are satisfied.

Indeed, his own relatives—dependents—enter into him; he is the food-giver or nourisher of his own (relatives), he is their head, their chief, the consumer of food, and the sovereign among them — he, who knows this; — and he who stands against him, who knows this, as an adversary among his own relatives, — he will not be able to help them who depend upon him; but he, who submits himself to him, who, following him, strives to support his own relatives — he, indeed, is capable of helping them who depend on him.

19. It is Ayāsyā Āṅgirasa, because it is the (sustaining) sap (*rasa*) of the limbs (*aṅga*); because life (*prāṇa*) is the (sustaining) sap or juice of the limbs. Because the life is the sap of the limbs, therefore it occurs that the limb from which the sap disappears — that limb just dries up; that is why it is the sap of the limbs.

20. But it is also Bṛhaspati; because the speech is Bṛhatī (the name of a metre, here standing for the R̥gveda) and it (the *prāṇa*) is its lord; that is why it is also Bṛhaspati.

21. But it is also the Brahmanaspati, because the speech is Brahman (the prayer, here standing for the Yajurveda) and it is its lord; that is why it is also Brahmanaspati.

22. But it is also the Sāman, because the speech is Sāman (chant). Because it is *sā* and *ama* (she and he i.e. the female and the male), therefore the name comes as Sāman.¹ Or also because it is like (*sama*) the ant, like the gnat, like the elephant, like these three world-spaces, like this whole world.— He who attains the Sāman, he who therefore knows this Sāman, — he gains community of life, community of living in the same world with Sāman.

23. But it is also the Udgītha; because the Prāṇa is *ut*, as through the Prāṇa (life) this whole world is maintained or preserved (*ut tabdham*); and the speech is the *gīthā* (song or chant); but *ut* and *gīthā* make up together Udgītha.

1. cf. Chānd. 1.6. Talav. Up. Br. 1.53.5.

24. He who knows the characteristic of this Sāman, participates in its characteristics. The euphony (sweetness of sound) is its characteristic. Therefore, he, who wishes to master priest-craft, wishes his voice to be euphonious (sweet); with a voice rich with euphony he should master the priest-craft. That is why one desires for sacrificial service only such a one (priest) who is rich in euphony, one who possesses the characteristic. He, who knows this characteristic of Sāman, will participate in that characteristic.

25. He who knows the gold of this Sāman, will participate in gaining gold. The gold of Sāman is the euphony. — Therefore he who knows this gold of Sāman will be in the possession of gold.

26. He who knows the base or foundation of this Sāman gets well established. The foundation of the Sāman is the speech, because the prāṇa is founded on the speech when it is sung (as Sāman) in such a manner. — Others say: it is founded or based on food.

27. Now follows the elevation (to a higher position) by the chants of purification. — The Prastotṛ has to chant the beginning of Sāman. While he is chanting it, he (the *Yajamāna*) should mutter the following texts:

“From the non-existing lead me to that which exists;
from darkness, lead me to the light;
from death, lead me to immortality.”

When he says: “From the non-existing, lead me to that which exists”, the non-existing signifies death, that which exists signifies immortality. Therefore he says: “From death lead me to immortality, make me immortal”. When it is said: “From darkness lead me to the light”, the darkness signifies mortality and therefore he says: “From death lead me to mortality, make me immortal”. When it is said: “From death, lead me to immortality”, there is therein nothing that is concealed.

What further concerns the remaining verses of the song of praise (*stotram*), he (the Udgātṛ and his assistants) would chant in those verses, for food to eat for themselves. Therefore, he might request for gifts in those chants; and if he has any wish,

the chanting Udgātṛ who knows (such a wish), can chant for its fulfilment — it may be for himself or for the performer of the sacrifice, if the latter has any wish.

This (knowledge of the Sāman as Prāṇa) secures the heavenly world (*loka*). It is not to be suspected that he, who knows this Sāman, would not attain the heavenly world.

FOURTH BRĀHMANAM

[The origin of the world out of the Ātman. The author of this section which is of deep significance, makes use of the traditional form of the creation-myths (— for the rccountal of these creation-myths see *Gesch. d. Phil.* I. 183 ff —) as a frame, not for narrating the connected legends of the creation of the world out of the Ātman, but to set forth the inner dependence of all existing things on the Ātman. Therefore he begins again afresh with the Ātman, the Brahman, as a result of which the external form has a somewhat fragmentary character; but the consideration that it is a collection of fragments disturbs the full homogeneousness of the basic thought penetrating through them. Especially, characteristic is the sharp and bold polemic against the cult of the gods, which repeatedly breaks through the narration; it demonstrates that our text belongs to an earlier period in which the Ātman (doctrine) must have been required to struggle for its supremacy over the gods. In all these contemplations contained in the sections it is established that this world-creative super-divine Ātman, as the true, intrinsic self, i.e. as the subject of knowledge is to be directly to be found in each one of us.

1-4. The first consciousness of the Ātman as the world-principle and as also the principle underlying in us is: *aham asmi*, 'I am'. — All this Ātman existing in all is without sin (— etymology of *puruṣa* —) and without fear. But it is also, because it is alone, devoid of joy. Therefore, like the one in the myth of Aristophanes (Plato, *Symposium* p. 189 c. ff) it divides himself into man and woman — husband and wife — (both together make up the whole man) — and thus human beings and then the different species of animals originate (— they — the animals — are of the same essence as that of men).

5 and 6 b. (6 b to be placed before 6a): The Ātman knows that he is the whole creation and that the gods whose worship is recommended by the people, are only a metamorphosis of himself.

6 a and 6 c: The Ātman creates the food and the eater of food, reminiscent of the fire and Soma as its prototype. The first originates out of the rubbed hands and out of the mouth breathing into them — which are its place of origin or womb; and the latter out of the effusion of semen encompassing all fluid things.

6d. As the Ātman as man, the mortal one, creates the immortal gods, This creation is the super-creation (*atīśiṣṭi*).

7. The Ātman spreads out names and forms and then enters into them, so that he becomes invisible. All organs (and gods) contain him only partially (*akṛtsna*); therefore one should worship the Ātman (and not those separately). The Ātman (in us) is ‘the track or the trail which one has to pursue (*padaniyam*), in order to attain the whole universe.

8. The Ātman, as the self, is the dearest of all, because it is the closest, nearest (to us) — this is the seed of the thought further set forth in B:b. 2.4.5). He is not deprivable like all other things.

9-10. Through the knowledge of the ‘great words’ (statements) (*mahāvākyā*) — *aham brahma asmi* = ‘I am Brahman’, (which became so much celebrated in later times), the Brahman became the universe; and thus everybody who knows this becomes so. But he, who adores the gods as something different from himself, as being other than himself, is like a head of cattle separated out of the herd, which indeed would not like to lose it.

11-15. The Brahman (as the world-principle and at the same time the Brāhmaṇahood) creates, first of all as divine creation, the Kṣatriyas (*Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛtyu, Isāna*), the Vaiśyas (the *Vasus*, the *Rudras*, *Ādityas*, *Viśve devāḥ* and *Maruts*) and the Śūdras (*Pūṣan* i.e. the earth which gives food) and still higher than all these ‘the (righteous) law’ (*dharma*) and the truth (*satyam*) identical with it. From these divine castes, the human castes are derived, while the Brahman itself lives as Agni among the gods, as Brāhmaṇa among men. Now, he who dies without having known ‘his own world’ (*sva loka* i.e. his Ātman) — his works or actions, however holy they may be, are evanescent; that is why one should adore the Ātman as the world.

16. The Ātman (in us) is the world of gods, of Rsis, of men and animals; therefore, these receive the daily five gifts (offerings) and as a consequence, cherish the desire for the welfare of those who give gifts, (considering them) as their own self.

17. The five ‘goods’ (good things) of life are one’s own person, wife, children possession or property and work. He, who knows the Ātman, is not required to aspire for them, but bears or carries them as Manas, speech, Prāṇa, eyes-ears, and body (*ātman*) in himself. So he is, in himself, the five-fold sacrifice (see previous 16), the fivefold sacrificial animals (man, horse, cattle, sheep, goat), the fivefold man, the five-fold universe.]

1. In the beginning, the Ātman alone was this world in the form of man (cf. Ait. 1.1.4). He glanced around himself; then he saw nothing else than his own self. In the beginning, he then exclaimed: “That I am!” Out of that arose the name ‘I’—Therefore, even today, when one is called or summoned, he first says: “that I am!” and after that he utters the other names which he bears. — Because he had burnt not (*us*) all the previous sins before this all, he is called *pur-uṣ-a* (the man, the spirit).

Indeed, he who knows this, burns out whatever was desired by him previously.

2. Then he was afraid; that is why, one is afraid, when one is alone. Then he thought: “Why should I be afraid, as there is nobody else except me ?” Consequently his fear fled away because, of whom should he have been afraid? Because there is fear only in front of or in the presence of a second one.

3. But he had also no joy or happiness; that is why one has no happiness, when he is alone. Then he desired for a second one. Particularly he became as big as a woman and a man when they hold each other in embrace. He divided (*apātayat*) thus his (big) self into two parts; out of them arose the husband (*pati*) and the wife (*patni*). That is why this body ‘in itself’¹ is, as it were, a moiety (a half); thus Yājñavalkya explained. That is why this empty space here is filled by the woman. With her he copulated; out of that originated men or human beings.

4. She, however, bethought herself: “How would he copulate with me, after having begotten me out of himself? Well! I will conceal myself!” — Then she became a cow; but he became a bull and procreated himself out of the same (cow). Out of them originated the cattle. — Then she became a mare; but he became a stallion; she became a she-donkey, he became a male donkey and copulated with the same. Out of them originated the one-hoofed animals. She became a she-goat, he became a he-goat; she became a sheep and he became a ram and copulated with the same; out of them arose the goats and the sheep. — Therefore it occurred that from whatever he copulates with — down to the ants —, all this was created.

5. Then he realized: “Indeed, I myself am the creation; because I have created (*sṛj*) this whole world”. Thus arose the name ‘creation’ (*sṛsti*). He, who knows this, is in this creation (the creator).

1. *Sve=ātmani*. (Böhtlingk’s suggestion to read *Svas* as a finite verb is very acceptable. “That is why we both are as it were a moiety”,— although it cannot be ascertained in the accentuation-system of the Śatapatha-Brāhmaṇa; because then to accept the reading in the dual would be just less befitting for Yājñavalkya, as he had two wives.

6. Thereafter, he thus rubbed (the hands held in front of the mouth); then he brought forth or created the fire from his mouth as the source (*yoni*) and from his hands; that is why both these are without hair from the inside; because the source or the womb is inside without hair.

Therefore,¹ when people say about every individual god: "Offer sacrifice to him, offer sacrifice to him", one should know that this world originates out of him (the Ātman); therefore, he alone is all the gods.

Now whatever is moist in this world — that he created out of the flow of his semen; but this is Soma; because this whole world is only this: food and the consumer of food. The Soma is the food, the fire is the consumer of food:

This (creation) here is a super-creation (*atisṛṣṭi*) of Brahman. Because he created the gods as the higher ones (than what he himself is) and because he, as the mortal one, created the immortal ones, that is why it is called the super-creation. — He, who knows this, is (the creator) in this super-creation of his.

7. At that time the world here was not unfolded; it just unfolded itself into names and forms, so that it is said: "He has been called with this name and he has the form." Just the same one becomes unfolded today also into names and forms, so that is said: "He has been called with this name and he has the form." That (Ātman) has entered into them up to the tips of the nails, just as a knife is concealed in a knife-sheath or just as the fire (one maintaining all-'*viśvambhara*') lies concealed in the (fuel)² preserving the fire. That is why one does not see it; because it is divided or scattered (*akṛtsna*); as breathing, he is called the breath, as speaking he is called the speech, as seeing, he is called the eyes, as hearing, he is called the ears, as thinking he is called the intelligence (*manas*); all these are only the names for his operations or actions. He, who adores one or the other of these, is not wise; because that one (Ātman) dwells

1. This paragraph which here disturbs and interrupts the context is rather connected with the end of 5 or 6.

2. cf. Kauś. 4.20. In this passage we for the first time, meet the simile which has become typical in the later Vedānta : Brahman is latent in the phenomenal world, just as the fire in the fuel. See *Brahmasūtras*.

only partially in one or the other from among them. That is why one should adore him alone as the Ātman; because in this Ātman, all those become one.

Therefore, this is the track of the universe (which is to be trailed or pursued) — that which here (in us) is the Ātman; because in him, one realizes the whole world; why, indeed, just as one finds out (a head of cattle) by means of (tracking) the foot-prints, so also, (one knows the world by means of the Ātman.) — He, who knows this, attains fame and respect!

8. That is why this (Ātman) is dearer than the son, dearer than wealth, dearer than everything else; because what lies innermost, that is the soul (the Ātman).

If anybody explains anything else other than the Ātman as dear, of him one says: “What is dear is lost to him!” He can be the lord who commands this occurrence. That is why one should adore the Ātman alone as the dear one. He who adores the Ātman as the dear one, — for him what is dear does not become perishable or evanescent.

9. In this case they say: “If then men think of becoming one with all (the universe) by means of the knowledge of Brahman, then what did Brahman itself know, by means of which it became the world?”

10. Indeed, this world was in the beginning Brahman itself, which alone knew itself. And it realised: “I am Brahman!” — Through that it became this world. And whoever among the gods became aware of this (through the knowledge: ‘I am Brahman’), he became just the same; and so also among the Ṛṣis (seers) as also among men. Realizing this, Vāmadeva, the Ṛṣi exclaimed (Rgveda 4.26.1).

“I was once Manu, I was once the sun.” And also even today he, who realizes this “I am Brahman,” becomes this universe: and also the gods have no power to produce that which he will not. Because he is the soul (Ātman) of the same.

Now he, who adores any other godhead (than the Ātman, the self) and says: “It is different, and I am different”, does not know; but he is just like a domestic animal of the gods. Just as many domestic animals are of use to man, so also every individual man is of use to the gods. If only one domestic animal is

stolen, it causes discomfort, how much more discomfort (would be caused), if many animals (are stolen)!!” That is why it is not agreeable or pleasurable to them (the gods) that men know it.

11. Indeed, this world was in the beginning only Brahman alone. As it was alone, it was not unfolded (did not become manifold). It, itself, created beyond itself (*atyāśrjat*) (the *Brahman* i.e. priesthood which is the first caste), the *Kṣatram* of noble form (the princehood or kinghood, the second caste); — those who are the princely ones (*Kṣatra*) among the gods, namely, Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛtyu, Iśāna. Therefore, there is none higher than the *Kṣatram*. That is why the Brāhmaṇa respects the *Kṣatra* in a spirit of submissiveness during the king’s consecration; to the *Kṣatriya* he just pays this homage. That is why when the king occupies the highest place, he still ultimately takes refuge in the Brahman in its source or the womb (*yoni*) as it were. But he who hurts this (Brāhmaṇa), he hurts his source or the womb; he becomes all the worse or the more sinful, if the one whom he hurts is all the nobler one.

12. It had still not yet completely unfolded itself; then it created the *Viś* (the middle classes — the third caste); that class (*Viśah*) which, born as gods, was enumerated in bands or groups: namely the Vasus, the Rudras, the Ādityas, the Viśve devāḥ and the Maruts.

13. It had not still unfolded itself completely; then it created as (belonging to) the Śūdra class, the *Pūṣan*; particularly this earth is *Pūṣan*; because it nourishes (*pusyati*) all this that lives.

14. It had not yet unfolded itself completely; then it created the righteous law (*dharma*) surpassing itself as a better nobler form. This — what is the righteous law — is the ruler of the rulers (*Kṣatrasya Kṣatram*). That is why there is nothing higher than the law (*dharma*). Therefore, the weaker one (pitted) against the stronger one, sets his hope on the law, as if on a king. Indeed, that which is this law, is the truth (*satyam*). That is why, when one speaks what is righteously lawful one says that he speaks the truth; because both are one and the same.

15. This is just Brahman, Kṣtram, Viś, and Śūdra. This Brahman by means of Agni, became (Agni, the god of fire)

among the gods, as Brāhmaṇa among men. As the (divine) Kṣatriya it became the (human) Kṣatriya, as Vaiśya it became Vaiśya, as Śūdra it became Śūdra. Therefore one wishes in (the form of) Agni¹ an abode among the gods, in (the form of) Brāhmaṇa a place among men; because, in these both forms, the Brahman (directly) came into manifestation (became manifest). When now one departs from this world, without having realized his own world (the world of Ātman), it is of no avail to him, as he has remained without having realized (his own world of Ātman), just as the Veda which is not studied or an action which is not done (is of no avail). And even when he, who has no such knowledge, carries out a great good (auspicious) action, it (that action) still comes to nothing for him (on account of having consumed its reward or fruit). That is why one should adore the Ātman alone as the world (into which one enters after death). He who adores the Ātman as the world — his work does not come to nought; on the other hand, he will create out of this Ātman whatever he desires.²

16. But it is even this Ātman (one's own body) who is an abode (a world) for all beings.³ So far as one sacrifices or allows sacrifice to be performed, he is the abode (the *loka*) of the gods; so far as one recites (the Vedas), he is the abode of the Ṛṣis; so far as he offers the gifts or oblations to the ancestors, so far as he desires progeny, he is the abode (the *loka*) of ancestors; so far as one provides a lodging for men and feeds them, he is the abode of men; so far as he secures grass and water for the cattle, he is the abode (the refuge) of the cattle; so far as the animals of the field and the birds up to the ants find their food in his house he is, to that extent, an abode (refuge) for these. Indeed, just as one wishes welfare for his own abode so also all beings wish well-being for one, who knows this. — All this has been certainly realized and investigated.

1. As the god Agni; or according to Śaṅkara, ‘sacrificing in the fire’.

2. Chānd. 8.2 can serve as an elucidation of this.

3. About the five daily sacrifices—*mahāyajñas* to be performed, which are here suggested as a sacrifice to the Ātman, cf. Manu 3,69 ff.

17. In the beginning, the Ātman solely and alone was this world. This Ātman desired : "I should like to have a wife ! I should like to propagate myself ! I should like to have wealth ! I should like to do work !" The desire extended to that extent. Also when one wished, he could not attain more than this. That is why, even today, when one (stands) is alone, he desires : "I should like to have a wife ! I should like to propagate myself! I should like to have wealth ! I should like to do work!" So long as he does not get one of these things he believes all the while that he is incomplete (*akṛtsna*). Still, however, his completeness is this¹ : the Manas is his self (Ātman); the speech is his wife; the breath is his progeny; the eyes his human wealth, because with the eyes he finds it out; the ears are his divine wealth, because with the ears he hears; the body (ātman) is his work because with the body, he accomplishes the work. Therefore, the sacrifice is fivefold (to the gods, the Rsis, the ancestors, men and animals), the sacrificial animal is fivefold (*Ind. Stud.* X. 347; XIII. 218), the man is fivefold (as Manas (mind), speech, breath, eyes-ears, body.) Whatever there is, that is fivefold. He, who knows this, attains everything.

FIFTH BRĀHMANAM

[This Brāhmaṇam is divided into five sections in which only a partial inner connection can be recognized.

1-13. A puzzle in verse about the seven foods, which the father (Prajāpati), has created, is set forth and elucidated; the three foods, which the Father has earmarked for himself, are named as Manas, Vāc, Prāṇa and the psychological explanations are given regarding them. Then this triad (somewhat arbitrarily) has been subordinated to the different triads, according to the following scheme :

<i>Vāc</i>	<i>Manas</i>	<i>Prāṇa</i>
<i>ayam lokah</i>	<i>antarikṣam</i>	<i>asau lokah</i>
<i>r̥igvedah</i>	<i>yajurvedah</i>	<i>sāmavedah</i>
<i>devah</i>	<i>pitarah</i>	<i>manusyāḥ</i>
<i>mātā</i>	<i>pitā</i>	<i>prajāḥ</i>
<i>vijñātam</i>	<i>vijñāsyam</i>	<i>avijñātam</i>

1. He, who knows the Ātman, possesses in himself already the five goals of human endeavour.

These above have as body

<i>prthivi</i>	<i>dyaus</i>	<i>āpaḥ</i>
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and as forms of light (*jyotirīḍpam*)

<i>ayam agnih</i>	<i>asau ādityaḥ</i>	<i>asau candraṁāḥ</i>
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Herein, an idea is found, analogous to that in the Br̥h. 1.2 (though it is not however, further explicitly expressed) that Prajāpati has created the universe and its condition as food for himself.

14-15. The present section concludes with the interpretation of Prajāpati as the year (See *Gesch. d. Phil.* I. 208) and as the moon; it describes how the Prajāpati of sixteen limbs or parts loses, every night, during the waning of the moon, one part until he completely disappears on the new-moon-night and still continues to live as Prāna in all living beings, out of which he is again born in the next morning (as the crescent moon). A man of knowledge as Prajāpati finds herein a consolation that though he loses all that he has or all his belongings, he still maintains the life; he knows that in this process, the essential thing (the Prāna) is preserved, out of which, just as out of that last sixteenth part of Prajāpati, all the remaining can again originate. (We meet with a kindred idea in Chānd. 6.7).

16. Without any visible connection with the foregoing, possibly in order to provide a preliminary introduction to the ceremony of bequest, here appears the doctrine of the three worlds : the world of men which is gained through a son, the world of the manes which is gained through works, and the world of gods which is gained through knowledge. The passage appears to contain the first germ of the doctrine of the *Pitṛyāna* and *Devayāna*.

17-20. Here there follows the ceremony of bequest—*sampratti*—similar to the *sampradānam* described in Kaus. 2.15; our passage however, goes still further and describes, how out of earth, heavens and water, the divine *Vāc*, *Manas* and *Prāna*, contained in them according to the scheme given below, enter into the father after he has bequeathed his power of life to the son; on account of it he, provided he has this knowledge, becomes the self of all beings and participates in all good things, whereas the evil in them does not touch him.

21-23. The *Vrata-mīmāṁsā* ‘the reflections on or investigations into the observances’ is of special interest, as the first harbinger of the later Yoga-praxis. The place of this passage after the *Sampratti* appears to have been conditioned by the fact that it deals with what is called the divine Prāna “who may ramble or not ramble, who is unwavering and who does not suffer any harm” — a remark which here recurs, though in a somewhat different sense; though previously only the cosmic Prāna was dealt with, here, however, it is the psychic Prāna that is dealt with, as against it the cosmic potent power of Vāyu is juxtaposed. In this Vāyu-Prāna which is never exhausted or which never perishes, the remaining forces or powers—*Vāc*, *Cakṣus*, *Śrotram* from the psychological sphere and *Agni*, *Āditya*, *Candramas* from the cosmic sphere, which are exposed to exhaustion and death, find access and rescue

[similar to the *Daiva Parimara*, Kaus. 2.12.13). Because the Prâna is an imperishable world-principle (as the verse partially recurring in Kath. 4.9.13 expresses) which has been stated by the gods as the eternal, valid ‘law’ (*dharma*). That is why man should transcend death and evil because he only and alone breathes out and breathes in (i.e. suppressing or controlling all the remaining manifestations of life i.e. senses), — an observance (*vratam*), in which we can recognize the first germ of the *prânâyâma* (regulation of breath) practised in later Yoga.]

1. Through the power of intelligence and through effort (*tapas*) the Father (*Prajâpati*) created the seven foods :

The one is common to all;
 He divided the two among the gods;
 He earmarked three, for himself;
 He offered one to the animals,
 Upon this is founded everything,
 that which breathes and that which does not.
 How does it happen that it never decreases
 though man consumes everywhere ?
 He, who understands this non-decrease,
 he, who eats food with his mouth—
 he enters into communion with the gods,
 he feeds himself out of abundance,

—these are the verses.

2. “Through the power of (spirit) intelligence and effort (*tapas*), the Father created the seven foods”,—i.e. through the power of intelligence and through effort (penance), the Father has created them —“The one is common to all”—i.e. this also is common to them all : the food which is eaten; he who highly esteems this, is released from evil, because it is also mixed (common, not selected).— “He divided the two among the gods” — i.e. (the fire) sacrifice and (the other remaining) offerings; that is why one sacrifices and makes offerings to the gods;— or they explain it as the new - and the full-moon sacrifices. Therefore, one should not apply himself to the sacrifices to be performed with some desire (Kâmyâ iṣṭih) (directed towards an egotistic purpose).—“He offered one to the animals”, — that is the milk; because in the beginning men as well as animals live on milk. That is why they let the child, when it is born, first to

lick butter (ghee) or suck the breasts and one calls a newborn calf as “one not eating grass”.

2. “On this is founded everything — that which breathes and that which does not breathe.” — i.e. everything — that which breathes and that which does not breathe — is founded on milk. When, however, it is said, “He, who makes an offering of milk as long as a year, wards off re-death (dying again and again), one should not accept it as such; but on the contrary, on the day on which he makes an offering into the sacrifice — on that same day, he wards off re-death — he who knows this : because all foods, which he consumes, are offered or presented¹ (to the Ātman and through it) to the gods. “How does it happen that it does not decrease, though man consumes it everywhere ?” — i.e. the Puruṣa (man or his spirit) is non-decreasing (an inexhaustible entity); this (Puruṣa) continually begets the food anew.—“He who understands this non-decrease”—i.e. the Puruṣa is the non-decreasing entity; this (Puruṣa) begets the food through meditation (*dhi* — intelligence) and his work because if he would not work, it (food) would, indeed, diminish.—“He eats food with his mouth”; — the mouth is the *pratikam* (symbol); therefore with the mouth (as the main intaking channel) he consumes the food. “He, who eats out of abundance, enters into communion with the gods.” — this is said with a view to its glorification.

3. “He has earmarked three for himself”,—these are : *Manas*, Speech and Prāṇa; he has earmarked them for himself.

“I was elsewhere with my mind (Manas), that is why I did not see; I was elsewhere with my mind, that is why I did not hear”; so one says; because one sees only with the mind and one hears only with the mind. Desire, decision, doubt, faith, disbelief, steadiness, unsteadiness, sense of shame, knowledge, fright,—all these are only *Manas*. Therefore, when one is touched from behind, he comes to know it through the *manas*.

All that is sound uttered (śabda) is the speech; the same speech goes to the end (of what is to be expressed) (as human

1. The first trace of the doctrine of the *Prāṇāgnihotram* about which, vide the preceding relevant parts and the Atharva-Upaniṣad.

speech) and the same speech is again not (as the heavenly Vāc, R̥gveda 10.125; *Gesch.d.Phil.* I. 146 ff).

Out-breath (*prāṇa*), in-breath (*apāṇa*), inter-breath (*vyāṇa*), up-breath (*udāṇa*), all-breath (*samāṇa*); all this is breath (*āṇa*), i.e. *Prāṇa*.

This Ātman consists of all these; it consists of speech, of *Manas*, of *Prāṇa*.

4. These are also the three worlds; the speech is this (earthly) world, the *Manas* is the world of air-space, the *Prāṇa* is that world of the heavens.

5. There are also the three Vedas; the speech is the R̥gveda, the *Manas* the Yajurveda, the *Prāṇa* the Sāmaveda.

6. These are also gods, ancestors, men; the speech is the gods, the *Manas* the ancestors, the *Prāṇa* the men or human beings.

7. These are also father, mother and child. The *manas* is the father, the speech the mother, the *Prāṇa* the child.

8. These are also what is known, what is to be known and what is unknown.

Everything that is known is a form of speech; because speech is what is known. It is this (speech) which helps him (who knows it as such.)

9. Everything that is to be known is a form of *Manas*; because the *manas* is what is to be known. It is this (*Manas*) which helps him (who knows it as such).

10. Everything unknown is a form of *Prāṇa*; because *Prāṇa* is what is unknown. It is this (*Prāṇa*) which helps him (who knows it as such).

11. The body of the speech (of Prajāpati) is the earth; and its light-form is this (earthly) fire; that is why, as far as the speech extends, so far extends itself the earth, so far this fire.

12. But the body of that *Manas* (of Prajāpati) is the heavens and its light-form is that sun; that is why, as far as the *Manas* extends, that far extend themselves the heavens, that far the sun.

Both these (the speech and the *Manas*) copulate; out of it is born the (world-) breath (*prāṇa*); this is Indra and he is called a rival; particularly a second one is called a rival.—For him who knows this, there arises no rival.

13. But the body of that Prāṇa (of Prajāpati) is the water and its light-form is the moon; that is why, as far as the *Prāṇa* extends, that far extends the water, that far the moon.

Even these (*speech, Manas* and *Prāṇa*) are all equally great, all are infinite. —He, who adores them as finite, gains a finite abode (in heaven); but who adores them as infinite, gains an infinite, boundless abode.

14. This Prajāpati is just the year (the period which is linked through the waxing and waning of the moon), is of sixteen limbs or parts. The nights (between the new and the full moon) are fifteen parts of him (Prajāpati); his sixteenth part is unchangeable. Through the nights, he (Prajāpti imagined as the moon) is increased and again decreased; after he has entered on the new-moon night, everything that has life-breath with that sixteenth part, he is born on the following day (as the new crescent moon). Therefore, one should, on that night, deprive no living being of its life, though it may be even a lizard; particularly so out of reverence towards that godhead.

15. Indeed, this sixteen-limbed *Prajāpati* who is the year is also the man here who has this knowledge. His property or belongings are his fifteen parts, his person (*ātman*) is the sixteenth part in him. He increases and again decreases only in respect of his property. His person—that is the name of the wheel, his property (wealth) is the circumference or rim of the wheel. Therefore, when he is oppressed in all ways and he continues to live as a person, one says of him : “by paying for the rim of the wheel, he has got away”.

16. There are, indeed, only three worlds : the world of men, the world of the manes and the world of gods. The one i.e. the world of men is to be won only through a son, not by any work. The world of the manes or the ancestors is to be won through the sacrificial rites (works) and the world of gods through the knowledge.¹ But the world of gods is the best among all the worlds; that is why they extol knowledge.

1. Particularly (according to the later theory), the world of the manes on the way of the Pītṛyāṇa, the world of gods on the way of the Devayāṇa.

17. Now the testament (*sampratti*). When a person thinks that his end is near, he says to his son: "You are the prayer, you are the sacrifice, you are the world." Thereupon the son replies: "I am the prayer, I am the sacrifice, I am the world." That is, all that has been studied [in the Veda] becomes compressed in the word 'prayer' (*brahman*); and all sacrifices become compressed in the word 'sacrifice'; and all the worlds become compressed in the word 'world'. Verily, all this extends so far [as these three words], and [thus thinks the father]: "Inasmuch as he is all this, may this one promote me from here."—Therefore they say about an educated son that he has world [—experience]; therefore they educate him.

Now when one, who knows this, departs from this world, he enters into the son along with his spirits of life [speech, Manas and Prāṇa]; and if anything wrong has been committed by him, his son will atone for [s ü h n e n] it all; hence the name "Sohn" (son) (*putra*, because he, *pūrāpēna trāyati pitaram*, Śāṅk.); through the son alone he continues to exist in this world. Then those divine, immortal life spirits enter into him [who has bequeathed the life spirits to the son];

18. from the earth and from the fire enters into him the divine speech; but this is the divine speech by which whatever he may say takes place ;

19 from the heaven and from the sun enters into him the divine Manas; but this is the divine Manas, by which he becomes full of bliss, so that he no longer grieves;

20. from the waters and from the moon enters into him the divine Prāṇa (breath); but this is the divine Prāṇa which, whether it may blow or not, does not waver, and also does not do harm.

One who knows this becomes the self of all creatures; as is that divinity [Prajāpati], so also is he; and just as all creatures are beneficial to that divinity, similarly all creatures are beneficial to him also who knows this.—And all grief, which these created beings suffer, they retain it for themselves, and only their good goes out to him; for the evil does not go out to the gods.

21. Now, the contemplation about the vows (*vratamīmāṃsā*)—Prajāpati then created the actions (the organs of activity);

after he had created them, they vied with another. “I will speak” aspired the speech, “I will see” so said the eyes, “I will hear” so said the ears; thus the rest of organs of action, each according to its activity. Death, as fatigue, over-powered them, seized them and after it had seized them, it held them captive. That is why the speech gets fatigued, the eyes get fatigued, the ears get fatigued. Only it (Death) did not seize that which is Prāṇa in the middle (the *Mukhya Prāṇa*—Śāṅkara). Then they (the other organs) aspired to know it. And they said : “Indeed, from among us he is the best, who is able to (or may) wander or not to wander, who does not waver, and who also does not suffer harm; well ! let us all be one with its nature (*rūpam*) !” Then they became one with its nature. That is why these (organs) are named after it (Prāṇa) and are called Prāṇas (living spirits)—Indeed, they name the family accordingly, the family out of which he is born—he who has such knowledge. But he, who vies or contends with one who has such knowledge, he gets dried up or withers, and finally perishes.—

So much, with regard to the self (adhyātmam).

22. Now in respect of the gods : “I will burn” so aspired the fire, “I will make hot” so aspired the sun, “I will shine” so aspired the moon; and also the remaining divinities, each according to its divine power. But what the Prāṇa in the middle is among those Prāṇas (organs), that is Vāyu (the wind) among these divinities; because the rest of the divinities go to rest (or desist from their activities) but not the Vāyu; it is the divinity which has no decline—that is Vāyu.

23. Concerning this, there is this verse (cf. Kāth. 4.9) :

Out of which the sun rises
into which the sun again sets.—

That is, it arises out of Prāṇa and goes down or sets in the Prāṇa.

The gods made that the law,
it is today and will be tomorrow.

That is they follow even today what has been formerly fixed.

That is why one should follow or observe only one vow (*vratam*) : man should (with the control (or suppression) of the activities of other organs), breathe in and breathe out and desire : "Evil, the death, should not seize me !" He, who observes this vow, should try to carry it through (*samāpaya*) : then therethrough, he, who has such knowledge, will attain communion with, and companionship in, the world of the divinity.

SIXTH BRĀHMANAM

[The objective world-factors—name, form and work—have their *uktham* (*Rgveda*), their *sāman* (*Sāmaveda*), their *brahman* (*Yajurveda*) i.e. their principle out of which they originate (because the Veda is the principle of the world which has originated out of the Veda), in the body (Ātman). Thus that triad (name, form and work) is traced back (to speech, eyes, body and through them) to the Ātman or Prāṇa. The Ātman is the immortal (*amṛtam*) (principle); that triad forms the empirical reality (*Satyam*); the names and forms (of the Ātman) are on that account, veiled by the empirical reality (*Satyam*) (*amṛtam satyena channam*). One may compare, with this deeply significant thought, particularly those contained in the Śatap. Br. 11.2.3 (*Gesch. d. Phil.* I. 259-260) and the Chānd. 8.3.1-2, as also with the *prathamachad* in the Rgveda 10.81.1 (*Gesch. d. Phil.* I. 136).]

1. This world is, indeed, threefold : name, form and work.

That, which, among them is concerned with the name, is what man calls the speech, the hymn of praise (*uktham*); out of it originate (ut=sthā) all names, it is the chanting of them (*sāman*) as it is the same (*sama*) in all names, it is their prayer (*brahman*), because it carries (*bibharti*) all names.

2. But in the case of the forms, it is what one calls the eyes; it is their song of praise (*uktham*) because out of it originate all forms; Its chant (*Sāman*) as it is the same (*sama*) in all forms, its prayer (*brahma*) because it carries all forms.

3. In the case of works, however, that is what one calls the body (ātman), it is its song of praise (*uktham*), as out of it all works originate; it is its chant (*sāman*), as it is the same in all works; it is the prayer (*brahman*) because it carries all forms.

This, although it is threefold, is one (i.e. the Ātman) and the Ātman again though it is one, is that triad. The same (Ātman) is the immortal one, veiled by reality (*amṛtam—satyena channam*);

the Prāṇa particularly is the immortal one; name and form are the reality; through it that Prāṇa is veiled.

SECOND CHAPTER
FIRST BRĀHMANAM

[The Brahman need not be explained as the Puruṣa (the man, Spirit, the personified power) in the sun, in the moon, in the lightning or in other phenomenal forms of external, objective nature; but it is the Puruṣa of the nature of knowledge, i.e. the knowing subject in man which does not escape or vanish in the state of sleep but which withdraws only the vital organs in itself and out of which all vital organs, all worlds and all beings again arise, just as threads arise out of a spider.—About the relation of this thought to the introductory dialogue, cf. the notes to the parallel texts, Kauṣ. 4.]

1. The proud son of Balāka¹ was a learned man from the family of Gārgya. He said to Ajātaśatru (the king) of Kāsi : “Let me explain the Brahman to you !” Ajātaśatru replied : “We give for such speech (of instruction) a thousand cows; because (when one thus speaks that he would instruct) the people, indeed come running, calling out ‘a Janaka, a Janaka’ (the king of Videha who had become proverbial on account of his liberality).”

2. Then Gārgya said : “That spirit (puruṣa) who is in the sun—I adore it as Brahman”—Then Ajātaśatru said : “Do not tell me about that ! I adore it as the director of all beings, as their head, as their king”.—He who thus adores this, becomes the director of all beings, their head and king.

3. Then Gārgya said : “That spirit (puruṣa) who is in the moon—him I adore as the Brahman. Thereupon Ajātaśatru replied : “Do not tell me about that ! I adore it as the great one in white or livid garment, as the king Soma”. Therefore, he who adores this (*Soma*),—for him it will be pressed every day (and continuously); his food is never exhausted.

4. Then Gārgya said : “That spirit (Puruṣa) which is in the lightning—I adore it as the Brahman”—. Thereupon Ajātaśatru replied : “Do not tell me about it ! I adore it as the one rich

1. Bālāki is here explained by Śaṅkara and Dvivedagaṅga as the descendant of Balāka; on the other hand, in Kauṣ. 4.1, it is explained by Śaṅkarānanda as the descendant of Balāka; thus, there appears to have been no fixed tradition about this name.

with splendour”—He, who adores this (lightning) rich in splendour, will become rich with splendour and his progeny will become rich with splendour.

5. Then Gārgya said : “That spirit (puruṣa) which is in the ether (ākāśa=space)—I adore it as the Brahman”.—Thereupon Ajātaśatru replied : “Do not tell me about it ! I adore it as the fullness or plenitude, as the unchangeable one” (cf. Chānd. 3.12.9)—He who adores this (ākāśa), he becomes full of abundance in progeny and cattle: his family continues to remain in this world without any change (or break).

6. Then Gārgya said : “That spirit (puruṣa) which is in the wind—I adore it as the Brahman”. Then Ajātaśatru replied : “Do not tell me about it ! I adore it as Indra Vaikuṇṭha¹ (the invincible one) or as his (Indra’s) invincible army (sena of Maruts).”²— He who adores him (Indra) becomes a conqueror, as the invincible one, who overcomes his adversaries.

7. Then Gārgya said : “That spirit (puruṣa) which is in the fire—I adore it as the Brahman”.—Thereupon Ajātaśatru replied : “Do not tell me about it ! I adore it as the vanquisher (viśāsahi)³ one”—He, who adores it, becomes the vanquisher (of his adversaries) and his family becomes powerful (enough to vanquish.)

8. Then Gārgya said : “That spirit (puruṣa) which is in the waters—that I adore as the Brahman.”—Thereupon Ajātaśatru replied : “Do not tell me about it ! I adore it as the wellformed (pratirūpa))⁴ one”.—He who adores it, attains the wellformed, not the malformed⁵ and one who is born of him is also wellformed.

1. Vaikuṇṭha—according to Śaṅkara, means ‘aprasahya’ (invincible).
—Translator

2. The invincible army (aparājītā senā) of Indra is, according to Śaṅkara, the host of the Maruts—Translator

3. Agni is said in the text, as viśāsahi. According to Śaṅkara, Viśāsahi means ‘marṣayitā pareṣām’ the forgiver or absorber of others (adversaries).
—Translator

4. ‘pratirūpa’ means according to Śaṅkara, ‘anurūpa’ (worthy, proper).
—Translator

5. The context requires here for pratirūpa, apratirūpa a different rendering as in Kaus. 4.11, where it means, ‘image, likeness’.

9. Then Gārgya said : "That spirit (puruṣa) which is in the mirror—I adore it as the Brahman".—Thereupon Ajātaśatru replied : "Do not tell me about it ! I adore it as the shining one". He, who adores it becomes a shining one and his family becomes shining; and he outshines all those whom he meets or confronts.

10. Then Gārgya said : "That one for whom a sound rises forth afterwards (i.e. the breath; according to Śaṅkara who reads *yantam* together (—as the adjective of)—) with 'that sound which rises forth behind one who is going')—that I adore as Brahman". Thereafter Ajātaśatru replied : "Do not tell me about it ! I adore it as the living (vital) breath (*asu*)".—He, who adores this, attains, in this world, to full duration of life: the life-breath (prāṇa) does not desert him before the allotted-time (period).

11. Then Gārgya said : "I adore that spirit (puruṣa), that is in the quarters (of the heavens), as the Brahman". Thereupon Ajātaśatru replied : "Do not tell me about that ! I adore it as the inseparable associate or companion (because out of them nothing arises;—according to Śaṅkara, because the quarters of the heavens inseparably belong together)". He who adores these, will never be without companions; his attendants or retinue (*gaṇa*)—the community will be never separated from him.

12. Then Gārgya said : "I adore that spirit (puruṣa) which continues in the shadow, as the Brahman".—Thereupon Ajātaśatru replied : "Tell me not about that ! I adore it as death". He, who adores it, attains to the full duration of life in this world; death does not overcome him before the (allotted) period.

13. Then Gārgya said : "That spirit (puruṣa) who is in the Ātman (not the soul but the spirit of the body as such)—that I adore as Brahman". Thereupon Ajātaśatru replied : "Tell me not about it ! I adore it as the embodied one (one as having the body) (*ātmanvi*¹).—He, who adores it as such, continues to

1. 'Ātmanvi' is interpreted by Śaṅkara as the adjective of one and the same divinity (*devatā*) which resides in the Ātman, in Prajāpati, in the intelligence and in the heart. —Translator

be an embodied one (—ātmanyī) (i.e. to live in this existence) and his progeny continues to be an embodied one (continues to live).

Then Gārgya remained silent.

14. Thereupon Ajātaśatru said : “Is that all ?”—“Yes, that is all. —“With all this, however, nothing is known”¹—Then Gārgya said : “Please allow me to approach you as pupil”.

15. Thereupon Ajātaśatru said : “That is, indeed, an opposite reversed trend that a Brāhmaṇa proceeds to a Kṣatriya as a pupil, in order to get the Brahman explained to him ! Now, I will teach you”. With these words, he seized him by the hand and got up. Then both approached a man who was asleep. Then he addressed him with that name (of the spirit)—puruṣa, which Gārgya had explained as the Brahman) : “O ! You in grey clothes, you king Soma ?” But he (that man) remained lying asleep. Then he (Ajātaśatru) awakened him by a stroke of hand and he (the man who was asleep) stood up.

16. Then Ajātaśatru asked : “When this man was asleep here, where was that spirit consisting of knowledge (*vijñānamayah puruṣah*) and from where has it now come here ?”—Gārgya did not know (the answer to) it.

17. Then Ajātaśatru said : “When one is thus asleep, then that spirit, consisting of knowledge, has taken (withdrawn) in itself through its knowledge, the knowledge of those vital organs and lies in that space (ākāśa) which is inside the heart; when that spirit seizes those (senses) withdrawn in itself, then people say that the man goes to sleep (*svapiti*); then the (sense of) smell is seized and withdrawn, the speech is seized (and withdrawn), the sense of sight (eyes) is seized and withdrawn, the sense of hearing (ears) is seized and withdrawn, the power of thinking (*Manas*) is seized and withdrawn.

18. “Then where he wanders or moves about in the dreams, they are his worlds; then he is, as it were, a great king or as it were a great Brāhmaṇa or he, as it were, moves above on high

1. Śaṅkara : “The definitions of Gārgya concern not the *parabrahma* but only the *amukhyam brahma*, as it is comprehended in name, form and work from the standpoint of nescience (ignorance) and had been the subject of the foregoing Adhyāya (chapter)”.

and down below. And just as a great king takes his subordinates with him and wanders about in his realm according to his pleasure so also he takes around with himself those vital spirits and carries them around in his body, according to his pleasure.

19. “When, however, he is in deep sleep, and is not conscious of anything, then the twenty-seven thousand arteries named as *hitāḥ* (‘the benevolent ones’) circulate from the heart in the pericardium and just as a young lad or a great king or a great Brāhmaṇa, having enjoyed abundant bliss, reposes, so also he then reposes or rests.

20 “Just as the spider goes out through its threads, just as the tiny sparks spring forth out of the fire, so also all the living spirits, all the worlds, all beings originate, out of the Ātman;——His secret name (*upaniṣad*) is ‘the reality of reality’; the living spirits are the reality and he is their reality”.

SECOND BRAHMANAM

[The introductory part describes the Prāṇa (the life) as a young animal; the body is its stable, the head the roof of the stable; the breath is the post to which the Prāṇa is bound, the food is the bond or the cord, which binds it firmly to it. Seven divinities (Rudra, Parjanya, Āditya, Agni, Indra, earth, and heavens) dwell in the eyes and hold watch over it.

The verse which then follows, and gives a further elucidation is not quite in conformity with the above context. (About its original interpretation and significance cf. Atharva. 10.8.9 and *Gesch. d. Phil.* I 320). The verse describes the head as a drinking bowl, which has the opening on one side, and which is full of glory; on the edges of that bowl the seven sense-organs (eyes, ears, nostrils, and mouth) as the seven Rsis and the eighth one viz. speech (*vāc*) related to the Brahman dwell. A later supplement, indeed, is the enumeration of the seven Rsis which follows thereafter, in which the *Vāc* appears as the eighth Rṣi; here one must translate the *Vāc* which, as speech, is the eighth (sense-organ) as the ‘tongue’ (cf. Śatap. Br. 8.5.4.1: *vācā eva annasya rasam vijānāti*), if one wishes to avoid the contradiction which would, otherwise, ensue.

Both halves of the *Brāhmaṇam* appear to have originated out of different views: In the first, the body is the chief topic, in the second, the head; in the first seven gods dwell in the eyes, in the second the eyes are the two Rsis.]

1. He, who knows the young animal and its habitation and the roof over it and its post and the halter (rope) with which it

is bound, overpowers the seven inimical cousins (*bhrātṛvya*).¹

Indeed, the young animal, here, is the vital breath in the middle (the *mukhya prāṇa*) and this (body) here is its habitation and this (the head) is the roof overhead; and the breath is its post and food is the halter with which it is tied.

2. These seven immortals stand waiting upon it for its service they are the red strips which are there in the eyes: through these Rudra is bound with it and through the water which is in the eye, *Parjanya* (is bound with it), and through the (starry) pupil in the eye, *Āditya* (is bound with it), through the black part in the eye *Agni* (is bound with it), and through the white part in the eye, *Indra* (is bound with it), and through the lower eyelash the *Pṛthivī* (the earth) is bound with it and through the upper eyelash, *Dyaus* (the heavens).

3. This (following) verse is about it:

With its opening in front and with the bottom above,
is a bowl, full of all glory;
on its edge dwell the seven Ṛṣis,
the speech as the eighth which is connected with the
prayer (*Brahman*).

“With its opening in front and with the bottom above is a bowl”,—it is the head, because it is a bowl which has the opening in front and the bottom above;—“Full of all glory”,—the vital senses, particularly, constitute the manifold glory with which it is full; hereby are thus meant, the vital senses.—“On its edge dwell the seven Ṛṣis”,—the vital senses are, in particular, the seven Ṛṣis; thus hereby the seven vital senses are meant;—“The speech is the eighth, connected with the prayer”,—the speech is the eighth and it is connected with the prayer.

4. In particular, these both here (pointing towards the ears) are Gautama and Bharadvāja, this particularly is Gautama and this Bhardvāja; and these both here (the eyes) are Viśvāmitra and Jamadagni, this particularly is Viśvāmitra and this Jamadagni; and these both here (the nostrils) are Vasiṣṭha and Kaśyapa, this in particular, is Vasiṣṭha and this Kaśyapa; finally

1. According to Śaṅkara the seven sense-organs of the head—but such ascetic tendencies are, indeed, quite far away or remote from the passage.

the tongue (*vāc*) is Atri, because the food is eaten (*adyate*) with the tongue; particularly Atri is as much as *Atti* (he eats).— He, who has this knowledge, becomes the consumer of all; for him everything serves as food (enjoyment).

THIRD BRĀHMANAM

[If we leave out of account, first of all, the concluding sentences about *neti neti* and *satyasya satyam*, we have before us in this Brāhmaṇam a secondary systematization of very different elements.— We meet, already in a repeated form, with the *Vāyu-Prāṇa* as a symbol of the Brahman and not less usual or customary is the view of the Brahman as the world-space and the space in man, especially in the heart. Both these ideas are here summed up in a form which is not quite apt, because against the unformed (formless) Brahman as Vāyu and world-space, as Prāṇa and space in man, the formed Brahman (the Brahman having the form of all the remaining powers and phenomena in nature and in man) is juxtaposed. The sun and the eyes are characterized as the essence (*rasa*) of the Brahman having form, while the Puruṣa is characterized as the essence of both (resting on the idea which appears in Chānd. 1.6-7), the description of which is reminiscent of the Chānd. 1.6.6.7. It is especially unfortunate that against the one which has form and which is mortal, and is described as the ‘immobile’, there is juxtaposed the formless, immortal entity as ‘the mobile’ one and under this not only Vāyu-Prāṇa, for which alone this definition is suitable, but also the external and inner space is subsumed. So also the characterization of Vāyu and the external space, Prāṇa and the inner space as *tyam* (i.e. *tyad*) is not satisfactory, in view of the usage according to which the expression is otherwise used for the one (signifying the knowing and, therefore, the transcendent subject in us) (Bṛh. 3.9.9.; Taitt. 2.6). It is still less acceptable, when the author, to all appearance, in order to characterize the Puruṣa in the sun, and in the eyes, finally takes to the formula ‘*neti, neti*’ which Yājñavalkya always uses only at the highest and the most sacred moment (Bṛh. 4.2.4; 4.4.22; 4.5.15; 3.9.26 with the existing supplement which does not appear here in the passage), in order to express the complete distinction of the Brahman from all the knowable phenomena. Our author gives an explanation of the formula, which, indeed, testifies to the secondary or inferior kind of application (of the formula). And thus then the second formula *satyasya satyam* may have been borrowed from Bṛh. 2.1.20.]

1. Indeed, there are two forms of Brahman viz. the one having form and the other formless, the one mortal and the other immortal, the one immobile (*sthita*) and the other mobile (*yat*), the one existing here (*sat*) and the other transcending (*tyam*).

2. This one having form is that which is different from the wind, the aerial space (earth, water, fire); this is the mortal one,

this is the immobile one, this is the one that exists (here). Of this (Brahman) having form, which is mortal, which is immobile which exists here, the essence is that one which shines there (the sun); because it is the essence of all that exists.

3. On the other hand, the formless one is the wind and the aerial space; this is the immortal one, this is the mobile one, this is the yonder (transcendental) (*tyat*) one. The essence of this formless one, of this immortal one, of this mobile one, of this yonder transcendental one is that Purusa (man, the spirit) who is there in the orb (of the sun); because he is the essence of the yonder, transcendental one.

—So much is with regard to the sphere of the divinities (*adhidaiwatam*).

4. Now with regard to the self.—This that (Brahman) which has form; it is different from the breath, from the space in the inner part of the body (*ātman*) (earth, water, and fire as the stuff of the body); this is the mortal one, this is the immobile one, this is the (here) existing one. The essence of this (Brahman) which has form of that which is mortal, of that which is immobile, of that which exists here is that which is the eyes: because it (—the eyes—) is the essence of the existent one.

5. On the other hand, the formless one is the breath and the space in the inside part of the body; this is the immortal one, this is the mobile one, this is the yonder, transcendental one; the essence of this formless, the immortal, mobile, and yonder transcendental (Brahman) is that Puruṣa who is in the right eye here; because he is the essence of the yonder, transcendental one.

6. The form of this Puruṣa is like a (yellow) saffron-garment, like a white sheep-skin, like a (red) Indragopa-beetle (insect), like the flame of the fire, like a (white) lotus-flower, like a lightning when it suddenly flashes forth.¹—Indeed, just when it flashes forth, one, who has such knowledge, participates in that glory.

—But the characterization of this (Purusa) is: ‘it is not so’ ‘it is not so’ (*neti, neti*); because there is nothing outside this

1. cf. Kena 29.

(characterization) that is not so, not anything else. (*na hi etasmād iti na' iti anyat param asti*)¹—But its name is “the reality of reality”. i.e. the vital spirits are the reality and he (the Puruṣa or Brahman) is its reality.

FOURTH BRĀHMANAM

[The Ātman i.e. the subject of knowledge in us is the bearer (sustainer) of this whole world which has its reality only through it and which, without it, is nothing. — This is the basic thought of this section which explains with rare clarity the standpoint of the Upaniṣad-philosophy.

1-4. An introductory narrative. All earthly goods are perishable and therefore worthless. More desirable than all these is knowledge. (cf. the same motif Kāṭh. 1.26-29; Maitr. 1).

5a. Everything that exists — husband, wife, children, property, the Brāhmaṇahood, the Kṣatriyahood, world-space, the gods, the Vedas, the beings and the universe — all these are not dear to us for their own sake but for the sake of the Ātman. — This is not something like the declaration of the standpoint of an extreme egoism but it indicates (because the Ātman is the knowing subject in us) that we can know, possess and love everything in this world only so far as we carry or entertain it as an idea in our consciousness.

6. (We transpose 5b and 6). He, who has not yet raised or elevated himself to this (plane of) knowledge, who thinks all the previously mentioned things — Brāhmaṇahood, Kṣatriyahood, world-space, gods, beings and the universe —, as outside himself — he feels as an individual isolated from them all (or as it is often said, one feels alarmed at them *vijugupsate*) and as a foreign thing ‘abandoned’, as it were.

5b. He, who has knowledge of the Ātman, has known everything in it. (This same idea and in the same original wording is in Chānd. 6.1, whereas in Mund. 1.1.3 there is an imitation of both the passages).

7-9. An exquisite elucidation of this thought through three similes: The Ātman is like a musical instrument, the world is like the sound arising from it. It (the world) is like these sounds, dependent on it and is graspable only through it.

10. Just as the smoke arises out of the fire, so also all the Vedas and (branches of) knowledge have been ‘breathed out’ by the Ātman. This is the main passage to prove the revelation of the Veda by the Brahman. Corresponding to our inspiration, the Indians have a kind of ‘ex-spiration’

1. Or “because there is nothing outside this (Brahman), — that is why it is said: ‘it is not so’. — Something other beyond itself, (with which it could be compared through the words: ‘it is so’ (cf. Saṅkara on Brahma Sūtra 3.2.22.)

(*nīśvasitam*). The Brahman breathes out the Veda (*mantras* and *Bṛāhmaṇas*) whereupon the same (Veda) is ‘seen’ by the Rṣis.

11. In contrast to the earlier explanations (in which the meaning is nearer to the wording but it cannot claim to arrive at the idea) we find here in accord with the passages like those in Bṛ. 1.4, 7, Kaus, 3.4, Chānd. 8.12.4, Kena 1-2) the sense that the Ātman is, as sense-organs (i.e. in the form of individual sense-organs), the focal point (point of unity) of the corresponding state or conditions of the external world. The five senses of knowledge and five organs of action are here stated (indeed, for the first time) besides the (Manas) the mind and the heart.

12-14. The Ātman is merged or dissolved in the five elements which have originated out of it (Taitt. 2.1) like a lump of salt in water, (— The same simile occurs in Chānd 6.13; the same simile appears in a rather misrepresented form in Bṛ. 4.5.13—), raises itself out of them as consciousness in the body and again, with the (death of) body, is dissolved in them. This dissolution of the Ātman (consciousness) in the object is, however, on the contrary, the dissolution of all objects in the Ātman which continues to remain or subsist as the mere subject of knowledge and therefore devoid of (empirical) consciousness.]

1. “Maitreyī” said Yājñavalkya, “Now I will give up this stage (of a householder); well! I will make a division (of my property) between you and Kātyāyani.

2. Then Maitreyī said, “If, my lord, this whole earth with all its wealth belonged to me, would I be, indeed, on that account, be immortal?—“With nothing!” replied Yājñavalkya, “but just like the life of the well-to-do your life would in that case be; as regards immortality, however, there is no hope (to attain it) through riches.”

3. Then Maitreyī said: “What should I do, so that I would become immortal through it? Communicate to me, my lord, the knowledge which you possess”.

4. Yājñavalkya replied: “Dear to me, indeed, you are and you talk what is dear (to me); come, seat yourself; I shall explain to you; but carefully attend to what I say.”

5a. And he (Yājñavalkya) said: “Indeed, not for the sake of the husband, is the husband dear, but for the sake of the self, is the husband dear; indeed, not for the sake of the wife, is the wife dear but for the sake of the self, is the wife dear; indeed, not for the sake of the sons are the sons dear but for the sake of the self are the sons dear; indeed, not for the sake of wealth, is the

wealth dear but for the sake of the self, is the wealth dear; indeed, not for the sake of Brāhmaṇahood, is the Brāhmaṇhood dear, but for the sake of the self, is the Brāhmaṇhood dear; indeed, not for the sake of the Kṣatriyahood, is the Kṣatriyahood dear, but for the sake of the self is the Kṣatriyahood dear; indeed, not for the sake of the world-spaces (*lokāḥ*), are the world-spaces dear, but for the sake of the self, are the world-spaces dear; indeed, not for the sake of the gods, are the gods dear, but for the sake of the self, are the gods dear; indeed, not for the sake of beings, are the beings dear, but for the sake of the self are the beings dear; indeed nothing in this universe is dear for the sake of itself, but for the sake of the self, everything in the universe is dear.

5b. One¹ should indeed, see (the self), hear (the self), understand (the self) and reflect (meditate) over the self; O Maitreyi; indeed, he, who has seen, heard, understood and reflected over the self,—by him (alone) the whole world comes to be known.

6. The Brāhmaṇahood will desert him who considers the Brāhmaṇahood as being outside the self; the Kṣatriyahood (the warrior-caste) will desert him who considers the Kṣatriyahood as being outside the self; the worlds (world-spaces) will desert him who considers the world-spaces as beings outside the self; the gods will desert him who considers the gods as being outside the self: the beings will desert him who considers the beings as being outside the self; the whole world (everything) will desert him who considers everything as being outside the self. This is the Brāhmaṇahood, this is the Kṣatriyahood, this is the world-space, this is what are the gods, this is what are all beings, this is the universe (everything)—all this is what this self (this soul) is.

7. Just as, when one beats the drum, one cannot grasp the sounds (of the drum) as existing without (the drum); but when

1. This passage interrupts here the context or the interconnection between 5a and 6, which, as the contrasts, belong together. But though here it disturbs the context, it is suitable, yea, indispensable as an introduction to the three similes 7-9. Therefore, though the existing serial order lies at the basis of both the recensions (Bṛh. 2.4 and 4.5), still 5b originally must have had its position after 6.

one is seized (aware) of the drum or also of the drum-beater, one stand seized also of the sound.

8. Just as when a conch is blown, one cannot grasp the sounds (of the conch) as existing without (the conch); but when one is seized (aware) of the conch or also of the conch-blower, one stands seized also of the sound.

9. Just as when one plays on a lute, one cannot grasp the sounds (of the lute) as existing without (the lute); but when one is seized (aware) of the lute or of the player on the lute, one stands seized also of the sound.

10. Just as, when one lays (kindles) the fire with moist fuel, the clouds of smoke spread all around, so also out of this great Being, indeed, have been breathed forth the Rgveda, the Yajurveda, the Sāmaveda, the (songs of) the Atharvans and the Āṅgirasa, the historical narrative literature (*itihāsa*), the old ancient literature (*purāṇa*), the sciences or the branches of knowledge (*vidyāḥ*), the secret doctrines (*upaniṣadāḥ*), the metrical verses (*ślokāḥ*), the aphorisms (*sūtrāṇi*), the discussions (*anuvyākhyānāni*) and the explanatory literature (*vyākhyānām*)—all these are the breathings forth of it (that great Being).

11. It is the focal point like the ocean which is the focal point or point of union (*ekāyana*) of all waters; so also as the skin it is the focal point of all feelings of touch; as the tongue it is the focal point of all feelings of taste; as the nose, it is the focal point of all the smells; as the eyes, it is the focal point of all (visible) forms; as the ears, it is the focal point of all sounds; and as the Manas (mind) it is the focal point of all aspirations or thoughts and as the heart, it is the focal point of all recollections (*vidyā*); as the hands, it is the focal point of all works, and as the reproductive organ, it is the focal point of all pleasures and as the anus, it is the focal point of all evacuations, and as the feet it is the focal point of all movements or paths, and as the speech, it is the focal point of (all branches of) knowledge.

12. It is just like a lump of salt which, when thrown in water so that it is not possible to take it (the salt) again out of it, on the other hand, from wherever one would like to get it, everywhere it (the water) is saltish;—thus indeed, it occurs that this great, endless, boundless one consisting of the nature of

pure knowledge, raises itself out of these elements (earth, water fire, air and ether) and in them again merges (with the body); after death, there is (left) no consciousness: thus, indeed, I say.” Thus spoke Yājñavalkya.

13. Then Maitreyī said: “With what you say that there is no consciousness (left) after death, you have perplexed (confounded) me, my lord!” —But Yājñavalkya replied: “Nothing perplexing, indeed, have I spoken; what I have said is sufficient for understanding or knowledge.”

14. “Because, where there is quality as it were, there one sees, (different from oneself), another, smells (different from oneself) another, hears (different from oneself) another, addresses (different from oneself) another, knows (different from oneself) another; but where everything else has become one’s own self, how should one see anybody (as different from oneself), how should one hear anybody (as different from oneself), how should one address anybody (as different from oneself), how should one regard anybody (as different from oneself), how should one recognize or know anybody (as different from oneself)? How should one know him through whom one knows everything, how should one, however, know the knower?”

FIFTH BRĀHMANAM

[According to the Vedānta, all organic beings (plants, animals, human beings, gods) are wandering souls and are as such Brahman; on the other hand, the inorganic nature (earth, water, fire, air and ether) forms only the scene or the field on which they obtain the fruits of their actions. But this scene or field of the inorganic nature also has originated out of Brahman (Taitt. 2.1).]

We see this thought germinating in the present Brāhmaṇam because it establishes the mutual dependence of the inorganic and the organic (here *bhūtāni*), and proves, that in both the realms — in the inorganic nature and in the organic one (*adhyātmam* i.e. the same as what were previously the *bhūtāni*) — there is one ‘powerful immortal Puruṣa (spirit)’, rendering possible their mutual dependence, and explains this objective as well as the subjective Puruṣa, as the Ātman (the Brahman, the imperishable one, the universe).

In the statement of these basic thoughts, fourteen phenomena of the external world are first enumerated:

1 *prthivī*, 2 *āpah*, 3 *agni*, 4 *vāyu*, 5 *āditya*, 6 *diśah*, 7 *Candra*, 8 *Vidyut*,
9 *Stanayitnu*, 10 *ākāśa*, 11 *dharma*, 12 *satyam*, 13 *mānuṣam*, 14 *ātman*.

It is these (fourteen), — if we join or include *ākāśa* in the first line of the series: — the five elements, the five cosmic phenomena, and four potencies transferred or attributed to nature by man (*mānuṣam* ‘the humanlike part’ of nature cf. Ait. 1,1; *ātman*, the vital principle in nature). All these are ‘honey’ for the beings (*bhūtāni*, here the organic nature) and the beings are ‘honey’ for them, i.e. they nourish one another, the beings are nourished by the earth and the earth by the beings etc. How is this possible? The author provides this answer: through the fact that in and with the beings (*adhyātmam*), corresponding potencies are present:

1 *śarīram*, 2 *retas*, 3 *vāc*, 4 *prāṇa*, 5 *cakṣuḥ*, 6 *śrotram*, 7 *Manas*,
8 *tejas*, 9 *śabda*, 10 *hrdi* *ākāśa* 11 *dharma* 12 *satyam*, 13 *mānuṣam*,
14 *ātman*, and in both the cosmic as well as the psychic potencies, a *tejomaya amṛtamaya puruṣa* dwells; he is identical in all the twenty-eight manifestations — i.e. he is the *ātman* in us (One, who likes to investigate this topic in depth, can compare with these thoughts the Kantian doctrine of ‘the affinity of phenomena’, which has found its ultimate ground or basis in “the synthetic unity of apperception”, in Indian phraseology, in the Ātman).

This ‘honey-doctrine (lore)’ (of the affinity of the natural phenomena by virtue of the Ātman in them) is already found expressed in four Vedic verses by our author; of these the two last, at least, if one interprets Indra as the Ātman, are, indeed, suitable to illustrate the doctrine.]

1. This earth is the honey of all beings, all beings are the honey of this earth; but that spirit which is in the earth, which is powerful and immortal, which is, with reference to the self, that powerful, immortal spirit consisting of the body — it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

2. These waters are the honey of all beings, all beings are the honey of these waters; but that spirit which is in the waters, which is powerful (vigorous) and immortal, which is, with reference to the self, that powerful, immortal spirit consisting of semen — it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

3. This fire is the honey of all beings, all beings are the honey of this life; but that spirit which is in the fire, which is powerful and immortal, which is, with reference to the self that powerful, immortal spirit consisting of speech — it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

4. This wind is the honey of all beings; but that spirit which is in the wind, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of breath—it is that which is this soul, this is the immortal one, this the Brahman, this the universe.

5. This sun is the honey of all beings, all beings are the honey of this sun; but that spirit which is in the sun, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of the eyes—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

6. These quarters (of the heavens) are the honey of all beings, all beings are the honey of all the quarters; but that spirit which is in the quarters, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of the ears, which is reverberating (*prātiśrutka*)—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

7. This moon is the honey of all beings, all beings are the honey of this moon; but that spirit which is in the moon, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of *Manas* (the mind),—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

8. This lightning is the honey of all beings, all beings are the honey of this lightning; but that spirit which is in the lightning, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of flashing splendour—it is that which is the soul; this is the immortal one, this the Brahman, this the universe.

9. This thunder is the honey of all beings, all beings are the honey of this thunder; but that spirit which is in the thunder, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of vibrating articulate sound,—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

10. This space (ether) is the honey of all beings, all beings are the honey of this space; but that spirit which is in the space, which is powerful and immortal, which, with reference to the

self, is that powerful, immortal spirit consisting of the space in the heart—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

11. This law (of justice or righteousness) (*dharma*) is the honey of all beings, all beings are the honey of this law; but that spirit which is in this law, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of law (rectitude),—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

12. This truth is the honey of all beings, all beings are the honey of this truth; but that spirit which is in the truth, which is powerful and immortal, which, with the reference to the self, is that powerful, immortal spirit consisting of the truth,—it is that which is the soul; this is the immortal one, this the Brahman, this the universe.

13. This mankind (*mānusam*) is the honey of all beings, all beings are the honey of this mankind; but that spirit which is in the mankind, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of the human self,—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

14. This self is the honey of all beings, all beings are the honey of this self; but that spirit which is in the self, which is powerful and immortal, which, as the self, is that powerful immortal spirit—it is that which is the soul; this is the immortal one, this the Brahman, this the universe.

15. Indeed, this self is the overlord of all beings, is the king of all beings ; that is why, just as all spokes are fixed in the navel of the wheel and in the rim of the wheel, so also all beings, all gods, all worlds, all vital breaths, all these souls are fixed (concentred) in the self.

16. This, indeed, is that honey which Dadhyāñc, the son of Atharvan, disclosed to the Aśvins. The Ṛṣi (the seer) saw this and said (Rgveda 1.116.12):

This great deed, which would be beneficial to you,
I will proclaim, just as the thundering cloud (pours out)
rain,

that Dadhyāñc, Atharvan's son has disclosed¹
the honey with the horse's head (mouth).

17. This, indeed, is that honey, which Dadhyāñc, the son of Atharvan, proclaimed to the Aśvins. The Ṛṣi (seer) saw this and said (recited) (R̄gveda 1.117 22).

O Aśvins, for the sake of Dadhyāñc, the son of Atharvan,
Ye have put on him the head of the horse;
The true (faithful) one (Dadhyāñc) demonstrated to you
the honey of Tvaṣṭṛ²
so that, O mighty ones, you should guard it as a secret
for him.

18. This, indeed, is the honey which Dadhyāñc,
the son of Atharvan, disclosed to the Aśvins.

The Ṛṣi (the seer) saw this and said:
As strongholds (puraḥ = cities³) he created the bifooted,
as strongholds, the fourfooted also;
as a bird, he entered into the strongholds,
in the strongholds (he entered) as man, (puruṣaḥ) the
occupant of the stronghold.

That is, indeed, that Purusa (spirit) who resides in all strongholds (of cities) (i.e. bodies) as the city-dweller (*puri-śaya*). There is nothing with which he has not covered himself, there is nothing in which he has not concealed himself.

1. Both the Aśvins requested Dadhyāñc to disclose to them the honey (by which is to be allegorically understood the honey-doctrine — *madhu-vidyā* presented in the foregoing part). Dadhyāñc dreaded that Indra would chop off his head for doing it; therefore the Aśvins brought his head in a secure place and put on him, instead a horse's head. With this horse's head, Dadhyāñc proclaimed to them the abode of honey. Indra, on that account chopped off the horse's head and the Aśvins put on him again his own head — Śaṅkara.

2. 'The honey of Tvaṣṭṛ' (*tvaṣṭraṁ madhu*) is explained by Śaṅkara as '*tvaṣṭṛ ādityaḥ tasya sambandhi*' relating to '*tvaṣṭṛ āditya* (the sun)". — Translator

3. Böhtlingk, according to the Śatap. Br. rightly accentuated *puras* but still translates it as 'firstly' instead of the cities of the realm — I am not able to get from his footnote, any sense compatible with the facts of the context.

'*puraḥ*' is interpreted by Śaṅkara as 'bodies' (of the bifooted) men and birds and of the fourfooted (quadrupeds) — Translator

19. This, indeed, is that honey, which— Dadhyañc, the son of Atharvan, disclosed to the Aśvins. The Ṛṣi (seer) saw this and said (Rgveda 6.47.18):

In every form, he became his image,
it is what is to be seen of him as form,
through manifold spells (magic powers), Indra changed
himself,
harnessed are his tenfold hundred horses.

He (the Ātman), indeed, is the horses ('the senses' according to Śaṅkara), he, indeed, is ten and he is thousand, he is many, and he is infinite. —This Brahman is devoid of the earlier past, (devoid of cause), devoid of the later (effects), devoid of the inside and devoid of the outside; this soul is the Brahman the all-understanding one.—Thus concludes the instruction.

SIXTH BRĀHMANAM

[As regards this Varmā (the spiritual dynasty of teachers) concluding the Madhukānda, one should refer to our Introduction in the beginning and compare therefrom.]

1 Now the list (of the teachers)

Pautimāṣya (was taught) by *Gaupavana*;
Gaupavana by *Pautimāṣya*,
Pautimāṣya by *Gaupavana*,
Gaupavana by *Kauśika*
Kauśika by *Kaundinya*,
Kaundinya by *Śāṇḍilya*,
Śāṇḍilya by *Kauśika* and *Gautama*,
Gautama (2)¹ by *Agniveśya*,
Agniveśya by *Śāṇḍilya* and *Anabhimlāta*,
Anabhimlāta by *Anabhimlāta*,
Anabhimlāta by *Anabhimlāta*,
Anabhimlāta by *Gautama*,
Gautama by *Saitava* and *Prācīnayogya*,
Saitava and *Prācīnayogya* by *Pārāśarya*,
Pārāśarya by *Bhāradvāja*,
Bhāradvāja by *Bhāradvāja* and *Gautama*,

1. the figure 2, as well as the figure 3 indicate the figures of the subsections.

Gautama by Bhāradvāja,
Bhāradvāja by Pārāśarya,
Pārāśarya by Vaijapāyna,
Vaijapāyna by Kauśikāyani,
Kauśikāyani (3) by Ghṛtakauśika,
Ghṛtakauśika by Pārāśaryāyaṇa,
Pārāśaryāyaṇa by Pārāśarya,
Pārāśarya by Jātukarṇya
Jātukarṇya by Āsurāyaṇa and Yāska,
Āsurāyaṇa by Traivaṇi,
Traivaṇi by Aupajandhani,
Aupajandhani by Āsuri,
Āsuri by Bhāradvāja,
Bhāradvāja by Ātreya,
Ātreya by Māṇti,
Māṇti by Gautama,
Gautama by Gautama,
Gautama by Vātsya,
Vātsya by Śāṇḍilya
Śāṇḍilya by Kaiśorya Kāpya,
Kaiśorya Kāpya by Kumārahārīta,
Kumārhārīta by Gālava,
Gālava by Vidarbhi-kauṇḍinya,
Vidarbhi-kauṇḍinya by Vatsanapād Bābhrama,
Vatsanapād Bābhrama by Panthāḥ Saubhara,
Panthāḥ Saubhara by Ayāsyā Āngirasa,
Ayāsyā Āngirasa by Ābhūti Tvāṣṭra,
Ābhūti Tvāṣṭra by Viśvarūpa Tvāṣṭra,
Viśvarūpa Tvāṣṭra by both the Aśvins,
Both the Aśvins by Dadhyāñc Ātharvaṇa,
Dadhyāñc Ātharvaṇa by Atharvan Daiva,
Atharvadaiva by Mṛtyu Prādhvāṁsana,
Mṛtyu Prādhvāṁsana by Pradhvāṁsana,
Pradhvāṁsana by Eka Ṛṣi,
Eka Ṛṣi by Vipracitti,
Vipracitti by Vyāṣṭi,
Vyāṣṭi by Sunāru,
Sunāru by Sanātana,
Sanātana by Sanaga,

*Sanaga by Parameṣṭhin,
Parameṣṭhin by Brahman,
Brahman is the existing one by itself;
Adoration to Brahman!*

*The Yājñavalkya-Kāṇḍam
(Brhadāraṇyaka Upaniṣad 3-4)*

[This middle part of the Brhadāraṇyaka-Upaniṣad consists, excluding the list of teachers given at the end (4.6), only of four dialogues, in all of which Yājñavalkya plays the main role, not dissimilar to that of Socrates in the dialogues of Plato. An increasing gradation in the arrangement of this conversation is, no doubt, deliberately planned: the first (3.1-9) is a great dialogue-contest in which Yājñavalkya proves his superiority over nine conversationalists or interlocutors one after another; the second (4.1-2) predominantly consists of a critique of alien views by Yājñavalkya. Thereupon follows the same (contest) in the third dialogue (4.3-4), which forms the highest point or pinnacle of this and perhaps of all the Upaniṣads, unhindered by antagonistic objections and alien doctrinal opinions; the dialogue is carried on in the presence of King Janaka who urges him (Yājñavalkya) continually further and further on, until his philosophical knowledge spreads resplendently in its entire glory or splendour. — The dialogue is comparable to the sun, which, on rising, first of all, scares away the hosts of stars, then overcomes the vapour of the clouds on the horizon, until finally it sends forth an abundance of light and warmth from the unclouded heavens, and the fourth and the last dialogue (4.5) can be compared with the sunset; it contains once again the conversation of Yājñavalkya with his wife Maitreyi already known to us in Brh. 2.4; with that dialogue, Yājñavalkya departs out of the human society in order to move into the solitude of the forest.

In all this, it is striking, however, that this last dialogue, which can be suitably named as the testament of Yājñavalkya, appears in the Yājñavalkya-kāṇḍa (4.5) in an undoubtedly less original form than the former one in the Madhukāṇḍa (2.4); than the list of teachers, which in 4.6 is appended to the Yājñavalkya-kāṇḍa pursues the tree of genealogy of the founder of the doctrine from Brahman down to the present — without making any mention of Yājñavalkya!

If this list of teachers were to be seriously taken into consideration, it has to be confessed that Yājñavalkya, as a historical personality, has no place at all in the tradition of the Yājñavalkya-kāṇḍa; that he, on the contrary, as the spiritual hero or leader from the ancient past (— in the ritual list of the Brh. 6.5.3 he is the thirteenth after Āditya —), forms originally, without prejudicing in any way the historicity of his person, a purely ideal mid-point, around which the thoughts of the Upaniṣads crystallize themselves. Thus for example, the whole thought-sphere of the apostle Paul is governed by the personality of Jesus, although perhaps, he (Jesus) was never

physically seen by him (2 Kor. 5.16) and the historical tradition about him rather evades (the issue) than trying to seek it out (Gal. 1.17.)

But from the point of the composition of the thoughts brought together in the Yājñavalkya-kānda, Yājñavalkya appears to have been not so much the starting point as, on the contrary, the concluding point (of the thought-process). Because, we shall meet many signs in favour of this conclusion that the ideas which are present here, have existed previously partially at least as independent reflections, before they were put in the mouth of Yājñavalkya and were inserted in the poetical frame of the four dialogues.]

THIRD CHAPTER

[Janaka, the King of Videhas, celebrated as the father of agriculture (of sītā) and the philosophical patron of interests (e.g. of Yājñavalkya) striving against the Brahmanical cult, appears already in the Upanisadic tradition as belonging to the past ages, as he already (in Brh. 2.1.1 Kaus. 4.1) lives as the prototype of a liberal king in the mouths of the common people. Correspondingly, the sacrificial festival organised by him (similar to the one occurring in Chānd. 1.10-11) can hardly be accommodated in the frame of the later ritual known from the Sūtras. On the day of the sacrifice and before the beginning of the same (Brh. 3.1.7) the great discussion takes place,—what is called the ‘Brahmodyam’ (Brh. 3.8.1.12) which forms the contents of the present Adhyāya (chapter) and in which Yājñavalkya maintains his superiority over the nine interlocutors—Āsvala, Ārtabhāga, Bhujyu, Usasta, Kahola, Gārgī, Uddālaka, Gārgī, and Vidagdha Śākalya, one after another.]

FIRST BRĀHMANAM

[The questions of Hotr Aśvala are concerning two things :

1. Through what would the performer of the sacrifice release himself (*atimokṣa*) from the vicissitudes of earthly existence ?

2. What would fall to his share (*Sampadah*) instead, as a result of the sacrifice ? — The answers of Yājñavalkya appear to satisfy the questioner, as he becomes silent and quiet thereafter. To that extent, these answers would thus show that the great proclaimer of the Ātman-lore (doctrine) possesses also the perfect knowledge of the ritual. But they go even further, so far that they attempt to find the symbols of the Ātman-doctrine in the process of performance of the sacrificial cult. The four priests, *hotr*, *Adhvaryu*, *Udgātṛ*, *Brahmā*, are, in reality, *vāc*, *cakṣuh*, *prāṇa*, *manas* (and the corresponding divinities *Agni*, *Āditya*, *Vāyu*, and *Candra*); i.e. for the priests are here substituted, as the organs of the gods, speech, eyes, breath, *Manas* (mind).—So also the achievements (*sampadah*) no more consist of any individual rewards (*dakṣinā*) or bliss but of all living things of the three world-spaces, of the boundless universe—in other words, they consist in becoming one or having communion with the Ātman pervading the universe. Several expressions (e.g. 3.1.6 *iti atimoksāḥ, atha sampadah*; 3.1.10 *katamāś*

tā yā adhyātmaṇam) appear to imply, with regard to them, that the form as a dialogue in which the section had been conceived, is not the original one.]

Om! Adoration to the highest Ātman!

1. Janaka, the King of the Videhas, once performed a sacrifice, with an offer of rich sacrificial rewards (*dakṣinā*). At the sacrifice, the Brāhmaṇas from the (regions of) the Kurus and Pañcālas had assembled. Then, there arose in Janaka, the King of the Videhas, a desire to explore as to who among these Brāhmaṇas might be the most learned. And he kept apart a thousand cows and to the horns of everyone of these cows ten *Pādas* (quarter-coins of gold) had been fastened.

2. And he said to them: “Venerable Brāhmaṇas! He, who is the greatest Brāhmaṇa (Brahmiṣṭha) among you, should drive these cows to his home, (as reward (*dakṣinā*)”. But the Brāhmaṇas fought shy. Then Yājñavalkya said to his pupil: “Dear Sāmaśravas, drive these (cows) to our home”. Then he (the pupil) drove them from that place—. Thereupon, however, the Brāhmaṇas were angry and they said: “How could he call himself the greatest Brāhmaṇa among us!” The *Hotā* (the R̥gvedic priest) of Janaka, the King of Videhas, Aśvala by name, was present there. He asked that (Yājñavalkya) “You are, therefore, O Yājñavalkya, the greatest Brāhmaṇa among us?”—The other one (Yājñavalkya) replied: “We also give respect to the greatest Brāhmaṇa; but what matters at the present moment is that (—he added ironically)— we have the desire for the cows!”

Then the *Hotā* Aśvala undertook to put to him the (following) questions:

3. “Yājñavalkya”, he said, “as long as this world is entirely seized or fettered by death, entirely attacked by or subject to death, through what is the performer of sacrifice released from the fetters of death?”—(Yājñavalkya replied:) “Through the Hotṛ-priest, through the fire, through the speech. Because during the sacrifice, speech is the *hotā*; that, which is this speech, is the fire, that is the *hotā*, that is the release (*mukti*), that is the final transcendent emancipation (*ati-mukti*)”—.

4. “Yājñavalkya,” said he, “since everything here is pervaded by day and night, since everything is overcome by day and night, by what means does the sacrificer free himself from the

reach of day and night?" "By the Adhvaryu-priest, by the eye, by the sun. Verily, the eye is the *adhvaryu* of the sacrifice. That which is his eye is the yonder sun. This is the *adhvaryu*. This is freedom. This is complete freedom."

5. "Yājñavalkya" he (Aśvala) further asked: "As long as this world is fettered by the bright and the dark (halves of the month) fortnights, is entirely subject to bright and dark fortnights, through what is the performer of the sacrifice released from the fetters of the bright and dark fortnights?"—(Yājñavalkya replied) "Through the Udgātṛ-priest, through the wind, through breath; because during sacrifice the breath is the *Udgātā*; that which is the breath, is the wind, that is the *Udgātā*, that is release (*mukti*), that is the final transcendent emancipation (*atimukti*)."

6. "Yājñavalkya", he (Aśvala) further asked: "As long as this aerial space is, as it were, devoid of steps or rungs (*anāram-baṇa*=supportless), on which ascending path, does the performer of the sacrifice ascend upward to the heavenly world?"—(Yājñavalkya replied:) "Through the Brahman-priest through the Manas (mind), through the moon; because during sacrifice, *manas* is the Brahmā; that which is Manas, is that moon, that is the Brahmā, that is the release (*mukti*), that is the final transcendent emancipation (*atimukti*)."

So much with regard to the release and the final emancipation; now as regards the achievements (*sampadaḥ*):

7. "Yājñavalkya," he (Aśvala) further asked: "With how many verses will the hotā here today perform the offerings during the sacrifice?"—(Yājñavalkya replied:) "With three".—"Which are these three?" — "The verse of invocation or invitation (*puronuvākyā*), the verse accompanying the sacrifice (*yājyā*) and the verse of praise (*śasyā*) as the third".—"What does he gain or achieve through these?"—"Everything whatever which has breath (*prāṇabhṛt*)."

8. "Yājñavalkya", he (Aśvala) further asked: "How many sacrificial offerings will the Adhvaryu here pour today (into the sacrificial fire)?—(Yājñavalkya replied:) "Three"—"Which are these three?" "Those which, poured out (into the fire), blaze forth upwards; those, which poured out (into the fire), overflow with (noisy) froth; those, which poured out (into the fire), lie

down (at the bottom)”.—“What does he gain or achieve with these?”—“Those which, when poured out, blaze forth upward—with these he achieves or attains the world of the gods, because the world of the gods shines with splendour; those (offerings), when poured out, overflow above upwards with (noisy) froth—with these he attains the world of the manes, because the world of the manes is as it were, over head, above (noisy with calls of help);¹ those (offerings) which when poured out, come to lie down at the bottom—with these he attains the world of men, because the world of men is, as it were, below.”

9. “Yājñavalkya” he (Aśvala) asked: “Through how many deities is the sacrifice here, protected or watched over by Brahmā (the priest) from the right side?”—(Yājñavalkya replied) “Through one”, — “Which is this one?”—“the *Manas*; because the *manas* is unrestricted, boundless, the *Viśve Devāḥ* are infinite, boundless is the world which he gains through this”:

10. “Yājñavalkya” he asked: “How many hymns (chants) will the Udgātā sing here today, during this sacrifice?—“Three”—“Which are these three?”—“The introductory hymn (*puronuvākyā*) the accompanying hymn (*yājyā*) and the hymn of praise (*sasyā*) as the third,”—“What do these signify in regard to the self?”—The in-breath (*prāṇa*) is the introductory hymn, the out-breathing (*apāṇa*) the accompanying hymn, the intermediate breath (*vyāṇa*) is the hymn of praise.” “What does he gain through these?”—“Through the introductory hymn, he gains the earthly world, through the accompanying hymn, the world of aerial space, through the song of praise the heavenly world.”—

Then the Hotā Aśvala remained silent.

SECOND BRĀHMANAM

[The second interlocutor, Ārtabhadra, puts five questions, the answers of which, by their conciseness, are now and then enigmatic. We will try to interpret them.

First Question : We have already specified, on Kāṭh. 6.15, the passages in which ‘the knots of the heart’ appear and we have explained them as the knots which connect the heart with the things and the circumstances of the

1. ‘*Ati iva hi pitṛlokaḥ*’ — Śaṅkara explains that the noise arises from the world of manes who call out shouting : ‘O, we are damned ! Release us —*hā harāḥ sma muñca muñca*’. —Translator

external world. Related therewith is the view that appears here as regards the eight ‘seizors’ (*graha*) by means of which the Ātman ‘seizes’ the things (—they are the five senses of knowledge, and two of the later organs of action, besides Manas, all these not well-ordered but arranged pellmell—) and the eight ‘super-seizors’ (*atigrahāḥ*) (i.e. the corresponding related objects of the external world). The soul ‘seizes’ the objects by means of the *grahas* and is “still more powerfully seized or affected” by them as *atigrahas*; *graha* and *atigraha* are, as it were, the two threads which tuck up the knots (*granthi*) of the heart and it would not be improbable that the latter kind of views originally depends on our passage, although *graha* and *granthi* trace themselves back to different, though not unrelated, roots (*grabh* and *grath*).

Second Question : Death is the all-consuming fire; but there is also for this fire of death, water, extinguished by which, the fire of death makes repeated death impossible; naturally, only he who possesses this water (the knowledge of the Ātman)—*ya evam veda*—as one would perhaps like to supply these words, in order to escape the difficulty of the expression *mṛtyur mṛtyum jayati* (cf. however, Brh. 1.2.7 — the concluding part).

Third Question : The vital breaths do not go out¹ in death but they remain in the body, as one sees therein that the corpse swells and gets inflated. (In man the prāṇas are not the imperishable ones but only the Ātman, the subject of knowledge, is imperishable).

Fourth Question : The imperishable in man is the *nāman*, the name. By this we should understand, with the support of Chānd. 7.1.5, the infinite “world as idea”. It continues to remain after death and through it, the subject of knowledge of which it is the bearer.

Fifth Question : On the death of man, everything goes back into the elements, also the Ātman which becomes *Ākāśa* i.e. the world-space of the individuality, only the Karman (work) remains as the seed of the next birth. This view, strictly interpreted, is not quite reconcilable with the Vedānta-doctrine. Possibly, it is first germ of the Buddhistic theory which rejects the Ātman and allows only the Karman to continue.

Note— The eschatological ideas of Yājñavalkya in this section appear to be essentially more undeveloped than those of Yājñavalkya in the other section in which, in his fourth dialogue (Brh. 4.3-4) explains his views before King Janaka : There the difference is this : the un-released (*Kāmayamāna*) one whose soul together with the living spirit or breath

1. Our text contains no trace of the restriction of this doctrine to the released souls in the sense of Brh. 4.4.6 (“whose living spirit (prāṇah) does not go out”); also the swelling of the corpse, on account of the gas which is formed, is a phenomenon which could be observed also in the case of the un-released souls. But as the Mādhyandinas, so far as they, pointing back to the words (in the Brh. 4.4.6) *atra eva samavaniyante* as it were, they belong to our passage, repeat the same words, they also appear to refer to the released souls.

(prāṇāḥ), leaves during death and the released (*a-kāmayamānah*) one, whose living spirit does not leave, but dissolves itself in the Brahman during death. This difference is missing (is not found) in the three last questions of our text, if one sticks completely to what the wording says and does not interpret at random.

In the case of all men, without difference, the *Prāṇas* remain in the corpse (as one can see in the swelling of the corpse); after death, in all cases, the world remains to continue as an idea consequently as the subject of knowledge entertaining the same (world); and besides, after death, only the good and bad works remain as a great mystery i.e. as the germ of a new duration or lease of life. One can find a transcendence beyond this standpoint dimly hinted, only in the water which ‘extinguishes the fire of death’.]

1. Then the son of R̥tabhāga, descendant from the family of Jaratkāru, questioned him (Yājñavalkya). “Yājñavalkya” he said, “How many seizors (*graha*)¹ and how many super-seizors (*atigraha*) are there?” (Yājñavalkya replied) “There are eight seizors and eight super-seizors.” “Which are the eight seizors and the eight super-seizors?” —

2. “The out-breath (prāṇa), indeed, is a seizer; this is seized by the in-breath (apāṇa) as the super-seizer; because through the in-breath, one smells the smell.

3. “The speech, indeed, is a seizer; this is seized by the name as the super-seizer; because through speech, one utters the names.

4. “The tongue, indeed, is a seizer; this is seized by the taste as the super-seizer: because through the tongue, one distinguishes the tastes.

5. “The eye, indeed, is a seizer; this is seized by the form as the super-seizer; because by means of the eyes one sees the forms.

6. “The ear, indeed, is a seizer; this is seized by the sound as the super-seizer; because by means of the ears, one hears the sounds.

1. ‘Graha’, in the ritualistic sense, means ‘a ladle or a vessel for taking up a portion of fluid’ (Monier Williams’ dictionary). Here it means senses which are the instruments of seizing objects. ‘Atigraha’ here therefore means the objects of sense which are seized by the senses. —Translator

7. "The Manas (mind), indeed, is a seizor; this is seized by the desire as the super-seizor; because through the Manas one entertains the desires.

8. "The hands, indeed, are a seizor; these are seized by the work as the super-seizor; because through the hands, one does the work.

9. "The skin, indeed, is a seizor; this is seized by the touch as the super-seizor; because through the skin, one experiences the (feelings) of touch. These are the eight seizors and the eight super-seizors."

10. "Yājñavalkya", he (Ārtabhāga) asked: "as long as this whole world is the food of death, which is indeed, that divinity of whom the death is food?" — (Yājñavalkya replied) — "Indeed the death is a fire; as this (fire) becomes a food of the (concerning) water, the re-death is warded off."

11. "Yājñavalkya," he asked, "when this man dies, does, then, the living spirit, go out of him or not?" — "No!" replied Yājñavalkya: "but even these remain here collected; it (the body) swells, it gets inflated; the dead man lies (with his body) swollen."

12. "Yājñavalkya" he said, "When a man dies, what is there that does not leave him?" — "The name" he replied: "because unending is the name, unending are the *Viśve devāḥ* and he gains the unending world with this."

13. "Yājñavalkya", he said, "if after the death of man, his speech enters into the fire, his breath into the wind, his eyes into the sun, his Manas into the moon, his ears into the quarters, his body into the earth, his Ātman¹ into the Ākāśa (world-space), his hair on the body into the plants, his hair on the head into the trees, his blood and semen into the water, — where remains this man (what remains of this man?)." — Then Yājñavalkya replied: "Hold forth for me, Ārtabhāga, my dear, your hand; then we, both of us must understand or know what that, among ourselves alone, not here in the assembly." Then both of them went out and conversed among themselves: what they spoke

1. The view, akin to the Buddhistic one, according to which, only the work, not the Ātman, continues to remain, is explained away by Śaṅkara because he understands, by Ātman here, 'the space in the heart in which the soul resides.'

about, was the work, what they extolled was the work. — Indeed, one becomes good by (doing) good works and base or sordid by (doing) base or sordid works.

Then the son of R̥tabhāga became silent.

THIRD BRĀHMANAM

[The question of Bhujyu which follows gives to Yājñavalkya the occasion to show that his knowledge is equivalent to that of a clairvoyant person. He answers the question viz. whether may have the Pārikṣitas (a forgotten royal family with many contradictory traditions) gone after death, with the assertion that they (in spite of their outrageous crimes) must have gone thither where the performers of the horse-sacrifice go". (Already in the Ait. Br. 8.21.1, a Janamejaya Pārikṣita is named among those who performed the horse-sacrifice.) The description of the way thither gives an occasion for (the description of) a short cosmography : Just as in an egg the different stuffs are laid around one another, so also in the great world-egg, the one shell or peel of which over vaults above us as the heavens, while the other peel of which lies beneath us, contains (1) the world in which beings dwell, (2) around this again, the earth and (3) surrounding it again, the ocean, laid or situated around one another in concentric circles. The world (in which beings dwell) is as wide as 32 days' journey of the sun's chariot, the earth as wide as 64 days' journey of the sun's chariot, and the ocean as wide as 128 days' journey of the sun's chariot. Accordingly, the diameter of the world-egg would amount to 416 journeys of the sun. There, i.e., indeed, on the horizon where the heavens and the ocean strike against or border on one another, there is between the two shells of the world-egg a narrow chink or cleft through which man, coming out of it, indeed attains to the rear of the ridge of the heaven (*nākasya prsthām*) where verily, according to Taitt. Ar. 10.1.52, association with Brahman (*brahma-salokatā*) takes place, whereas, according to Vāj. Samh. 15.50, as well as according to our passage, the retribution or fructification of good works takes place. That this retribution on the rear of the heaven is evanescent is stated in the Mund. 1.2.10 (cf. also Kāth 3.1), but it is not so described in our passage which, in general, is not compatible with the doctrines of the position of the way of the gods and of the way of manes and which, therefore, appears to stand on an older stage (of evolution) mostly related to the view of the R̥gveda.—The performers of the Aśvamedha sacrifice, therefore, reach thither. Indra as the bird (according to Weber. *Ind. Stud.* IX 361 : that in the fire arranged, or laid out in the shape of a bird during the horse-sacrifice), delivers them (the performers of Aśvamedha) to the wind which here as often, is a symbol of Brahman, as the individual (*vyaṣṭi*) and, at the same time, the cosmic (*samaṣṭi*) vital breath; therefore, he, who has this knowledge, escapes redeath.]

1. Then Bhujyu, the grandson of Lahya asked him: “*Yājñavalkya*”, he said, “when we moved about, as itinerant pupils in the region of the Madrās, we arrived at the residence of Patañcala — a descendant of the Kapis. He had a daughter who was possessed by a Gandharva. We asked him ‘Who are you?’; and he replied: ‘Sudhanvan the descendant of Aṅgiras.’ While after that we questioned him regarding the boundaries of the world, we asked him, ‘Whither have the descendants of Parīkṣit gone after death?’ Whither did the descendants of Parīkṣit go, I ask you, O Yājñavalkya! Whither have the descendants of Parīkṣit gone?”—

2. Yājñavalkya replied: “He has told you that they have attained to that place where all those who have performed the horse-sacrifice arrive. Particularly, this world extends so far that it requires thirtytwo days of the divine chariot (of the sun) to cover it. The earth encircles this world twice so far. The ocean encircles this earth twice so far. The space between (both the shells of the world-egg) is as wide as the edge of a razor or the wing of a fly. Indra, as a falcon, delivered those Pārīkṣitas over to the wind; and the wind received them into himself, and led them thither where the performers of the horse-sacrifice were. Thus he (the Gandharva) said (to you) and extolled the wind”. —

That is why the wind is the particularity (*vyaṣṭi*) and the wind is also the generality (*samaṣṭi*). He who has this knowledge, wards off re-death! —

Then Bhujyu, the grandson of Lahya, remained silent.

FOURTH BRĀHMANAM

[4-5 Brāhmaṇam—just as Kant explained the theoretical speculations as inadequate and rejected the human mind with its demands or desires on the practical way, so also does the author of both these sections which doubtlessly stem out of parallel structures or frames and form¹ a whole which belongs together. The first section teaches that the Brahman is theoretically unknowable, because it is the knowing subject of all knowledge, it can never be the object of knowledge for us.—The mind, however, not resting

1. If they are not to be considered, perhaps, as two versions (as 3.3 and 3.7 or 3.6 and 3.8) of one and the same dialogue.

content with the fact and raising the same question anew is rejected to in second section as a means of comprehending the Brahman in a practical way. This happens when one gradually elevates himself from eruditeness (*pāṇḍitīyam*) to childlike simplicity (*bālyam*) (cf. Ev. Matth. 18.3), from this to the state of a Muni (recluse observing silence), from that to the state of a Brähmaṇa (pregnant with knowledge as in Brh. 3.8.10, Chānd. 4.1.7) who renounces his family, his possessions and worldly desires because all these latter are different from Brahman and consequently are subject to decline and decay.]

1. Then Uṣasta, the descendant of Cakra, questioned him: “Yājñavalkya”, he said, “the Brahman which is immanent, which is not transcendent, which is inside all beings as a soul — that Brahman you should explain to me.” — (Yājñavalkya replied): “It is your soul which is inside all beings”. — “Which, O Yājñavalkya, is inside all?”. — “That which breathes in with the in-breath, that is your soul, which is inside all; that which breathes out with the out-breath, that is your soul which is inside all; that which breathes in between with the intermediate breath (*vyāna*), that is your soul which is inside all; that which breathes up with up-breath (*udāna*), that is your soul which is inside all;—this is your soul which is inside all.”

2. Then Uṣasta, the descendant of Cakra, said, “With what you have said, you have merely pointed out such a thing as when one says: “that is a cow, that is a horse”; but the Brahman which is immanent, which is not transcendent, which is the soul inside all — just that you should explain to me! —” It is your soul which is inside all.”—“Which, O Yājñavalkya, is inside all?”—“You cannot see the seer of sight, you cannot hear the hearer of hearing, you cannot comprehend the thinker of thinking, you cannot know the knower of knowing. It is your soul who is inside all.—All that, which is different from it, is full of sorrow.”—

Then Uṣasta, the descendant of Cakra, remained silent.

FIFTH BRĀHMAÑAM

1. Then Kahola, the descendant of Kuśitaka, questioned him: “Yājñavalkya”, he said, “you should explain to me just that Brahman which is immanent, which is not transcendent, which is, as the soul, inside all.”—“It is your soul which is inside all.”

—“Which, O Yājñavalkya, is inside all?”—“That which transcends hunger and thirst, sorrow and delusion, old age and death.—Indeed, when they have become conscious of this soul, the Brāhmaṇas give up or renounce the desire for children, the desire for possessions, and the desire for the world (worldly fame) and move about as mendicants; because the desire for children is the desire for possessions, and the desire for possessions is the desire after the world (worldly fame); all these both are mere desires.—That is why the Brāhmaṇa, having given up his eruditeness, sticks to childlike simplicity; after he has given up childlike simplicity and eruditeness, he becomes the silent one (*muni*); after he has given up (transcended) the non-silence (*a-mauna*) and silence (*mauna*) he becomes a Brāhmaṇa—Wherein does this Brāhmaṇa live? (Wherein does this Brāhmaṇahood lie?)—There where he lives (wherein his Brāhmaṇahood lies), just as it turns out to be¹ (*yena syāt, tena idṛśa eva*). — That, which is different from it, is full of sorrow.”—

Then Kahola, the descendant of Kuśītaka remained silent.

SIXTH BRĀHMANAM

[*Gārgī*, the daughter of *Vacaknu*, who puts questions (to Yājñavalkya) in the sixth section concurs with the oft-occurring view (*Gesch. d. Phil.* I. 195 ff) that the world is interwoven lengthwise and crosswise (*ota* and *prota*) in the waters (i.e. the primaeval waters) and she further goes on to ask about that in which the waters again have been interwoven lengthwise and crosswise. The answer (of Yājñavalkya) leads to (a description of) cosmography which cannot, indeed, conform with the one previously given (Bṛh. 3.3.). There the abode of the Pārikṣitas is evidently supposed to be ‘the ends of the world’s (*lokānām antān*, Bṛh. 3.3.1);—but here the world interwoven into the waters is further surpassed or more accurately, surrounded by new further layers or strata. These latter are :

1. The world of the wind. 2. the world of aerial space, 3. the world of

1. Śaṅkara and Max Müller explain as ‘just the way in which he—the Brāhmaṇa lives or behaves’ *yena syāt kena syāt* (*yena Brāhmaṇah kena syāt kena carāṇena bhavet, yena syāt yena carāṇena bhavet tena idṛśa eva ayam—Śaṅkara*). But it is, however, quite different. For *idṛśa eva*, cf. the use of ‘hutos’ (Greek) ‘nearer of the two things’, e.g. Plato *Symp.* p. 176. (E. Ev. Joh. 4.6) An interpretation of the expression is well already given by Gauḍapāda (*Māṇḍūkyā Kārikā* 2.37 *yatir yādṛcchiko bhavet* cf. (*Paramhaṁsa Up.* 3. *Yādṛcchiko bhaved bhikṣuh*).

the Gandharvas, 4. the world of the sun, 5. the world of the moon, 6. the world of the stars, 7. the world of gods, 8. the world of Indra, 9. the world of Prajāpati.

Around all these worlds, there is the world of Brahman, which is ‘*anatipraśnya*’, i.e. about which no more questions are to be asked. When we raise ourselves gradually step by step from the conditioned to the ever-conditioning we arrive at last to the unconditioned state; to ask questions regarding the state beyond that is a sacrilege. Thus one could resume the contents of this section (in a manner of expression, which though happily looks outmoded today, has been, however, emphatically utilized by Kant.]

1. Then Gārgī, the daughter of Vacaknu asked him:

“Yajñavalkya”, she said, “as long as this whole world is interwoven in the waters lengthwise and crosswise (*ota* and *prota*) in which are then the waters interwoven, lengthwise and crosswise ?”

“In the wind, O Gārgī.”

“But then what is it in which the wind is interwoven lengthwise and crosswise?”

—“In the worlds of the aerial space, O Gārgī.”

“But then what is that in which the worlds of aerial space are interwoven lengthwise and crosswise?”

—“In the worlds of the stars, O Gārgī!”

“But then what is that in which the worlds of the stars are interwoven lengthwise and crosswise?”

—“In the worlds of gods, O Gārgī!”

“But then what is that in which the worlds of the gods are interwoven lengthwise and crosswise?”

—“In the worlds of Indra, O Gārgī!”

“But then what is that in which the worlds of Indra are interwoven lengthwise and crosswise?”

—“In the worlds of Prajāpati, O Gārgī!”

“But then what is that in which the worlds of Prajāpati are interwoven lengthwise and crosswise?”

—“In the worlds of Brahman, O Gārgī!”

“But then what is that in which the worlds of Brahman are interwoven lengthwise and crosswise ?”

—Then he (Yajñavalkya) said: “O Gārgī, do not question further (*mā ati prākṣiḥ*), so that your head should not burst (to

pieces) (by further questioning)! You over-question (i.e. question beyond a limit) about a godhead regarding which no further questioning is possible (*anatiprasnyā devatā*); O Gārgī, do not question further!"—

Then Gārgī, the daughter of Vacaknu remained silent.

SEVENTH BRĀHMANĀM

[The seventh interrogator Uddälaka Āruṇi (Chānd. 6—the father and teacher of Śvetaketu, but here playing a modest role) begins his narration almost with the same words like Bhujyu (Brh.3.3), with the only difference that there (in the Brh. 3.3), the clairvoyante is the daughter, while in the present section the clairvoyante is the wife of Patañcala Kāpya. Now it would, indeed, be possible that Patañcala Kāpya might have been pleased with his dubious privilege or advantage of having possessed two clairvoyant women in his family; but it is still probable, particularly in view of the whole uniform wording, that we have here before us two different versions of the same narrative which both afterwards were enlisted as independent parts of the report of the conversational (dialogues—) contest of Yājñavalkya, without still denying the commonness of the origin, just as in the first two gospels (Math. 16.9-10, Mark 8.19-20), the feeding of 5000 men and that of 4000 men stand beside one another and have been expressly recognized by the redactor as different incidents.]

The question which Yājñavalkya as well as the clairvoyante answer with knowledge refer (i) to the thread (*sūtram*) through which all worlds and all beings have been held together from outside (*samīrbdhā*, i.e. somewhat like a sheaf of grass or a bunch of flowers through a bond entwining them), and (ii) to an inward controller (*antaryāmin*) by whom all parts of nature, all beings, and all organs have been controlled from inside: (i) the thread is the wind which as Prāṇa (vital breath) holds together the parts of the body (—therefore in death they disintegrate after the escape of Prāṇa)— and which, corresponding to the cosmic Prāṇa, binds together all the parts of the world. (ii) So also the Ātman residing in us as the immortal one, inner controller i.e. the subject of knowledge, (3.7.23) dwells in all the nature phenomena (—twelve of these have been enumerated, without any order—), in all organic beings, and in all organs (—eight have been named again without any order or proper arrangement). The systematic distribution into *adhidaivatam*, *adhibhūtam*, *adhyātmam*, indicates that the expressed theory was older than the frame of the narration. All these nature-phenomena, beings and organs form the body of the Ātman; they are different (*antara*) from it; they do not know it but still they are inwardly controlled by it.— Vāyu as the psychical and the cosmic prāṇa is only a symbol of the Ātman; this Ātman, however, is again the *Antaryāmin* or the inner controller of beings; thus Vāyu and *Antaryāmin* are basically identical. The unitary idea of the whole section can be

characterized as that the Ātman, the knowing subject in us, regulates all things from inside as also all individuals from outside and it also equally holds together the whole world in its condition.]

1. Then Uddālaka, the son of Aruṇa, asked him.

“Yājñavalkya”, he said, “we lived in the region of the Madras at the house of Patañcala, the descendant of Kapi, in order to acquire the knowledge of the sacrifice. He had a wife who has possessed by a Gandharva. We questioned this (Gandharva) as to who he is and he replied: ‘I am Kabandha, the descendant of Atharvan.’ And he spoke to Patañcala, the descendant of Kapi and to us who had come to acquire the knowledge of the sacrifice: ‘Do you know, O Kāpya,¹ that thread by which this world and the other world and all beings have been bunched together?’ And Patañcala, the descendant of Kapi, replied: ‘I do not know it, O venerable one’. And that one (Gandharva) said to Patañcala, the descendant of Kapi, and to us the pupils who had come to acquire the knowledge of the sacrifice: ‘Do you know, O Kāpya, that inner director who inwardly regulates this world and the other world and all the worlds?’ And Patañcala, the descendant of Kapi, replied; ‘I know nothing about him’. And that one (Gandharva) said to Patañcala, the descendant of Kapi and to us the students (who had come—) of sacrificial knowledge: ‘Truly, O Kāpya, he who knows that thread and that inner director or controller, knows the Brahman, knows the worlds, knows the gods, knows the Veda, knows the beings, knows the soul — he knows everything’. Then he explained it to those (who had assembled); and thus I know it. If now you, O Yājñavalkya, without knowing that thread, without knowing that inner controller, drive the cows of the Brāhmaṇas your head will burst into pieces.” — “Will, I know, O Gautama, that thread and that inner controller.” — “Everybody can say it. ‘I know it, I know it’; if you know it, announce it!” —

1. In the conversation, frequently, the patronym is employed as the name; that is possibly due to the fact (convention) that the one who is addressed should not be approached more closely through his direct name, than what respect to him allows. On account of the same reason, among us one rather addresses another with the title (surname) than with the direct name.

2. And he (Yājñavalkya) said: “The wind, indeed, O Gautama, is that thread; because through the wind, O Gautama, as thread, this world and the other world and all beings are bunched together. That is why particularly, O Gautama, one says of a man who is dead: ‘his limbs have been dissolved’; because through the wind, O Gautama, as the thread, they are bunched together.”

“It is so, O Yājñavalkya; now just tell us about the inner controller!”

3. “He who dwelling in the earth is different¹ from the earth, whom the earth does not know, whose body is the earth, who inwardly controls the earth—he is your soul, the inner controller, the immortal one.

4. “He, who, dwelling in the waters, is different from the waters, whom the waters do not know, whose body is the waters, who inwardly controls the waters—he is your soul, the inner controller, the immortal one.

5. “He, who, dwelling in the fire, is different from the fire, whom the fire does not know, whose body is the fire, who inwardly controls the fire—he is your soul, the inner controller, the immortal one.

* 6. “He, who, dwelling in the aerial space, is different from the aerial space, whom the aerial space does not know whose body is the aerial space, who inwardly controls the aerial space—he is your soul, the inner controller, the immortal one.

7. “He, who, dwelling in the wind, is different from the wind, whom the wind does not know, whose body is the wind, who inwardly controls the wind—he is your soul, the inner controller, the immortal one.

8. “He, who, dwelling in the heavens, is different from the heavens, whom the heavens do not know, whose body is the heavens, who inwardly controls the heavens—he is your soul, the inner controller, the immortal one.

9. “He, who, dwelling in the sun, is different from the sun, whom the sun does not know, whose body is the sun, who in-

1. The word in the original Sanskrit is *antara*. Śaṅkara renders it as *abhyantara* i.e. *inside* (the earth). Deussen, in what follows renders *antara* as ‘different’, as here. —Translator

wardly controls the sun—he is your soul, the inner controller, the immortal one.

10. “He, who, dwelling in the quarters, is different from the quarters, whom the quarters do not know, whose body is the quarters who inwardly controls the quarters—he is your soul, the inner controller, the immortal one.

11. “He, who dwelling in the moon and the stars, is different from the moon and stars, whom the moon and the stars do not know, whose body is the moon and stars, who inwardly controls the moon and the stars—he is your soul, the inner controller, the immortal one.

12. “He, who, dwelling in the ether (space), is different from the ether, whom the ether does not know, whose body is the ether, who inwardly controls the ether—he is your soul, the inner controller, the immortal one.

13. “He, who, dwelling in darkness, is different from the darkness, whom the darkness does not know whose body is the darkness; who inwardly controls the darkness,—he is your soul, the inner controller, the immortal one.

14. “He, who dwelling in the light, is different from the light, whom the light does not know, whose body is the light, who inwardly controls the light,—he is your soul, the inner controller, the immortal one.

“Thus far with regard to the divinities.—Now, with regard to the beings.

15. “He dwelling in all beings, is different from all beings, whom all beings do not know, whose body is all beings, who inwardly controls all beings — he is your soul, the inner controller, the immortal one.

“So much with regard to the beings.—Now with regard to the self.

16. “He, who dwelling in the breath, is different from the breath, whom the breath does not know, whose body is the breath, who inwardly controls the breath,—he is your soul, the inner controller, the immortal one.

17. He, who, dwelling in the speech, is different from the speech, whom the speech does not know, whose body is the speech, who inwardly controls the speech—he is your soul, the inner controller, the indestructible.

18. He, who dwelling in the eyes is different from the eyes, whom the eyes do not know, whose body is the eyes, who inwardly controls the eyes,—he is your soul, the inner controller, the immortal one.

19. He, who, dwelling in the ears, is different from the ears, whom the ears do not know, whose body is the ears,—he is your soul, the inner controller, the immortal one.

20. He, who, dwelling in the Manas (mind), is different from the Manas, whom the Manas does not know, whose body is the Manas, who inwardly controls the Manas,—he is your soul, the inner controller, the immortal one.

21. He, who, dwelling in the skin (the sense of touch) is different from the skin, whom the skin does not know, whose body is the skin, who inwardly controls the skin—he is your soul, the inner controller, the immortal one.

22. He, who, dwelling in knowledge, is different from knowledge, whom the knowledge does not know, whose body is knowledge, who inwardly controls the knowledge,—he is your soul, the inner controller, the immortal one.

23. He, who, dwelling in the semen, is different from the semen, whom the semen does not know, whose body is the semen, who inwardly controls the semen,—he is your soul, the inner controller, the immortal one.

Himself the seer, he is not seen, himself the hearer he is not heard, himself the thinker, he is not the object of thought, himself a knower, he is not known (the object of knowledge). There is, besides him, no other seer, there is besides him, no other hearer, there is, besides him, no other thinker, there is, besides him no other knower. He is your soul, the inner controller, the immortal one.—That which is different from him, is full of sorrow.”

EIGHTH BRĀHMĀNAM

[After Gārgī had urged (on Yājñavalkya to answer) the questions regarding the ‘interwoven’ character of the world up to the point when there should not be any questioning, and she was warned by Yājñavalkya not to press (her questions further), it could not be the intention of the author of a homogeneous composition to allow the same lady-questioner

to appear on the scene once again with the same questions. We are, therefore, again driven to the assumption here that the narration of Gārgī questioning about the interwoven texture of the world was current in two versions; with the first of the versions we are already acquainted in 3.6; the second version, on the other hand, is in the present section and is incomparably more valuable and significant. Yājñavalkya here teaches the lady-interrogator that the whole world—the present, the past and the future—is interwoven lengthwise and crosswise in the Ākāśa (space, ether; to speak exactly, the space is conceived as an all-encompassing material element—see *System des Vedānta* p. 249 ff); but the Ākāśa is again interwoven lengthwise and crosswise in the *Akṣaram* ‘the imperishable’. This Akṣaram cannot be known or characterized; on it depends the spatial and temporal order of nature as also the eternal basic law which everything in the universe obeys and only through it (the *Akṣaram*) is the release out of this wretched existence (*kṛpaṇa*) possible; — and this Akṣaram is, as Yājñavalkya at the conclusion of his discourse, assures, the Ātman i.e. the knowing and therefore un-unknowable subject in everyone of us.

Thus, it is the subject of knowledge which remains ever unknowable, in which the laws are grounded (founded), which everything in nature obeys, and into which the whole space and along with it everything that it contains, is interwoven,—all this is, in the Indian manner of expression, Kantian philosophy; and the reader himself should judge, whether we, with this interpretation, read into this old text only the minimum that does not lie in it.]

1. Then the daughter of Vacaknu said: “O venerable Brāhmaṇas! I will put to him (Yājñavalkya) two questions; if he is able to give answers to me, certainly none among you will vanquish him in the debate-contest concerning sacred things (*brahmodyam*)!”—“Put your questions, O Gārgi!”

2. And she spoke: “Just now, O Yājñavalkya, I shall confront you with two (penetrating) questions—just as a man from the region of the Kāśis or of the Videhās, a youthful hero, bends his unbent bow and with two arrows made of cane (*bāṇavantau*) in his hand¹ confronts his opponent in order to pierce him with them—you should give their answers to me!”—“Put your questions O Gārgi” (said Yājñavalkya).

3. And she said: “That which is above the heavens, O Yājñavalkya, and that which is below the earth and that which is

1. Śaṅkara explains ‘bāṇa’ as a piece of bamboo which is affixed at the tip of the arrow. Therefore, *bāṇavantau*, according to him, means ‘arrows having sharp ends or tips made of bamboo pieces’. —Translator

between both the heavens and the earth—, that which they call the past, the present and the future—in what is (all) this interwoven lengthwise and crosswise?”—

4. And he (Yājñavalkya) replied: “That which is above the heavens, and that which is below the earth, and that which is between both—the heavens and the earth, that which they call the past, the present and the future—all that is interwoven lengthwise and crosswise in the space (the ether).”

5. And she said: “Salutations to you, O Yājñavalkya, because you have solved this question of mine. Now prepare yourself to answer the second!—“Put your question, O, Gārgi”—

6. And she said: “That which is above the heavens, O Yājñavalkya, and that which is below the earth and that which is between both the heavens and the earth, that which they call the past, the present and the future—in which is this (all) interwoven lengthwise and crosswise?”

7. And he replied: “That which is above the heavens, O Gārgi and that which is below the earth and that which is between both—the heavens and the earth, that which they call the past, the present and the future,—all that is interwoven lengthwise and crosswise in the space.”—“But then in which is the space interwoven lengthwise and crosswise?”—

8. And he replied: “It is, O Gārgi, what the wise call the imperishable one (aksaram); it is neither gross nor subtle, neither short nor long; not red (like fire) and not adhering or sticking (like water); neither shadowy nor dark; neither wind nor ether (space); nor sticking (like lacquer); devoid of taste, devoid of smell, without eyes and without ears, devoid of speech, devoid of mind (thinking), devoid of vital powers, devoid of breath; devoid of any mouth (or opening); immeasurable, devoid of any interior or exterior; it does not consume or eat anything nor is it consumed by any body.

9. “At the bidding of this imperishable one, O Gārgi, the sun and the moon exist apart; at the bidding of this imperishable one, O Gārgi, heavens and the earth exist apart; at the behest of this imperishable one, O Gārgi, the minutes and hours exist apart as also the day and the night, the fortnight, the month, the seasons and the year; at the behest of this imperishable one,

O Gārgi, the rivers flow from the snowy mountains—some of them towards the east, others towards the west and wherever each one goes; at the behest of this imperishable one, O Gārgi, men extol the liberal givers, the gods go after the sacrifice, the manes (go after) the libations to the dead.

10. “Indeed, O Gārgi, he who does not know the imperishable one and performs sacrifice in this world, offers gifts, and performs austerities for many thousands of years,—the (reward) all these confer on him is only temporary; indeed, O Gārgi, he, who, without having the knowledge of this imperishable one, departs from this world, is the wretch (*krpana*); but O Gārgi, he who possesses the knowledge of this imperishable one—when he departs from this world, he becomes divinely holy (*brāhmaṇa*). ”

11. Indeed, O Gārgi, this imperishable one, while it sees, it is not itself seen, while it hears, it is not itself heard, while it thinks, it is not itself the object of thinking, while it knows, it is not itself known—There is none except it, who sees, none except it, who hears, none, except it who thinks, none, except it, who knows.—Indeed, in this imperishable one, O Gārgi, the space is interwoven lengthwise and crosswise.”—

12. And she said; ”Indeed, O venerable Brāhmaṇas, you should consider yourself highly fortunate, if you get away from him (Yājñavalkya) (without any further chastisement), by paying him homage; but certainly none among you will vanquish him in the discussion-contest concerning the sacred things (*brahmodyam*)!”

Then the daughter of Vacaknu became silent.

NINTH BRAHMANAM

[After Yājñavalkya had offered the explanation in the previous section, any further doubt about his superiority (over others) was sacrilegious; therefore the last interrogator Vidagdha (“the skilled crafty one”) meets his doom (at the words of Yājñavalkya) because his head bursts into pieces—This must have been the point of view (cf. particularly, the last words of Gārgi-Bṛh.3.8.12) which was considered authoritative in the final redaction of this section, in which, as it lies before us, it can be assumed as the basic thought that the Brahman (the Ātman, the Upaniṣadic Puruṣa) is the ultimate unity to which the Vedic gods (1-9), the vital power (*purusa*) in men (10-18, 26b), the guardian deities of man (19-26a) and the man himself considered as the tree (27-28) are traced back.

Very different is the picture which we get, if we take into consideration not the leading motive which led to the final remodelling, but the genesis of the section itself which can be determined with fair certainty, partly from the composition itself, partly through the comparison of the parallel texts of the Śatapatha Brāhmaṇa and which gives an interesting explanation about the changes, the texts of this kind have undergone before they took the shape in which they are before us.

The whole section as it is before us, can, first of all, be divided into five parts.

I. (1-9) Vīdagdha questions Yājñavalkya about the number and the names of the gods. Yājñavalkya gives their number. One after another as 3306, 33, 6, 3, 2, 1½ and finally 1 (one) which he characterizes as the Prāṇa (the Brahman, the Tyad).

II. (10-18) Just as in the Brh. 2.1 (=Kauś. 4), Bäläki Gārgya offers to explain the Brahman and states, one after another, twelve or sixteen Puruṣas representing it (the Brahman), whereupon Ajātaśatru rejects every time, his (Bäläki's) explanation because he points to the subordinated position given to the Purusa, so also here in this section Vīdagdha Śākalya¹ prides himself on knowing the Purusa which must be *sarvasya ātmanah parāyanam* “the highest goal of all that which one designates with the word Ātman” i.e. the ultimate and the innermost self. But Vīdagdha Śākalya states eightfold locations (*āyatanaṁ*) and the worlds (*loka*) (of the Purusa)—each a separate one (earth and fire, desire for family or procreation, and the heart; form and the eyes etc.). Thereupon, Yājñavalkya rebukes him every time (by rejecting it), to the effect that what he (Vīdagdha Śākalya) considered as the authentic Ātman (*sarvasya ātmanah parāyanam yam āttha*=“what you explain as the summit or the highest point of all self”) is only the presiding genius of corporeality, of the desire for family or procreation of the son etc. Vīdagdha indirectly concedes it, not only so far as he continually again and again formulates some nine definitions, but also through the fact that, after putting questions about the guardian-deity, of the Purusa under consideration, he states it such as amṛtam, women, truth etc., continually as a separate one. In the individual definitions and in the orderly arrangement of the same, both the recensions are mutually very contradictory and one can doubt whether the readings of the Mādhyandinas are the original ones or whether they are only an attempt to eliminate the confusion prevailing in the Kāṇva recension; it is of no avail to enter into this controversial question more closely. The conclusion of this theme follows only after other thoughts or contemplations interpolate themselves in 19-25; about the thoughts in 26 see below IV.

1. The derivation of the name of the person (as the son of Śakala) by Śāṅkara is (as the accent in the Śatapatha Brāhmaṇa and still to a greater extent the context proves) is wrong and has been rightly abandoned by M. Müller and Böhtlingk.

III. (19-25). This part interrupts the connection between 18 and 26 which exactly are in conformity with one another. This part in its independent secluded character, makes the impression that which was originally a separate question of Yājñavalkya, has been formulated by Vidagdha, as we have been acquainted with the eight ones, through others in the foregoing sections. Vidagdha asks Yājñavalkya, which ‘sacred knowledge’ (*brahman* as in *brahmodya*) he (the latter) had known through which he considered himself superior, and Yājñavalkya develops, with respect to his question, the knowledge of the five quarters of the heavens, the five guardian deities of men in them, and their five locations. They have all their locations in more or less subjective potencies (one of which remains unclear and is perhaps corrupt) and these in the heart of man. The further question of Vidagdha viz.—‘in what is the heart grounded?’ (to judge according to the kindred passage, *Gesch.d.Phil.I.* 178) was not so idle that it deserved the derision with which Yājñavalkya rejects or dismisses the same.]

IV. (26). This section with the words in the middle : *etāni aṣṭau āyatānāni* etc., is exactly connected with 17 (or 18); but there are the previous two paragraphs which, by their conciseness and disconnectedness, are difficult to be assessed or evaluated. The first of these two sentences (stating that the Ātman is grounded or founded in Prāṇa, this Prāna is founded in *apāna*, this *apāna* in *vyāna*, this *vyāna* in *udāna* and this *udāna* in *samāna*) is perhaps a fragment introduced here where it does not belong, on account of the similarity of the question with the foregoing. No further meaning can be gathered from it; if one were to ascertain it, I would, most of all, like to see therein the question of Yājñavalkya to Vidagdha who, in his rest of the meaningless answers is like a sand-pit (as an Indian would say). Through them, Vidagdha demonstrates the complete emptiness (absence) of his knowledge of the Ātman on which he had prided himself.—The second sentence is the well-known formula of Yājñavalkya *neti neti* etc. which was, perhaps, interpolated from the Brh.4.2.4 or 4.4.22 by a reader who found it desirable to include it in our passage a positive utterance of Yājñavalkya about the *aupaniṣada puruṣa*.—The following (sentences) are connected with 10-18 and stands again exactly analogous to Brh. 2-1 and Kaus. 4. Just as, there, Ajātaśatru contrasts the puruṣas of Bālāki with the *vijñānamaya puruṣa* (*prajñātman*), so also, here, Yājñavalkya, after he had rejected the statements of Vidagdha, inquires into that *puruṣa* who is, in truth, *sarvasya ātmanah parāyanam*, particularly into the *aupaniṣada puruṣa* i.e. the Ātman of the Upaniṣadic teaching. The silence of Vidagdha, who has no reply to give, contributes to this end.

V. (27-28) The renewed challenges of Yājñavalkya and the beautiful concluding verses about the Brahman as the root of the tree that is man form here, as the parallel passage in the Satap. Br.11.6.3 shows, a secondary supplement, in order, presumably, to round off this great drama after its tragic denouement with a sort of a propitious conclusion.

In what follows, we propose to set forth the genesis of the whole *Brāhmaṇam*, with the further significance of the whole *Adhyāya* (chapter) :

1. The oldest form of the narrative is preserved in the Śatap. Br. 11.6.3. Janaka sets out to award a prize or a reward. Yājñavalkya lays his claim to it and Vidagdha Śākalya is the one who, for the rest of the Brāhmaṇas, as we would say, is supposed to pull the chestnuts out of the fire, (the corresponding Indian expression is employed in Śatap. Brāh. 11.6.3.3, but too late, in Br̥h. 3.9.18),¹ when he puts questions to Yājñavalkya. For this sacrilege which he commits by entering the lists against Yājñavalkya and challenging him, he had to expiate with his death; because in the questions which he puts, there is nothing which is found culpable. The questions are directed only on eliciting the number and the names of the gods. In general, the whole section does not reach the level of the Upaniṣadic standpoint of the Ātman-doctrine but as a preliminary footstep to the same, which recognizes in Prāṇa the one only God. With regard to it Yājñavalkya leads him back to 3306,33, (6 is missing), 3,2,1½ gods: Thereupon, with the remark that Vidagdha should not have asked further questions regarding the godhead which stands beyond questions, the conclusion of the disputation along with the prophecy of death takes place. This follows here, not as in Br̥h. 3.2.29 immediately and in the presence of the assembly (—thus at least every one will understand it—) but purā itihyai ‘before so-and-so-many’.

2. This denouement might appear harsh or difficult, particularly when Vidagdha had not at all put questions concerning entities beyond or further than Prāṇa (though in Śatap. Br. 11.6.3.10 it is not omitted). Further, in course of time, Yājñavalkya had come to be the carrier of the Ātman-doctrine from the position of hero of rituals (which he had originally been) and then one preferred to let Vidagdha fail in this (Ātman-doctrine). With this aim in view, one inserted in Part I (which alone is represented in Śatap. Br. 11.6.3) the doctrine of the eight subordinated *Puruṣas* which Vidagdha had regarded as the Ātman, and of the Upaniṣadic *Puruṣa* whom he does not know and therefore perishes, (above, Parts II and IV, the latter only partially). The verses at the end of Part V might have been annexed in order to characterize more closely the Upaniṣadic *Purusa*.

3. To the dialogue with Vidagdha, which was originally the only one, were added eight dialogues with other interlocutors, as they unfolded the wisdom of Yājñavalkya in many directions. We have seen in the repetition in the introduction to Br̥h. 3.1.8 that the adjustment of the same (i.e. eight dialogues) is a secondary one in the discussion-context. Besides these nine dialogues, there was also a tenth one concerning the regions of the heavens and their corresponding guardian deities; this was interpolated, because, in it, Vidagdha was likewise an interlocutor (Br̥h. 3.9.19-25) in the midst of

1. Yājñavalkya said to Vidagdha : “*tvāṁ svid ime brāhmaṇāḥ angāravakṣayanam akratā.*” These Brāhmaṇas have chosen you to extinguish the blazing charcoals for him !”—Translator

the ninth dialogue and that also in a passage where the interruption of the thought-process is quite obvious.]

1. Then Vidagdha, the descendant of Śakala, asked him (Yājñavalkya) :

“How many gods are there, Yājñavalkya?”—And he replied that according to the *nivid* (the list or inventory of the gods) that many of them have been enumerated in the *Nivid* of the *Vaiśvadevam* (a particular invocation of praise in the Soma-pressing rite) and he said: “Three hundred and three and three thousand”(3306).—“Om (well)” he (Vidagdha) said: “how many gods are there in this case, Yājñavalkya?”—“Thirtythree”—“Om”, he again said “How many gods are there O Yājñavalkya?”—“Six”.—“Om!” he again asked: “How many gods are there, Yājñavalkya?”—“Three”.—“Om!” he again asked: “How many gods are there, O Yājñavalkya?”—“Two”.—“Om!” again he asked: “How many gods are there, Yājñavalkya?” “One”,—“Om!” he asked, “which are the three and three hundred and three and three thousand?”—

2. And he replied: “They are only their powers; gods, however, are only thirtythree”.—“Which are the thirtythree?”—“Eight Vasus, eleven Rudras, twelve Ādityas, add up to thirty-one and with Indra and Prajāpati (the two), they are thirty-three.”—

3. “Which are the Vasus”—“The fire, the earth, the wind, the aerial space, the sun, the heavens, the moon and the stars; these are the Vasus (the good ones) because in them everything good is contained; that is why they are called the Vasus.”

4. “Which are the Rudras?”—“They are the ten vital organs in man and the Ātman (here probably the Manas) as the eleventh. When these pull out of the mortal body, they make it groan and weep; because they cause, groaning and weeping, they are called Rudras.”

5. “Which are the Ādityas?”—“The twelve months of the year—they are the Ādityas; they return again and again, while they carry the whole world with them; because they return again and again, carrying (taking) this whole world (*ādadānā yanti*), that is why they are called the Ādityas”,—

6. “Which is Indra, which is Parjapati?—“The thunder is Indra and the sacrifice is Prajapati”—“Which is the thunder?”—“The flash of lightning (as the cause of the thunder)”—“Which is the sacrifice?”—“The animals (as the cause of the sacrifice).”—

7. “Which are the six?”—“The fire, the earth, the wind, the aerial space, the sun and the heavens; these are the six; because these six are the whole world.”—

8. “Which are the three gods?”—“They are these three worlds because in them all these gods are contained.”—“Which are the two gods?”—“The food and the breath (prāṇa)”—“Which are the one and half?—“That which purifies (the mind).”

9. “Then they ask: ‘as it is, so to say, only one which purifies, how is it then that they are one and half?’ Because in it, the whole world extremely prospers (*adhyardhnoti*), that is why they are called one and half (*adhyardha*).”—“Which is the one God?—“The life (prāṇa)” he replied, “this they name as Brahman, the yonder one (tyat).”

10. “That (the spirit), which has the earth as the abode or refuge (āyatanaṁ), the fire as the realm (*loka*), the mind as the light—he who knows this spirit (Puruṣa), as the highest point or summit (*parāyanam*) of all selfhood, he is, indeed, one who possesses the knowledge, O Yajñavalkya?”

“Well, I know this spirit, or which you speak, that it is the highest summit of all selfhood; it is that which is the spirit of corporeality (*sārīrah puruṣah*). Now tell me, Śākalya, that which its godhead!”—“The immortal one (amṛtam), he (Śākalya) replied.

11. “That (the spirit) which has the desire as the abode, the heart as the realm (*loka*) the mind as the light—he who knows the spirit, is the highest summit of all selfhood; he, indeed, is one who possesses the knowledge, O Yajñavalkya!”—“Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit consisting of desire. Now tell me, then, O Śākalya, that which is its godhead !” “The women” he replied.

12. “That (spirit) which has the form as the abode, the eyes as the realm, the mind as the light; he who knows this spirit, is

the highest summit of all selfhood; he is indeed, one who possesses knowledge, O Yājñavalkya!"—"Well, I know this spirit of which you speak that it is the highest summit of all selfhood; it is that which is that spirit in the sun. Now, tell me, O Śākalya, that which is its godhead!"—"The truth" he replied.

13. "That (spirit) which has the ether as the abode, the ears as the realm, the mind as the light,—he who knows this spirit, is the highest summit of all selfhood; he is, indeed, one who possesses knowledge, O Yājñavalkya!"—"Well I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit of hearing, of the echo. Now tell me, O Śākalya, that which is its godhead!"—"The quarters of the heavens" he replied.

14. "That (spirit) which has darkness as the abode, the heart as the realm, the mind as the light,—he who knows this spirit, is the highest summit of all selfhood; he is, indeed, one who possesses knowledge, O Yājñavalkya!"—"Well, I know this spirit of which you speak, that as the summit of all selfhood; it is that which is the spirit of the shadow. Now tell me, O Śākalya that which is its godhead!"—"The death" he replied.

15. "That (spirit) which has the form as the abode, the eyes as the realm, the mind as the light—he who knows this spirit as the highest summit of all selfhood; he is, indeed, one who has knowledge, O Yājñavalkya!"—"Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit in the mirror. Now tell me, O Śākalya, that which is its godhead!"—"The life (*asu*)" he replied.

16. "That (spirit) which has the waters as the abode, the heart as the realm, the mind as the light—he who knows this spirit, is the highest summit of all selfhood; he is, indeed, one, who has knowledge, O Yajñavalkya!"—"Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit in the waters. Now tell me, O Śākalya, that which is its godhead."—"Varuṇa" he replied.

17. "That (spirit) which has the semen as the abode, the heart as the realm, the mind as the light—he, who, knows this spirit is the highest summit of all selfhood; he is, indeed, one

who has knowledge, O Yājñavalkya!”—“Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that spirit which consists of the sun. Now, tell me, O Śākalya, that which is its godhead!”—“Prajāpati” he replied.

18. “Therefore, O Śākalya, you are the one whom the Brāhmaṇas have chosen to extinguish the embers of coal for them”, thus said Yājñavalkya:¹

19. “Yājñavalkya” said the descendant of Śakala, “you have spoken beyond propriety (*atyavādīḥ*) i.e. you have censured the Brāhmaṇas of the Kurus and the Pañcālas! Then, which holy doctrine (*brahman*) do you know?”—“I know the quarters of the heavens with their gods and locations.”—“Then you know the quarters of the heavens with their gods and locations;

20. Which (guardian) divinity have you (in mind) with regard to the easterly quarter?”—“The godhead Āditya (the sun).”—“Where has this Āditya its location?”—“In the eyes.”—“Where have the eyes their location?”—“In the forms; because one sees the forms with the eyes.”—“Where have the forms their location?”—“In the heart”—thus said he (Yājñavalkya), “because one knows the forms with the heart (the seat of Manas, the mind); therefore the forms have the location in the heart.” —“Is it so, O Yājñavalkya!”

21. (Śākalya continued) “Which (guardian) divinity have you (in mind) with regard the southerly direction?”—“The divinity Yama (the god of death).”—“Where has this Yama his location?”—“In the sacrifice.”—“Where has the sacrifice its location?”—“In the gifts (*daksinā*) of the sacrifice.”—“Then, where has the sacrificial gift (*daksinā*) its location?”—“In faith; because

1. That is to say, “You, who pride yourself on having the knowledge of the Puruṣa who is the highest summit of selfhood, are helping the Brāhmaṇas for vanquishing me (in the debate); yet, instead of that same Puruṣa your knowledge is limited to positing only six subordinated Puruṣas.”—The statements of Vidagdha Śākalya are unsuccessful, just as those of Bālāki Gārgya in Brh.2.1 (Kaus.4). Instead of the instruction (which was given in the case of Bālāki) Yājñavalkya characterises the sought-for Puruṣa as the Aupaniṣada Puruṣa and has thus referred to a sphere of thought which Śākalya is not able to follow. Previously, however, we have in 19-26 an interpolated conversation, together with (26a) two supplementary fragments.

when one has faith, he offers the sacrificial gift (dakṣinā); therefore, the sacrificial gift has its location in the faith.”—“Where has the faith its location?”—“In the heart”—he (Yājñavalkya) said, “because through the heart one knows faith; therefore the faith has its location in the heart.” “Is that so, O Yājñavalkya!” (said Śākalya).

22. “Which (guardian) divinity have you (in mind) with regard to the westerly direction?”—“The divinity Varuṇa?”—“Where has this Varuṇa his location?”—“In the waters.”—“Where have the waters their location?”—“In the sperm (semen).”—“Where has the sperm its location?”—“In the heart; that is why when a son resembling one is born one says that he has, as it were, glided out of the heart, he has been, as it were, created out of the heart; therefore, the sperm has its location in the heart!”—

“Is it so, O Yājñavalkya!”

23. ‘ Which (guardian) divinity have you (in mind) in the northern direction?’—“The divinity Soma (the Soma-drink or the moon).”—“Where has this Soma its location?”—“In the consecration or initiation (*dikṣā*).”—“Where has the consecration its location?”—“In the truth; that is why one says to a man who is consecrated or initiated (for the performance of the sacrifice): ‘ Speak the truth’: because the initiation has its location in the truth.”—“Then where has the truth its location?”—“In the heart” he (Yājñavalkya) said, “because through the heart one knows the truth; therefore the truth has its location in the heart.” “Is it so, O Yājñavalkya!”

24. “Which (guardian) divinity have you (in mind) in that fixed (central) quarter of the heavens?”—“The divinity Agni (fire).”—“Where has this Agni its location?”—“In the speech.”—“Where has the speech its location?”—“In the heart.”

—“Where has the heart its location?”¹

25. “O you sluggard (stupid one) (*ahallikā*)” said Yājñavalkya, “you who think that it could be in a different place than in our-

1. This question by Vidagdha Śākalya is just odd and surprising, as according to Brh. 4.1.7, the heart has been explained as the Brahma (principle). Here the reader will find the utility of what has been noted in the introduction to Chānd. 6.

self; had it been in a different place than in ourself, the hounds would have devoured it or the birds (of prey) would have torn it to pieces!

26. 1“Where, then, have you and your Ātman their location?”—“In the out-breath (*prāna*).”—“Then, where has the out-breath its location?”—“In the in-breath (*apāna*).”—“Where has the in-breath its location?”—“In the intermediate breath (*vyāna*).”—“Then, where has the intermediate breath its location?”—“In the up-breath (*udāna*)”—“Then where has the up-breath its location?”—“In the all-breath (*samāna*)” (said Yājñavalkya).

(Yājñavalkya continued) “However, this Ātman is not so, it is not so such as cannot be described (*neti neti*). It is ungraspable, because it is not grasped; it is unattached (*asaṅga*), because nothing attaches (clings) to it; it is not bound or fettered, it does not totter; it suffers no harm.” (Yājñavalkya continued) “These are therefore, (as above described in 10-17), the eight foundations or abodes, the eight realms, the eight gods, the spirits. But he (that Puruṣa) who, having put these spirits (*puruṣāḥ*) asunder in their places, having pushed them back, transcends beyond them—regarding that spirit (Purusa) according to the Upaniṣadic doctrine, I ask you! If you cannot tell me about this (Puruṣa), your head would necessarily burst to pieces!”

The descendant of Śākala did not know about it (the Puruṣa). And his head burst into pieces. And robbers stole away his bones, which they considered as something else (better than what it was).

27. And he (Yājñavalkya) said: “Venerable Brāhmaṇas, any one from among you, who wishes, may put questions to me, or all of you may put questions to me; if anyone from among you so wishes, I will put to him questions or I will put questions to all of you!”—But the Brāhmaṇas did not dare.

38. Then he put to them questions in the form of these (following) verses:

Just like a tree, the prince of the forest,
So the man is, in truth;

2. For this and the following paragraphs, vide my introduction above, to IV of 3.9.

His hair are the leaves
 His skin resembles the external bark.
 Out of his skin streams forth the blood
 like the juice or sap out of the tree;
 It (the blood) flows out from the wounded man,
 like the sap of the tree, when it is cut.
 The flesh is comparable to the wood (of the tree)
 the sinews are like the inner bark,
 the strong bones are like the inner core of the wood,
 the marrow resembles the marrow (pith) of the tree.
 The tree grows, even though it is felled,
 out of its roots again anew.—
 Out of which roots does man grow forth
 when he is struck down by death?—
 Tell me not that it may be the semen (out of which man
 grows);
 because man is born out of the living (person)
 just as the tree is born out of the germinal seeds
 Still, before he is dead, he is born, grown anew¹ (*apretya-*
sambhavaḥ)
 When one tears out the tree from its roots,
 the tree can grow no more;
 out of which root the man grows forth,
 when he is struck down by death?
 He, who is born, is not born,²
 who is supposed to beget him (who is dead) anew?”—
 “Brahman³ is bliss, Brahman is knowledge,

1. Śaṅkara reads ‘pretya sambhavaḥ’ i.e. man is born again after death. —Translator

2. Śaṅkara interprets this line : *jāta eva na jāyate* : as “If you say that he is born and therefore no question arises in this respect, the answer is that he (though dead) is born again.—Translator

3. With these words Yājñavalkya himself answers the questions raised by him. The Brahman, the indestructible root of man, bestows on the one who gives sacrificial gifts, the requital of his good work, and deliverance on the one who ‘stands away or renounces’ and ‘knows’.

it is the highest good of one who gives gifts
and also of one who stands away (renounces) and knows
it".

FOURTH CHAPTER

FIRST BRĀHMANAM

[1-2. Brāhmaṇam : Dialogue between Yājñavalkya and King Janaka. The latter presents before Yājñavalkya (just as perhaps in imitation of our passage Ajātaśatru does before Buddha concerning the *śrāmaṇyaphalam*) the doctrinal opinions of six other teachers about the Brahman (here, the ‘principle in general’ as in Śvet. 1.1 Kaus. Brh. 2.1.1, Chānd. 5.11.1) which have explained the same (Brahman) as *vāc* (speech), *prāṇa* (breath), *caksus* (the eyes), *śrotram* (the ears), *Manas* (the mind, will), and *hrdayam* (heart). Yājñavalkya, first of all, calls these definitions as one-sided (*ekapād*), so far as their representatives had omitted to determine also the *āyatanaṁ* (the point of prop, or abode) and the *pratiṣṭhā* (the location) of their Brahman. Had they attempted this, they would have known that the mentioned principles (*vāc*, *prāṇa*, *caksus*, *śrotram*, *Manas*, *hrdayam*) are only the *āyatanaṁ* of Brahman, not Brahman itself, and that their common *pratiṣṭhā* is the (space) *ākāśa* and that consequently they only mention the Brahman, as it appears in space, not what it is according to its nature. As the essences of the mentioned six phenomenal forms, Yājñavalkya then characterizes, in their serial order, *prajñā* (consciousness), *priyam* (dear, here something as ‘the will to live’), *satyam* (reality), *ananta* (the endless one), *ānanda* (bliss), and *sthiti* (the state enduring steadfastness). He adds that one should adore (*upāsita*) these as Brahman. But already, this expression signifies that with these, the proper essence or nature of Brahman is still not grasped or comprehended. And along with Janaka, if we further inquire what the *prajñā*, *priyam*, *satyam*, *ananta*, *ānanda*, *sthiti* are according to their nature, we are again thrown back on its phenomena as *vāc*, *prāṇa*, *caksus*, *śrotram*, *manas*, *hrdayam* and we comprehend that in this external, objective way, the true nature of things, in general, cannot be got at (attained).

In contrast to this, Yājñavalkya, in the second Brāhmaṇam follows the subjective way, when he starts with the question : “Whither does the soul go after death ?” In reply to this question he describes, first of all, the individual subject of knowledge, as it dwells, as Indra and Virāj, in both the eyes and in their point of union in the ether of the heart. Here a clot of blood forms its food, a plexus of arteries its garment; another ascending artery is the way leading above (to the eyes, cf. the paraphrase of our passage in Maitr. 7.11) and still other arteries, named as *hiṭāḥ*, carry to the soul the choicest food (*pravivikta*, cf. *praviviktabhūj* Mund. 4).—But

suddenly Yājñavalkya drops that exoteric idea of the soul as an individual soul when he explains all world-space as its vital breath, explains the soul itself, however, as the unknowable, free, unvulnerable, eternal subject of knowledge by means of his famous formula *neti, neti*, etc. The supplement: “You have attained the peace” (though the king, as his reply shows, does not still understand it in all its full significance), signifies that for a man who has such knowledge, the question as to where the soul goes after death, has no more significance.]

1. Once Janaka, the king of Videhas (held a reception and granted interviews. Then it happened that Yājñavalkya approached him. He (Janaka) said to him: “Yājñavalkya, why have you come here? Do you entertain a desire for cows or for questions with subtle solutions?” “(I desire) both, O great king” said he (Yājñavalkya).

2. “Let us hear what some one has already said to you otherwise” thus he (Yājñavalkya) said.—“Jitvan, the descendant of Śilīna told me that speech is the Brahman.”—“Just as one says he has a mother, he has a father, he has a teacher,—in the same way the descendant of Śilīna has said that the speech is Brahman; because he might be thinking: He, who cannot utter by speech what has he ? But has he mentioned to you its abode (*āyatanaṁ*) and its location (*pratiṣṭhā*) ?”—“That he has not mentioned to me.”—“Then it (his opinion) stands on one foot (it is onesided), O great king !”—“Then explain it to us, O Yājñavalkya !”—“The speech itself is its abode, the space (ether) its location; one should adore it as knowledge (*prajñā*).”—“Wherein consists the nature of knowledge (*prajñatā*) ?”—“In the speech itself, O great king !” he (Yājñavalkya) said “because through the speech, O great king, the relations are known, as also the Ṛgveda, the Yajurveda, the Sāmaveda, the songs of the Atharvan and of Aṅgiras, the narratives, the historical narrations, the sciences, the secret doctrines, the verses, the maxims, the explanatory statements, and the elucidations (cf. Brh. 2.4.10), what has been offered into the sacrifice, what has been given away as gifts, the food and drink, this world and that world and all beings; through the speech, O great king, the Brahman is known, the speech, therefore, O great king, is the highest Brahman! He who, knowing it as such adores it,—him the speech does not leave, the beings come

flocking to him, and having become god, he enters into the gods." — "A thousand cows with a bull like an elephant I present you" said Janaka, the king of Videhas.— But he, Yājñavalkya, said: "It was my father's opinion that before one has taught, one should not take or receive anything."

3. "Let us hear, what has been already said to you otherwise!" said (Yājñavalkya).—"Udaṅka, the descendant of Śulba, said to me that life-breath (prāṇa) is Brahman."—"Just as one says, he has a mother, he has a father, he has a teacher, just in the same way the descendant of Śulba has said that the life-breath is Brahman; because he might be thinking : He who does not live (have life-breath)—what has he (left with him)? Has he then mentioned to you, however, its abode, and its location?"—"He has not mentioned it to me."—"Then (what he has said) it stands on one foot, O great king!"—"Then explain to me, O Yājñavalkya!"—"The life-breath itself is its abode, the space its location; one should adore it as the dear one."—Wherein consists this dearness, O Yājñavalkya!"—"Even in the life-breath, O great king!" he (Yājñavalkya) said," just as for the love of the life-breath, O great king, one performs sacrifice for the man for whom no sacrifice should be performed, one accepts what should not be accepted, and when one entertains fear of murder in the place where he continually goes, it is, O great king, for the love of life; the life, therefore, O great king, is the highest Brahman! He, who knowing this, adores it (Prāṇa)—him the life-breath does not leave, all beings flock running to him and he, having become a god, enters into communion with all gods." "A thousand cows with a bull like an elephant I present to you" said Janaka, the king of the Videhas. — But, he, Yājñavalkya said : "It was my father's opinion that a man should not receive or take anything, before he has taught."

4. "Let us hear what anybody has, otherwise, already told you"—so said (Yājñavalkya).—"Barku, the descendant of Vṛṣṇa, told me that the eyes are the Brahman."—"Just as one says, he has a mother, he has a father, he has a teacher, just in the same way, the descendant of Vṛṣṇa has told you, that the eyes are the Brahman; because he might be thinking : He who does not see, what has he (left to him)? Has he, however,

mentioned to you also their abode and their location?"—“He has not mentioned to me that”—“Then it (what he has said) stands only on one foot, O great king!”—“Then explain it to us, O Yājñavalkya!”—“The eyes themselves are the abode, the space is their location; one should adore them as the truth.”—“Wherein consists its nature of truth (*satyatā*), O Yājñavalkya!”—“In the eyes themselves, O great king!” he said, “because, he who has seen something with the eyes, O great king, one says to him: Have you seen it!, and when he says: I have seen it!, that is the truth. The eyes, therefore, O great king, are the great truth (*cakṣur vai satyam*). He, who has such knowledge, adores those (eyes)—him the eyes do not leave, all beings flock running to him and he, having become a god, enters into communion with the gods.”—“A thousand cows with a bull like an elephant I present you” thus said Janaka, the king of the Videhas.—But, he, Yājñavalkya, said “It was the opinion of my father that one should not accept or receive anything, before one has taught.”

5. “Let us hear what somebody has otherwise told you” said (Yājñavalkya).—“Gardabhivipita,¹ the descendant of Bharadvāja told me that the ears are the Brahman.”—“Just as one says that he has a mother, that he has a father, that he has a teacher, in the same way, the descendant of Bharadvāja has said that the ears are the Brahman; because he might have thought: He, who does not hear—what has he (left for him) to hear? But then has he mentioned their abode and their location?”—“He has not mentioned them to me.”—“Then it (what he has said) stands only on one foot, O great king!”—“Then mention them to me, O Yājñavalkya!”—“The ears themselves are their abode, the space their location. One should, therefore, adore them as the boundless.”—“Wherein consists their boundlessness, O Yājñavalkya!”—“In the quarters of the heavens, O great king!” said Yājñavalkya, “therefore it comes about, O great king, that to whichever direction one may go, he does not come to the end, because the quarters of the heavens are boundless. The quarters, however, O great king, are the ears, the ears, therefore,

1. A nickname : plump and fat like a she-ass. cf. the footnote, given in the Introduction to the Brh. Upaniṣad.

O great king, are the highest Brahman ! He who has this knowledge, and who adores them—him the ears (the sense of hearing) do not leave; all the beings flock running to him and having become a god, he enters into communion with the gods.”—“A thousand cows with a bull like an elephant I present to you” said Janaka, the king of the Videhas.—But Yājñavalkya said: “It was the opinion of my father that one should not accept anything before one has taught.”

6. “Let us hear what anyone has otherwise said to you” said (Yājñavalkya).—“ Satyakāma, the son of Jabālā told me that the manas (mind) is the Brahman !”—“Just as one says that he has a mother, that he has a father, that he has a teacher, in the same way, the son of Jabālā has said that the Manas is the Brahman; because he might have thought : He who has no Manas (mind), what is he (left with)? But then has he mentioned to you its abode and its location ?”—“He has not mentioned them to me.”—“Then it (what he has said) stands only on one foot, O great king !”—“Then mention them to us, O Yājñavalkya !”—“The Manas itself is its own abode, the space is its location; one should, therefore, adore the same as the bliss !”—“Wherein consists this nature of bliss (ānandatā), O Yājñavalkya ?”—“In the manas (mind) itself, O great king !” he said, “because through the Manas, O great king, a man allows himself to be carried away towards his wife and he generates in her a son who resembles him; he is the joy; the Manas, therefore, O great king, is the highest Brahman ! He, who has this knowledge and who adores it,—him the Manas does not leave, all beings flock running to him, and he having become a god, enters communion with the gods”.—“A thousand cows with a bull like an elephant I present you” said Janaka the king of the Videhas.—But Yājñavalkya said : “It was the opinion of my father that one should not accept anything, before he has taught.”

7. “Let us hear what someone has already told you otherwise” said (Yājñavalkya).—“Vidagdha, the descendant of Śakala told me that the heart is the Brahman.” “Just as one says that he has a mother, that he has a father, that he has a teacher, in the same way has the descendant of Śakala said that the heart is the Brahman; because he might have thought: He who

has no heart, what is he (left with)? Has he mentioned to you its abode and its location?"—"He has not mentioned them to me."—"Then it (what he has said) stands on one foot only, O great king!"—"Mention them to us, O Yājñavalkya!"—"The heart itself is its abode, the space its location, one should adore it itself as, the constant location (*pratiṣṭhā, sthiti*)."—"Wherein consists this constancy (*sthitata*), O Yājñavalkya!"—"In the heart itself, O great king!" he replied, "because, the heart, O great king, is the abode of all beings, the heart, O great king, is the location of all beings; in the heart, O great king, are grounded all beings; the heart, therefore, O great king, is the highest Brahman! He who has this knowledge and who adores it—him the heart does not leave, all the beings flock running to him and, having become god, he enters into communion with the gods."—"A thousand cows with a bull like an elephant I present you" said Janaka, the king of the Videhas.—But Yājñavalkya said : "My father was of the opinion that one should not accept anything before he has taught."

SECOND BRĀHMANAM

1. Then Janaka, the king of the Videhas, left his cushioned seat, and falling on his knees said : "Salutation to you, O Yājñavalkya; you will instruct me!"—And he (Yājñavalkya) said : "Just as, O great king, one who wishes to undertake a great journey procures a chariot or a ship, so also you have endowed your soul with that secret doctrine. So long you are rich in your entourage and goods (wealth), you have studied the Vedas and heard the secret doctrine; now tell me whither you will go when once you have departed from here!"—"That I do not know, O worshipful holy one, whither I will reach!"—"Then I will tell you whither you will go".—"O Holy one, tell me!"

2. "The man, who is here in the right eye, is called by the name *Indha* (the 'igniter'). Although he is Indha, still they call him Indra in a veiled, disguised manner (—Indra is the Indha under disguise—); because the gods like the veiled (disguised) (manner of speech) (*parokṣapriya*), they dislike the obvious or the direct (*pratyakṣadvīṣah*) (manner of speech).

3. “Further (—Yājñavalkya continued), the human form in the left eye is his wife, the virāj (‘the lustrous one’). The place of accord (harmony) (union) of these two is the ether in the heart, their food is the mass of blood in the heart, their coverlet or covering (prāvaraṇam) that which is like a plexus (*jālaka*) in the heart, and the path on which they move forth, is the artery which courses upward from the heart. Just like a hair when it is split thousandfold, are the arteries called *hiṭāḥ* (‘salutary’) grounded in the heart (cf. Brh. 2.1.19); through these flows (to them) (the food—the nutritious juice). Therefore he (the individual Ātman, consisting *Indha* and Virāj) has as it were, a choice, exquisite nutrition (in his role of) as that corporeal self.¹

4. “The front-side (easterly) direction constitutes its frontside organs (prāṇāḥ), the right-side (southerly) direction constitutes its right-side organs, the hind (westerly) directions constitute its hind organs, the left-side (northerly) directions constitute its left-side organs, the direction above constitutes its upward organs, the direction below constitutes its lower organs, all the directions constitute all its organs. But the Ātman is not so, is not so (*neti neti*) (is not describable). It is ungraspable, because it is not grasped; it is indestructible because it is not destroyed; it is not affected because nothing clings to or affects it; it is not bound, it does not waver, it suffers no harm.—O Janaka ! You have attained peace (serenity) (*abhaya*) !” Thus spoke Yājñavalkya.—But Janaka, the king of the Videhas, said: “Peace be to you, O Yājñavalkya, O Holy one, you who have made us know peace. Salutations to you ! These Videhas (my kingdom of the Videhas)—you have them as yours,—and you have me—my own self—as yours.”

1. According to Chānd. 6.5, the roughest, the grossest part of the food is secreted out, the middling one becomes flesh, blood and marrow of the body, the finest (subtlest) part becomes *Manas*, *Prāṇa* and speech; thus the organs of the individual soul, which are referred to above up to now, get nourished.—In what follows, however, the veil gets suddenly torn off, when the individual soul discloses itself as the all—(universal)—soul, the incomprehensible Brahman itself.

THIRD BRĀHMANĀM

[3-4 Brāhmaṇa: This last dialogue between Janaka and Yājñavalkya unrolls, regarding the Ātman (the soul together with God) in the states of wakefulness and dream (3.7-18), of deep sleep (3.19-33), of death (3.35-4.2), the wandering or the migration (4.2-6) and the final release (4.6-23), a picture which stands out as unique, in its richness and warmth of presentation,—indeed, the only one in Indian literature and perhaps in the literatures of all peoples; and the thoughts here set forth retain still their full worth, though its being clothed in the form of a dialogue may not be original and though many of its passages are partly borrowed from other places and are supposed to be partly interpolated.

After Yājñavalkya in his earlier conversation with king Janaka, who is eager to learn, had occasionally, as at the conclusion of the previous dialogue, allowed himself to be as it were transported, to give a glimpse, by way of suggestion, into the secret of his knowledge, he just now approaches the king, ‘with the intention, not to speak’ (*sa mene, na vadisye*). I, however, prefer (differently *System des Vedānta* p. 203) another reading of the perceptive remark (of Yājñavalkya) (*sam enena vadisye* = “in order to converse with him) not so much out of external grounds but because it (this reading, is, in general, suitable to the spirit of the entire passages of the Upanisads. Just like Yama in Kāth 1, like Pravahāṇa in Chānd. 5.3.7, Brh. 6.2.6, like Śākāyana in Maitr. 1, like Indra, according to our interpretation, in Kaus. 3.1, Yājñavalkya also endeavors here to impart his deepest, most significant, views. He does not wish to speak but in order to keep his promise given earlier, he is compelled to answer the king with regard to the latter’s questions : “What is that which serves men as light?” he attempts continually again and again to elude the answer, until the king urges him back again, when at last he answers that it is the light of all lights, the Ātman, i.e. the subject of knowledge (*vijñānamaya antarjyotiḥ purusah*). On the demand of the king, to explain this Ātman more closely, (“*Katama ātmā*”), he dwells long on the states of wakefulness, dream and deep sleep, but he is urged by the king, continually again and again, anew to the proper goal viz. the description of the released soul (“*ata ūrdhvam vimokṣaya brūhi*”) which does not mean as Max Müller translates it: ‘Speak on for the sake of emancipation’, nor does it mean as Böhtlingk has translated it: ‘Speak from now about that which is serviceable for emancipation or release”, but it means: “Speak of that which, higher than this, is serviceable for release”, (cf 4.4.8 *itā ūrdhvam vimuktah*) until finally he is required to confess : “This king full of insight has dislodged me out of all my hiding (secret) places (*antebhyah*)” and he now proceeds immediately (4.3.34 which may well be an interpolation) to describe unreservedly the death and the fate of soul after death.—We now come to the individual sections.

1. The soul in the state of wakefulness and dreamy sleep (4.3.7-18) except 15).—In order to understand the introductory part which is not

very illuminating, one must firmly hold to the view that our author does not know or recognize the *devayāna* and the *pitryāna* but only knows that after death the soul enters into Brahman or (as it appears well enough) that it returns back to a new earthly life (4.4.3-5). (With the verse which is inserted in 4.4.6, the case is different). The first is a serene bliss, the second is affected with evil. Between both states, stands sleep which as dream-sleep belongs to the earthly condition, as dreamless deep sleep it is a temporary communion with the Brahman. Going to sleep is, every time, an ascent to the world of Brahman. (*ākramah paralokasthāne*). In accordance with this more or less high ascent, each time, one attains a state in the dream-sleep up to that in the world of Brahman. The following sections (concluding part of 9 up to 10) beautifully and clearly describe how the Ātman, the world-creator that he is also in the state of wakefulness, builds or constructs for himself in the dream-state a second world out of the materials of the same. The same view does not entirely consist in the inserted verses (11-14, its beginning),—according to which the soul leaves the body in the dream-state in order to roam about in the world according to its pleasure. But entirely irrelevant is the passage in 15 dealing with deep sleep (*samprasādah*)—the Mādhyandinas interpolate it in 33—; but there also it does not suit, as it speaks of a view of the good and bad in deep sleep; on the other hand, the whole description of deep sleep excludes every kind of consciousness in that condition. Thus the soul roams, during life, between both the states of wakefulness and dream, just as a fish in a river or a pond glides now to this side of the bank, now to that side of the bank (16-18).

2. The soul in deep sleep (4.3.19-34). First there follows in 19, 21-22 an excellent description of dreamless sleep. Only the passage 29 is difficult to be adjusted with the context (see our note there); the passage appears to have been woven together out of the reminiscent passages in Brh. 2.1.19, Chānd. 8.6.1, Chānd. 8.10.2 and to have been further embellished.—Then the description of the objectless subject of knowledge which follows (23-31), which may have belonged originally to the passage, offers, however, nothing genuinely new after the simple and beautiful presentation in Brh. 2.4.14.—With this passage is connected a description of the bliss (32-33; 34 is indeed a repetition of 4.3.16) which is entirely parallel with that in the Taitt. 2.8 and in any case it stems out of a source similar to this section.

3. The soul of the un-released man after death (4.3.35-4.4.6) : The soul of the dying person lets the limbs fall away, just as a ripe fruit falls down from the stalk, and enters into the life (*prāṇa*), in which state, all the vital organs (*prāṇāḥ*, eyes, ears etc.) assemble around it, just as the retinue of the king assembles around him, when the latter wishes to set out on a journey (38); on the other hand there is the passage 37 which does not at all belong here, it has come into the text through external similarity and has thereby given rise to the fact that the Mādhyandinas put in *evanvidam* also in 38 and through that distort the entire thought or idea. Thus, for example, the corporeal eyes get separated and fall away as the fruit falls away from the

stalk, the function of seeing (*cāksuṣah puruṣah* 4.4.1) returns back to the sun from which it had originated, but the psychical organ of sight (the power of seeing) gathers itself with the other organs and the *prāṇa* in the heart around the Ātman. The apex of the heart becomes then illuminating (in order to shed light on the way) and the soul together with the psychical organism pulls out, according to its pleasure, as it appears, through any part of the body, in contrast to and perhaps in conscious opposition to Chānd. 8.6.6 (Kāth. 6.16). Immediately and without previous retribution in the yonder world, there then follows the entrance into a new body, just as it necessarily appears, according to the similes in 4.4.3-4, exactly corresponding to the intellectual and moral constitution of the soul. Our author, therefore, stands on the second step differentiated above (See our introductory note to Chānd. 5.3), whereas the śloka (verse) appended in the conclusion (4.4.6 the beginning) already appears to assume a double retribution in the yonder world and through a new earthly life. (cf. our footnote on 4.4.6).

4. The soul of the released one (4.4.6-23) or as it is called here, of the one who has no desire (*akāmayamāna*); i.e. he, who knows Brahman, can desire nothing any more because he knows himself as being everything. "His living spirit does not pull out, but it is Brahman and it enters into Brahman" (the main passage for the esoteric doctrine of deliverance).—Concerning then the verses which follow further (8-21), it is, indeed, indubitable that these verses have been later interpolated, without detracting from their excellence and glory in the context of the speech in prose (passage 22 is connected with passage 7). First of all, the verses 8-9 are contradictory to the foregoing passage ("his life-breaths-vital spirits—do not go out"), so far as they describe the way of the released one to the heavenly world and that also in a way which appears to be an imitation of Chānd. 8-6. 1-2; perhaps in ahūḥ, there actually lies a pointer to this passage. So also, most of the following verses have their parallels in the other Upanisads; (cf. for verse 10, Iśa 9; for verse 11, Iśa 3; for 14a, Kena 13; for 14b, Śvet. 3.10; for 15b, Kāth. 4.5.12, Iśa 6; for 18a, Kena 2; for 19, Kāth. 4.10.11). From this we do not conclude that there is a borrowing from one or the other side, but that our verses, indeed, like the similar passages from Kāthaka, Kena, Iśa, Śvetāśvatara, belong to a later period of poetical texts which we have characterized as such, above in our introductory notes on the Kāthaka. This impression is confirmed through the fact that in verse 19, the non-existence of plurality is sharply pronounced and that is, no doubt, the logical consequence of the passages like Brh. 2.4.5 (concluding part), 2.4. 7-9; but what the Upanisad otherwise presents surpasses far beyond this and all other utterances. So also we meet for the first time, expressed with full clarity in verse 21, the scorn levelled against eruditeness or erudition, just as it is prevailingly found in so many Atharva-Upanisads (cf. however, Brh. 3.5 *pāṇḍityam nirvidya*).—Also in 22-23 which follow, there is the greatly famous, wonderful description of the sinless, sorrowless, all-powerful God in us and of the way in which to

comprehend Him through renunciation; many parallels to this description are found in Kauṣ. 3.8, Chānd. 8.4.1, Br̥h. 35; but there is also in our passages much that is characteristic and original. Thus we get here the impression that the whole speech or conversation (comparable to (Christ's) sermon on the mount) is not a homogeneous composition but a summarization of the noblest thoughts which have, in course of time, emerged out of Upaniṣadic wisdom.—The supplementary passages 24-25, on the other hand, end with a flat dull conclusion and the Mādhyandinas have done wrong in adding the same in the context of the dialogue of Yājñavalkya.]

1. *Introduction*

1. Once Yājñavalkya came to Janaka, king of the Videhas with a resolution that he would not speak anything. But once when Janaka, the king of the Videhas and Yājñavalkya conversed with each other in a fire sacrifice, Yājñavalkya had conceded to him a boon and Janaka in (response to that) had desired that he (Yājñavalkya) should give answer to a question of his. Yājñavalkya had to do it. Therefore the great king put a question to him:

2. “Yājñavalkya”, he said, “What is that which serves the man (or the spirit, Puruṣa) as light?—“The sun serves as light for him. O great king,” he replied: “because by the light of the sun a man carries on and goes about, carries out his work and returns home”.—“So no doubt, it is, O Yājñavalkya!” (said Janaka).

3. (Janaka continued) “When the sun sets, O Yājñavalkya, what is it which serves the man as light?”—“Then the moon serves him as light, because by the light of the moon, he carries on, goes about; carries out his work and returns home.”—“Thus it is (no doubt), O Yājñavalkya!” (said Janaka).

4. (Janaka continued:) “But when the sun sets, O Yājñavalkya and the moon also sets, what is it that serves the man as the light?”—“Then the fire serves him as the light; because by the light of the fire, he carries on, goes about, carries out his work and returns home.”—“So it is (no doubt), O Yājñavalkya!” (replied Janaka).

5. (Janaka continued:) “But when the sun has set, O Yājñavalkya and the moon has set and the fire is extinguished, what serves the man as the light?”—“Then the speech serves him as the light, because by the light of speech, he carries on, goes about,

carries out his work and returns home. Therefore, O great king when a man cannot see distinctly his own hand, if (in that condition) a voice rises forth (*uccarati*) from somewhere, the man goes thither.”—“So it is” (replied Janaka).

6. (Janaka continued:) “But when the sun has set, O Yājñavalkya, and the moon has set, the fire is extinguished and the voice has become silent, what is it then which serves the man as light?”—“Then he himself (ātman) serves as light; because by the light of the self (of the soul), he carries on and goes about carries out his work and returns home.”

7. “Which is that self (Katamah ātmā)?”—“It is, among the vital organs, that one consisting of knowledge, the illuminating spirit inside the heart. Remaining the same, this (spirit) roams through both the worlds (this world in wakefulness and dream-state, that—the world of Brahman—in deep sleep and death); it is as if, it meditates, it is, as if, it roams about¹ (—in truth, however, the Ātman is devoid of individual knowledge and movement), then when it is asleep, it transcends (in deep sleep) this world, the forms of death (of perishability, of evil).

8. (Yājñavalkya continues) “Particularly when this spirit is born, when it enters into the body, it is blended² with the evils; when it departs, when it dies, it leaves the evil behind.

9. “There are two states of this spirit: The present one and that in the other world; a middle state, as the third, is that of sleep. When he stays in this middle state, he views those both states—the present one (in dream) and that in the other world (in deep sleep). Every time, after it (while asleep) now proceeds towards the state of the other world it gets, corresponding to this advance, a view of both cf.—of the evil (of this world, in the dream-state) and of joy or bliss (of that world, in deep sleep).

2. *The Dream-sleep*

(Yājñavalkya continued:) “When it (the spirit) goes to sleep, it takes out of this all-encompassing world, the material (mātrā,) (for building a new structure), takes it to pieces and builds it

1. In the Śvet 3.18, we have the oldest explanation of the passage.

2. *Samisṛjyate*, cf. Plato, *Phaedo* p. 66.B—‘umpefur mene’ (Greek)= bring together.

itself by virtue of its own splendour, its own light; when it thus sleeps, this spirit serves itself as light.

10. “There (in that state of dream), there are no chariots, no yoked teams of horses, no streets but it creates for itself chariots, teams of horses, and streets; in that place, (in the state of dream) there is no bliss, joy, delight, but it creates for itself bliss, joy and delight; in that place, there are no fountains, ponds and rivers but it creates for itself fountains, ponds and rivers—because it is the creator.

11. Concerning this, there are the following verses:

Throwing off, in sleep, that which is of the body
it, itself sleepless, views the sleeping organs;
borrowing its light, it then returns again to its place
—the golden spirit, the one bird of passage (*ekahamśa*).

12. It guards the lower nest by its life-breath,
and it, the immortal one, ascends upward out of the nest,
the immortal one roams, wherever it pleases it,
the golden spirit, the one bird of passage.

13. In the dream-sleep, it roves up and down,
and creates, as god, various forms,
now, as it were, merrily enjoying pleasures with women,
now, again, as it were, beholding something dreadful.

14. One only sees here its place of merriment
non sees it itself anywhere.—

Therefore, it is said: “One should not awaken him all of a sudden, abruptly”, because he, to whom it does not find itself returning back,—that one is difficult to be healed or cured.—Therefore one says: ‘the (sleep) for him is only a state of wakefulness, the same he sees also in sleep.¹ Therefore there this spirit itself serves as light.”—“O holy one, I give you a thousand cows; tell me

1. The form of the sentence does not indeed permit one, to find in it an opponent’s objection, as the commentator, Roer and Max Muller assume. The fact that the spirit is its own light in the dream-state itself, does not exclude that it borrows the material for the dream ‘out of this all encompassing world’ (Brh. 4.3.9). Śaṅkara in the Brahmasūtras and Gaudapāda in the Māṇḍūkyā-kārikā are in favour of my interpretation of the passage.

that which is higher than this, serving the purpose of deliverance.”

15. ¹“After it has enjoyed itself now in the perfect serenity (*samprasāda*) (of deep sleep) and has roamed about, and after it has seen good and evil, it hurries back, according to its departure and return (*pratinyāyam*), according to its abode (*pratiyoni*) to the state of dream; and whatever it sees in this—it is not affected by it; because nothing affects this spirit.”— “It is so, Yājñavalkya! I give you, O holy one, a thousand cows; tell me what is higher than this, serving the purpose of deliverance!”

16. After it has enjoyed itself in the dream-sleep and has roamed about, and after it has viewed good and evil, it hurries back to the state of wakefulness, respectively according to its departure and return and according to its abode; and whatever it sees in this state—it is not affected by it; because nothing affects this spirit.”— “Is it so, O Yājñavalkya! I give you, O holy one, a thousand (cows); tell me that which is higher than this and which serves the purpose of deliverance.”

17. “After it has enjoyed itself in the state of wakefulness, and after it has roamed about, and after it has viewed good and evil, it hurries back to the state of dream² according to its departure and return and according to its abode (in sleep).

1. This paragraph interrupts the context, as it speaks of deep sleep; therefore the Mādhyandinas insert it under 33. But it does not suit there also, as it attributes to deep sleep what, according to the presentation of our passage, does not occur in it but what occurs in the dream-sleep. On the other hand, in the expression *samprasāda* as also in the description of deep sleep, it agrees with Chānd. 8.12.8 and appears to have been welded together out of this passage and Brh. 4.3.16 by a reader who already remembering the verses (Brh. 4.3.11-13) previously occurring in the Chāndogya passage about deep sleep, being misled by it, understood it to be deep sleep and therefore, would not miss the certainty that in deep sleep, the spirit is *asaṅga*. The Mādhyandinas have noticed the irrelevance of this interpolation in our passage (—according to the retrospect, passage 18 knows only the states of wakefulness and dream—), and replace the passage (with the change *buddhāntāya*) at the conclusion of the description of deep sleep; but on that account the contradiction with this passage emerges forth all the more glaringly.

2. This paragraph is missing among the Mādhyandinas but is retained reluctantly as a cross-over to the following.

18. “And just as a great fish glides along towards both the banks, now on this side, now on that side, so also the spirit glides along towards both the states, now towards the dream-state, now towards the waking state (without being affected by them).

3. *The Deep Sleep*

19. “But just as there in the aerial space a falcon or an eagle after having flown about, gets tired, folds together its wings and proceeds to a squatting or crouching position, so also the spirit hurries to that state in which, while asleep, it experiences no desire any more and sees no dream-images.

20. “Particularly, in it (the body), there are those arteries¹ named *hitāḥ*; they are of such fineness or subtleness, like a hair which is split thousandfold; and they are filled with bright (white) yellow, green and red (fluid).² When it is now (in a dream-state), (he feels) as if some one flays it, as if an elephant tramples over it, as if it is hurled in a pit,—whatever he dreads in the state of wakefulness, it considers in its ignorance, all this as reality; or, however, as if it would become a god, or as if it would become a king or when he considers himself—“I alone (*aham sarvo*) am all this world³—it is his highest abode;—

(When asleep, it no more experiences any desire and sees no dream-pictures).⁴

21. “It is the essential form of the same, in which, raised above the desires (transcending the desires) it is free from evil and is devoid of fear. Because, just as one, embraced by a

1. cf. Brh. 2.1.19; 4.2.3.

2. In these arteries, the soul, in the dreamy sleep, roams about and its organs come to repose in them in the state of deep sleep. If one does not prefer to consider the whole 20 as an interpolation, then it must be assumed that in the following, the transition from dreamy sleep to deep sleep has been set forth i.e. the transition from the dreaming consciousness in which one sees this thing and that thing, to the consciousness of being everything which, because in it the subject and object coincide, leads to the extinction of individual consciousness and along with it to the complete loss of consciousness in deep sleep—which is described in 21.

3. “I am this whole world” (*idam sarvam*)—Mādhy.

4. a supplement to the Mādhyandina recension. .

beloved woman, has no consciousness of that which is outside or inside, so also the spirit, embraced by the self of the nature of knowledge (*prājñena ātmanā*, i.e. the Brahman) has no consciousness of what is outside or inside. That is the essential form of the same (self) in which it is one with all its desires appeased or fulfilled, one desiring its own self, one without desires and separated (free) from desire.

22. “Then the father is not the father, and the mother is not the mother, the worlds are not the worlds, the gods are not the gods, the Vedas are not the Vedas; then the thief is not the thief, the murderer¹ is not the murderer, the Caṇḍāla² is not the Caṇḍāla, the Paukasa³ is not the Pulkasa, the ascetic⁴ (*śramaṇa*) is not the ascetic, the performer of austerities (*tāpasa*)⁵ is not the performer of austerities; because unaffected by good and unaffected by evil, it has transcended all the torments of the heart.

23. “When it does not see, it is still seeing, although it does not see; for the seeing one, there is no cessation of seeing, because it is imperishable; but there is no second besides it, none other, different from it, which it could see.

24. “When it does not smell, it is still smelling, although it does not smell; because for one who smells, there is no cessation of smelling, because it is imperishable but there is no second beside it, none other different from it which it could smell.

25. “When it does not taste, it is still tasting, although it does not taste; because for one who tastes, there is no cessation of taste, because it is imperishable; but there is no second beside it, none other different from it which it could taste.

26. “When it does not speak, it still is speaking, although it does not speak, because for one who speaks, there is no cessation of speaking, because it is imperishable; but there is no second beside it, no other different from it which it could speak to.

1. literally : the killer of the foetus (*bhrūnahā*).

2. Son of a Śūdra from a Brāhmaṇa woman.

3. Son of a Śūdra from a Kṣatriya wife.

4. *Śramaṇa*=parivrāj (Brāhmaṇa in the fourth stage of life).

5. *tāpasa*=vānaprastha (Brāhmaṇa in the third stage of life).

27. “When it does not hear, it is still hearing, although it does not hear; for the one who hears, there is no cessation of hearing, because it is imperishable; but there is no second beside it, none other different from it, which it could hear.

28. “When it does not think, it is still thinking, although it does not think; because for the thinking one, there is no cessation of thinking, because it is imperishable, but there is no second beside it, none other different from it, of which it could think.

29. “When it does not touch, it is still touching, although it does not touch; because for one who touches, there is no cessation of touching, because it is imperishable; but there is no second beside it, none other different from it, which it could touch.

30. “When it does not know, it is still knowing, although it does not know; because for the one who knows, there is no cessation of knowing, because it is imperishable; but there is no second beside it, none other different from it, which it could know.

31. “Because¹ (only) where there is the other (another) as it were, one sees the other, one smells the other, one tastes the other, one speaks to the other, one hears the other, one thinks of the other, one touches the other, one knows the other.

32. “Just like water (pure—Kāṭh. 4.15),² it stands alone as the onlooker without a second one, it is, O great king, the Brahman of this world;”—thus taught Yājñavalkya,—“this is its highest goal, this is its highest prosperity (sarīpad), this is its highest world, this is its highest bliss; through a small portion only of this joy, the other creatures continue to live.

33. “When among men, some one is prosperous and rich, a king lording over others and overwhelmed with all human pleasures, that is (called) the highest joy of men. But that which constitutes the hundred joys of men, comprises one single joy of the manes (*pitrī*) who have attained to heaven; and that,

1. This paragraph is missing in the Mādhyandina (recension).

2. Or *salile* ‘in the waves’ (cf. Śvet 4.14 ‘Kalilasya madhye’) it is not, however, better rendering, as for the objectless subject of knowledge, even the wave has ceased.

which constitutes the hundred joys of the manes who have attained to heaven, comprises one single joy in the world of the Gandharvas; and a hundred joys in the world of the Gandharvas comprise one single joy of the gods by work (*Karmadevāḥ*) who have attained godhood through their work; and a hundred joys of the gods of work comprise a single joy of the gods by birth (*ājānadevāḥ*) and one single joy of the one who is learned in scriptures, who is devoid of any falsehood and free from desires; and a hundred joys of the gods by birth comprise one single joy in the world of Prajāpati, and one single joy of one who is learned in scriptures, who is devoid of falsehood and free from desires; and a hundred joys in the world of Prajāpati comprise one single joy in the world of Brahman and one single joy of one who is learned in scriptures, who is devoid of falsehood and free from desires. And this is the highest joy, this is the highest world of Brahman, O great king!”—So spoke Yājñavalkya.—(Janaka said) “O holy one, I give you a thousand (cows); tell me that which is higher than this, and which will serve the purpose of deliverance!”—Then Yājñavalkya dreaded and thought: this king full of insight and intelligence has driven me out of all fortifications (or out of all my lurking places—*antebhyah*).

34. 1“After it has enjoyed itself in that state of dream and has roamed about, and after it has viewed good and evil, it hurries back to the state of wakefulness, according to its entry, according to its place.”

4. The death of the un-released soul

35. “Just as a cart, when it is heavily loaded, moves rattling and creaking, so also this corporeal self, loaded (or mounted) by the self of the nature of intelligence or knowledge (*prājña ātmā*), goes on groaning or squeaking, when it is in such a condition that it is in its last gasp.

36. “When it deteriorates into debility, which may be due to old age or illness, on account of which it deteriorates into debility, then, just as mango-fruit, a fig, a berry drop down loosened

1. This paragraph missing in the Mādhyandina recension is an idle repetition of 16 and interrupts context, disturbing its tenor.

from their stalks, so also the spirit drops off the limbs loosened from itself and hurries back again to life¹ (*prāṇa*) according to its previous departure and return and according to its place of abode.

37. "Just as when a king marches out, the noblemen, the police, the charioteer and the village chiefs wait upon him with provisions, food and drink and dwellings or mansions and say: "There he arrives, there he has come out", so also, on him who has this knowledge, all elements wait in attendance and say: "Here comes the Brahman, here the Brahman arrives!"²

38. "Just as when a king wishes to march out, the noblemen, the policemen, the charioteer, and the village headmen gather themselves around him in bands, so also at the time of death, all the vital organs rally themselves towards the soul, when it is in such a condition that it is in its last gasp.

FOURTH BRAHMANAM

1. "When particularly the soul sinks into feebleness or debility and it is, as if it has lost its consciousness, then the vital organs rally themselves towards it, but it receives these elements of power or strength in itself and goes back to the heart: but the spirit which dwells in the eye returns back outwards;³ then one does not know any form any more.

2. "Because it has become one or got into communion with (the Brahman), therefore, as they say, it does not see; because

1. To *Prāṇa*, as the gathering place of the organs during death. The commentators think that the soul hurries back to the succeeding duration of life or birth. But their interpretation is not satisfactory. Though their interpretation would suit the following para 37 (as the commentators understand it), it, however, interrupts the context and forestalls the further presentation.

2. This paragraph appears to have come here, through its similarity with the following paragraph, out of another context to which it does not belong. As the *evamvidam* shows, the original idea of the same is entirely different. (cf. above in our introductory remarks preceding 4.3). The external similarity has then further, induced the Mādhyandinas to replace *evamvidam* in 38, in which *Dvivedagāṅga* explains it as *Karmaphalaveditāram* —as though, in the case of him who is not *Karmaphalaveditā*, the organs do not assemble around the soul during death.

3. The sun from which it originates. cf. *Syst.d.Ved.* p. 70.

it has become one (with Brahman), therefore, as they say, it does not smell; because it has got into communion (with Brahman), therefore, as they say it does not taste (anything); because it has got into communion, therefore, as they say, it does not speak; because it has got into communion, therefore, as they say, it does not hear; because it has got into communion, therefore, as they say, it does not think; because it has got into communion therefore, as they say, it does not touch; because it has got into communion, therefore, as they say, it does not know. Then the apex of the heart becomes luminous; after this has become luminous, the Ātman or the soul pulls itself out,—may be through the eye or through the skull, or through other part of the body. When it pulls out, the life-breath pulls out along with it; because the life-breath departs, all the vital organs depart along with it. It is of the nature of knowledge (*vijñāna*) and that which is of the nature of knowledge goes away after it.

5. The un-released soul after death

“Then the knowledge¹ and the work which is ready or accomplished and the former experience² lay hold of him.

1. The knowledge of what has been ordained and of what has been prohibited.

2. *pūrvaprajña*, “the respective consciousness of what has been previously experienced, the impression (*yāsanā*) of the perceptions of the past actions and sufferings. This impression is present, in the beginning of a new work and is influential during the retribution of the work. Therefore it takes firm hold of the man. Because without this impression no one, whoever, he be, can begin a work or enjoy its fruit. Because the organs have no skill in things which they have never practised or done. But as the organs are determined or predisposed through the impression of earlier experiences, a skill which one possesses without practice becomes explainable. Some such skill particularly in some directions is inherent in many persons from birth without any practice e.g. the skill in painting. On the other hand, others are seen to be unskilful in certain things which are easy to be accomplished. So also in respect of the perceptions (or enjoyment) of sense-objects many exhibit, by nature, inherent dexterity or unskilfulness. All this depends on the origination or otherwise of a former experience. Without this former experience, the activity,—it may be in action or in suffering—is possible for nobody.”—Śaṅkara.

3. "Just as a caterpillar, after it has reached the tip of a leaf, seizes another onset to another leaf and itself goes over to it, so also the soul, after it has shaken off the body and has temporarily freed itself from nescience, seizes another onset of new birth and itself goes beyond towards it.

4. "Just as a goldsmith takes the stuff of his craft-work and hammers out¹ of it another, new and beautiful form, so also this soul after it has shaken off the body and has temporarily freed itself from nescience, creates for itself another, new and beautiful form—be it of a father or of a Gandharva or of the gods or of Prajāpati or of Brahman or of other beings.²

5. "Indeed, thus self is the Brahman consisting of knowledge of Manas (mind), of life-breath (prāṇa), of eyes, of ears, of earth, of water, of wind, of ether, consisting of fire, and not consisting of fire, consisting of desire and not consisting of desire, consisting of anger and not consisting of anger, consisting of righteous law and not consisting of righteous law, consisting of all. According as one, now, consists of this or that, according as one does, according as one behaves, according to that he is born; he who has done good things, is born good; he who does base (bad) things, is born a base man, he becomes holy through holy works base through base works. That is why it is indeed, said: 'The man is wholly fully formed of desire (Kāma) according as his desire is, his intelligence (kratu) is according to it; according as his intelligence is, he does work (karman) according to it, according as he does work, it produces (fruit for him) according to it.'

6. "Regarding it, there is this verse:

He indulges in that, he strives for it with his actions
That in which his inner man and his desire abide;—

1. cf. Pythagoras on *Ovid Met.* XV 169 ff.

"I teach that as wax can easily be impressed with new figures and does not remain as it had been nor retains the same forms, and yet itself remains the same, thus the soul remaining the same, yet assumes various shapes."

—(Translated from the Latin original)

2. The transmigration of the soul extends through all the worlds from the world of Brahman down to the world of plants.

He, who attains the final goal¹
of his work which he performs here,
he comes out of that world again
back to this world of works.

This is with regard to the one who entertains desires (kāma-yamāna).

6. *The Deliverance*

“Now regarding the one who does not entertain any desires.

He who is devoid of desires, who is free from desires, whose desires are gratified, whose desire is the self itself—his vital spirits do not pull out or depart; but he is Brahman and is in communion with Brahman.

7. “Regarding this, there is the following verse:

When all his desires disappear
—the desires which nestle in the heart of man,
Then he who is mortal becomes immortal,
he already here attains the Brahman.

Just as a slough of the serpent, lies dead and thrown on an ant-hill, so also this body lies; but the bodiless, the immortal prāna is purely Brahman, is purely light.”—

“O Holy one, I give you a thousand cows”—so said Janaka, the king of the Videhas.

8. “Regarding that, there are the following verses:

A way, hardly visible, extends itself, it is an ancient one,
It reaches unto me,² it was found by me.
By that way, the wise go, those who know Brahman,
upwards to the world of heaven, to deliverance.

1. The words ‘prāpya antam’ are supposed to signify, according to the commentators, so much as ‘bhuktvā phalam’ “he who has got the retribution in the yonder world”. In this case, the verse would stand in contradiction with Yājñavalkya’s eschatology. But possibly the words signify, (as in the simile of the caterpillar 4.4.3 ‘tīṇasya antam gatvā’ that “after one has accomplished and he is at the end of life’s duration he returns again after death to a new duration of life”.

2. On māṁ spr̥ṣṭah, the commentator remarks ‘त्रियर्थे द्वितीया’, which however, does not give any clarification. If one would not read, for the sake of metre, mayā spr̥ṣṭah, one is obliged to understand spr̥ṣṭa in the active voice, as translated above. In fact, cf. Chānd. 8.6.2 ta ḍasu nāḍiṣu srptāḥ.

9. On it, are found, as they say,¹
that which is white, dark-blue and red-brown, green and red,
It is the way, which one finds leading towards Brahman,
by which go the wise and holy ones who have become full
of splendour. (Chānd. 6.15.2)
10. Into blinding darkness they enter,
who indulge in nescience;
into still more blinding darkness those enter,
those who are self-complacent with mere knowledge.
11. Indeed, those worlds are joyless,
enveloped in blinding darkness;
After death, all these go to these worlds
—all those who are unawake and ignorant.
12. He, however, who has become aware of Ātman
and has known: “I am he (the Puruṣa)”
what is left for him to wish?
For whose desire should he (mentally) suffer
(identifying himself with) the torments of the body?
13. He, however, who is submerged
in the abyss of this corporeal complex (mental),
—who being awakened to it, has found the Ātman,
he the all-mighty one, the creator of the universe
—to him the world belongs, because he himself is the
world.
14. As long as we are here, we would know him
Where there is no such knowledge, our illusion abides—
which is a great ruin or loss!
They, who know it here, becomes immortal;
the others enter into nothing else but sorrow.
15. He who has a view of the Ātman
directly as God in himself,
the controlling lord of the past and the future—
he feels no more alarmed before any one.
16. At its feet, the time unrolling
revolves in years and days,

1. The five-coloured arteries of the heart, which are associated with the similar five-coloured rays of the sun, form the way to the Brahman (Chānd. 8.6.1-2, Bṛh. 4.3.20).

the gods adore it as the light of lights,
as the immortal life;

17. in which the fivefold hosts¹ of beings
stand grounded together with the space (ākāśa) (Bṛh. 3-8)
I, as the immortal one, know it
as my immortal soul.

18. He who knows the breath of the breath,
the eye of the eyes, the ear of ears, the mind of mind,
he, who, thus see these with penetrating insight,
—he has known the old, primaeval one.

19. In the mind, one should notice:
here there is no plurality anywhere!
From death unto new death he hurls himself
he who imagines, seeing something different from him.

20. One should see it as unity
imperishable, and unchangeable,
eternal, non-becoming, unageing, unpolluted²
—the great Ātman transcending space.

21. He, who as a wise man,
as a Brahman, strives after wisdom,
he should explore it,
he should not meditate over scriptural knowledge
for (the scriptural knowledge) leads to speech without end
(tiring it out)

22. “Truly, this great unborn Ātman
is, among the vital organs, that one
consisting of knowledge (self-luminous spirit)!
Here inside the heart,
there is space, in which it abides—

1. According to the commentary (which bears the name of Śaṅkara) on our Upaniṣad : the Gandharvas, the manes, the gods, the Asuras, and the Rakṣas; or the four castes and the Niṣādas (the wild tribes). On the other hand, according to Bādarāyaṇa, (Brahma-sūtra 1.4.12) and the commentary of Śaṅkara on this passage (who mentions this interpretation as ‘the certain’ and ‘different’ one) they are Breath, eyes, ears, food (or light) and Manas (Mind).

2. ‘Virajah’, which is in the original and means ‘unpolluted’, is not translated by Deussen.—Translator

the lord of the universe, the controller of the universe, the sovereign of the universe; it does not become higher through good work, it does not become less or lower through base works; it is the lord of the universe, it is the controller of beings, it is the guardian of beings;

it is the bridge which (like the dam) keeps these worlds apart so that they should not blend or run into one another.

“The Brāhmaṇas try to know the Brahman through Vedic studies, through sacrifice, through almsgiving (charity), through austerities, through fasting; he who has known it becomes a Muni. To him come, on pilgrimage, the pilgrims (*pravrājinah*), when they long for a home.

“The ancestors knew this when they did not desire progeny and said: “For what purpose do we need descendants or progeny—we, whose Ātman is this world! “And they abstained from the desire for children, from the desire for possessions, from the desire for the world (worldly fame!) and wandered about as mendicants. Because the desire for children is the desire for property, and the desire for property is the desire for the world; because the one as the other is mere desire.

“But it, the Ātman is not such a one, is not such a one (*neti neti*) (as can be described). It is ungraspable, because it is not grasped, indestructible because it is not destroyed, is cannot be affected because nothing affects it; it is not bound, it does not falter, it suffers no harm.

“(He who knows this) is not overpowered by both actions (good and bad)—whether (—because he is in the body—) he has done good actions; but on the other hand, he overpowers both; he is not tormented by what he has done or has not done.

23. “That is expressed by the verse:

That is the everlasting greatness of the (*Brāhmaṇa*) friend of Brahman,
which neither increases or decreases through work;
one should follow its trace;
he, who has found it is no more tainted by work—the base one.

“Therefore, he, who has this knowledge, is quiet, self-controll-ed, abstentious, patient and self-composed; he sees himself only in his own self and sees everything as his own self. The evil does not overcome him, he overcomes all evil, the base does not torment him, he burns away everything base; free from evil, free from passion and free from doubt, he becomes a Brahman, O king, he is the world of Brahman. O king, you have been led to this attainment of the Brahman-world.”¹

Thus spoke Yājñavalkya. Then the king said: “O holy one, I make over to you (my whole country of) the Videhas at your service and lay even my own self at your service”.—

24. “Indeed, this is the great, unborn self which consumes the food (in all the living beings), and which is the donor of good things (wealth—*vasu*). He who has this knowledge attains good things (wealth).

25. “Indeed, this great unborn soul is un-ageing, unwithering immortal, fearless; it is the Brahman. The Brahman is, indeed, devoid of fear; he, who has this knowledge, becomes the fearless Brahman.

FIFTH BRAHMANAM

[This section is according to its content and form identical with 2.4 from which it is different on the following points :

(1) The legend which forms the frame of narration is further embellished in the beginning and the end in 4.5.—(2) A series of expressions is replaced through another, which appears to have originated not so much out of provincial differences in linguistic usage but on the contrary out of the attempt to smoothen the presentation, ‘to make it easy and to depict it further’.—(3) The enumeration in 4.5.11 vis-à-vis 2.4.10 is further widened by a supplement—(4) The utterance, already occurring in 3.9.26, 4.2.4, 4.4.22, is found as a supplement in 4.5.15. It concerns the indestructibility of the Ātman and thus recurs four times as a pet formula in the Yājñavalkya Kāṇḍam (Adhy. 3-4), on the other hand in another way it does not occur (about Br̥. 2.3.6 cf. above in the introductory remarks under the 2.3).—(5) The simile of the lump of salt which dissolves itself in water (2.4.12), the originality of which is also confirmed by Chānd. 6.13, is in 4.5.13 entirely modified, possibly because it was dogmatically offensive.—

1. “*Samrāṭ evam prāpito 'si*”—This sentence, which is in the text, has not been taken into account by Deussen. Perhaps, it was not existing in his version. —Translator

All these points signify the secondary character of the recension in 4.5. In the books (Adhy. 3-4) devoted to the glorification of Yājñavalkya, this section which can be called the testament of Yājñavalkya was required to be included; it could not be missed; therefore, it may have been affixed at the conclusion—either from the Madhukāṇḍam (Adhy. 1-2) or from a common source. The definitive redactor of the Brhadāraṇyaka-Upaniṣad could have no reason to narrate this piece twice, still less reason he had to state, in three passages of his work (2.6; 4.6; 6.5) three lists of teachers partially deviating from one another. On this we have already based our conjecture above (see our introductory note to the Brhadāraṇyaka-Upaniṣad) that the Madhukāṇḍam (Brh. 1-2) and the Yājñavalkya-Kāṇḍam (Brh. 3-4) originally independent from one another, were, perhaps, available as the Upaniṣads of the two branch-schools of the Vājasaneyins and were mingled together into a whole only during a later fusion of these two branch-schools.]

1. Yājñavalkya had two wives, Maitreyī and Kātyāyanī; of them Maitreyī was learned in the talk of Brahman (*Brahmavādinī*); Kātyāyanī was, on the other hand, (of the type) of what women, in general, have knowledge (*striprajñā*). Now Yājñavalkya wished to go over to the other stage of life (from that of the householder to that of a hermit or recluse).

2. “Maitreyī!” said Yājñavalkya, “I will now go out of this stage of life; well! I will make a division or partition (of my property) between you and Kātyāyanī.”

3. Then Maitreyī said: “If, O my lord, this whole world with all its riches belonged to me, would I be immortal on that account or not?”— “With nothing (of that sort)” replied Yājñavalkya, “but therewith your life would be like the life of the well-to-do, but there is no hope of immortality through riches.”

4. Then Maitreyī said: “What will I do with that by which I shall not become immortal? Explain to me, O Lord, rather that knowledge which you possess!”

5. Yājñavalkya replied: “Beloved to me you already have been, my lady! and now you have increased my love (towards you); Well, then, my lady, I will explain it to you; but then you should attend to what I tell you.”

6. And he said: “Indeed, not for the sake of the husband himself, is the husband dear, but for the sake of the self is the husband dear; indeed, not for the sake of the wife herself, is the wife dear, but for the sake of the self, is the wife dear;

indeed, not for the sake of the sons themselves are the sons dear, but for the sake of the self, are the sons dear; indeed, not for the sake of wealth itself is the wealth dear, but for the sake of the self is the wealth dear; indeed, not for the sake of the animals themselves, are the animals dear, but for the sake of the self, are the animals dear; indeed, not for the sake of the Brāhmaṇahood itself, or Brāhmaṇa-class, is the Brāhmaṇa-class dear, but for the sake of the self, is the Brāhmaṇa-class dear; indeed, not for the sake of Kṣatriya-class itself is the Kṣatriya-class dear, but for the sake of the self, is the Kṣatriya-class dear; indeed, not for the sake of the worlds themselves are the worlds dear, but for the sake of the self are the worlds dear; indeed not for the sake of the gods, themselves, are the gods dear, but for the sake of the self are the gods dear; indeed, not for the sake of the Vedas themselves, are the Vedas dear, but for the sake of the self are the Vedas dear; indeed, not for the sake of beings themselves, are the beings dear, but for the sake of the self are the beings dear; not for the sake of the universe itself, is the universe dear, but for the sake of the self, is the universe dear.

“The self¹ itself, indeed, should be seen (in its true nature), should be heard about (from the scriptures) and should be thought upon, should be reflected upon; O Maitreyi; he by whom this self is seen, heard, thought about, and known,—by him is this whole world known.

7. “The Brāhmaṇa-class will abandon him who considers the Brāhmaṇa-class as being outside the self; the Kṣatriya (warrior)-class will abandon him who considers the Kṣatriya-class as being outside the self; the worlds will abandon him who regards the worlds as being outside the self; the gods will forsake him who regards the gods as being outside the self; the Vedas will desert him who regards the Vedas as being outside the self; the beings will abandon him who regards the beings as being outside the self; the universe will forsake him who regards the universe as being outside the self. This Brāhmaṇa-class, this Kṣatriya-class, these worlds, these gods, these Vedas, all these beings, this universe—all this is what the Ātman (this soul) is.

1. This paragraph follows rightly only after 7. cf. regarding it the footnote on Brh. 2.4.5b.

8. "It is just like this: when a drum is beaten, one cannot catch the sounds outside it; but when one has seized the drum, or also the drum-beater, then sound also is seized.

9. "It is just like this: when a conch is blown, one cannot seize the sounds outside it; but when one has seized the conch or also the conch-blower, then the sound also is seized.

10. "It is just like this: when a lute is played upon, one cannot seize the sounds outside it; but when one has seized the lute itself or also the lute-player, the sound is also seized.

11. "It is just like this: when one arranges (kindles) the fire with moist fuel, the clouds of smoke spread themselves around; so also, out of this great Being are breathed forth the R̥gveda, the Yajurveda, the Sāmaveda, the (hymns of) the Atharvan and of the Aṅgiratas, the narratives, the historical narratives, the sciences, the secret doctrines, the verses, the aphorisms, the discussions, and the elucidations,¹ that which is offered into the sacrifice, that which is given away as gift, the food and drink, this world and that world and all beings—all these are breathed forth out of it (that great Being).

12. "Just as the ocean is the place of union of the waters, so also this (Ātman) as the skin it is the place of union of all tactile perceptions, as the tongue it is the place of union of all sensations of taste, as the nose it is the place of union of all smells, as the eyes, it is the place of union of all forms, as the ears it is the place of union of all sounds, as Manas (the mind) it is the place of union of all aspirations (*samkalpa*), as the heart it is the place of union of all recollections, as the hands it is the

1. The following additions are necessary in Brh. 2.4.10, but agree with the enumerations in Brh. 4.1.2 and they are probably taken over from there. They, first of all show that in our passage, there is a tendency to expand the original text (Brh. 2.4.10). That this tendency is not, however, satisfied through further literary additions (in the manner of Chānd. 7,1,4; 2,1,7,1) proves again that the sphere of literature of Brh. 3-4 was not essentially further away than that of Brh. 1-2. Herein lies a support for our conjecture expressed above (see our Introductory remarks in the beginning of the Brhadāraṇyaka Up.) that the Madhukānda and the Yajñavalkya-kānda, without detriment to the higher age of the most of the pieces of the Madhukānda, have originated not after one another but essentially on parallel lines with one another and have continued until they were combined into a whole (by some one like Agniveśya).

place of union of all activities, as the genitals it is the place of union of all pleasures, as the anus it is the place of union of all evacuations, as the feet it is the place of union of all pedestrian journeys and as the speech it is the place of union of all branches of knowledge (Veda).

13. Just as a lump of salt which has no inner or external parts but which entirely consists of taste (*rasaghana*), so also this Ātman has, indeed, no different inner or external parts and is constituted entirely through and through of knowledge: it rises out of the elements (earth, water, fire, air, ether) and decays or perishes into them again with the body (*anuvinaśyati*). After death, there is no consciousness left, so, indeed, I say.”—Thus spoke Yājñavalkya.

14. Then Maitreyī said: “With this, my lord, you have thrown me into a state of confusion; indeed, I do not comprehend this Ātman”—But he (Yājñavalkya) said: “Indeed, I do not say anything confusing; this Ātman is, indeed, imperishable, of indestructible nature¹ (*anuccittidharma*).

15. “Because where there is, as if, a duality, then one sees the other, then one smells the other, then one tastes the other, then one speaks to or addresses the other, then one hears the other, then one thinks of the other; where on the other hand, everything has become one’s own Ātman, how should it then see any one else, how should it then smell anything else, how should it

1. Dvivedagāṅga explains the supplementary sentence : *mātrāsaṁsargas tu asya bhavati* : The Ātman is unchangeable, but a contact of the same with matter (or as Dviv. says, with the same organs) takes place”, on account of which it is entangled in the *samsāra* (the cycle of births). Though this idea is right in itself, it is unsuitable here, where the passage does not deal with the question as to how the Ātman is entangled in the *samsāra*, but how it is possible that after death, knowledge or consciousness ceases and still the knower remains or abides. The knower is imperishable, states our passage, but nevertheless it knows no longer anything after death, because “no contact of the same with matter takes place any more” (it dissolves in *mātrāsaṁsarga*). This interpretation is corroborated by Śaṅkara on Brahmasūtra 2.3.17. to the extent that he refers to the passage as a proof of the proposition that the death is only *upādhi-pralaya*, not *ātma-pralaya*. My translation corresponds with that; but it appears, however, that it has not been noticed by those who come after me. Thibaut abides by Dvivedagāṅga; Böhtlingk’s translation of our passage is entirely wrong and misleading.

then taste anything else, how should it then talk to anyone else, how should it then hear anyone else, how should it then touch anyone else, how should it then know anyone else? How should it know it through which it knows all this? It, the Ātman, is not such, is not such (as can be described) (*neti neti*); it is ungraspable, because it is not grasped, indestructible because it is not destroyed, it cannot be affected because nothing clings to or affects it, it is not bound or fettered, it does not totter, it suffers no harm.—How should one then know the knower?—

“Now you know the doctrine, O Maitreyi; (the instruction is imparted to you) this indeed suffices for immortality.”—

Thus spoke Yājñavalkya and went away from that place.

SIXTH BRĀHMANAM

[About this list of teachers which forms the conclusion of the Yājñavalkya-kāṇḍa—cf. our introductory remarks at the beginning of the Brh. Up. and at the beginning of Brh. Up. 3-4]

Now the list of teachers

Pautimāṣya (was taught) by *Gaupavana*,
Gaupavana by *Pautimāṣya*,
Pautimāṣya by *Gaupavana*,
Gaupavana by *Kauśika*,
Kauśika by *Kauṇḍinya*,
Kauṇḍinya by *Śāṇḍilya*,
Śāṇḍilya by *Kauśika* and *Gautama*,
*Gautama*² by *Āgniveśya*,
Āgniveśya by *Gārgya*,
Gārgya by *Gārgya*
Gārgya by *Gautama*,
Gautama by *Saitava*,
Saitava by *Pārāśaryāyana*,
Pārāśaryāyana by *Gārgyāyana*
Gārgyāyana by *Uddālakāyana*,
Uddālakāyana by *Jābālāyana*,
Jābālāyana by *Mādhyandināyana*,
Mādhyandināyana by *Saukarāyana*,
Saukarāyana by *Kāśāyana*,

Kāśāyaṇa by *Śāyakāyana*,
Śāyakāyana by *Kauśikāyani*,
*Kauśikāyani*³ by *Gṛtakauśika*,
Gṛtakauśika by *Pārāśaryāyaṇa*,
Pārāśaryāyaṇa by *Pārāśarya*,
Pārāśarya by *Jātukarṇya*,
Jātukarṇya by *Asurāyaṇa* and *Yāska*,
Asurāyaṇa by *Traīvaṇi*,
Traīvaṇi by *Aupajandhani*,
Aupajandhani by *Āsuri*,
Āsuri by *Bhāradvāja*,
Bhāradvāja by *Ātreya*,
Ātreya by *Māṇṭi*
Māṇṭi by *Gautama*,
Gautama by *Gautama*,
Gautama by *Vātsya*,
Vātsya by *Śāṇḍilya*,
Śāṇḍilya by *Kaiśorya Kāpya*,
Kaiśorya Kāpya by *Kumārahārīta*,
Kumārahārīta by *Gālava*,
Gālava by *Vidarbhi kauṇḍinya*,
Vidarbhi kauṇḍinya by *Vatsanapāt* (*Va-*) (*Bā*)-*bhrava*,
Vatsanapāt *Vā* (*Bā*) *bhrava* by *Pāñthāḥ Saubhara*,
Pāñthāḥ Saubhara by *Ayāsyā Āṅgirasa*,
Ayāsyā Āṅgirasa by *Ābhūti* *Tvāṣṭra*,
Ābhūti *Tvāṣṭra* by *Viśvarūpa* *Tvāṣṭra*,
Viśvarūpa *Tvāṣṭra* by the *Aśvins*,
 the *Aśvins* by *Dadhyāñc* *Ātharvana*
Dadhyāñc *Ātharvana* by *Atharvan Daiva*,
Atharvan Daiva by *Mṛtyu* *Prādhvamānsana*,
Mṛtyu *Prādhvamānsana* by *Pradhvamānsana*,
Pradhvamānsana by *Eka Ṛṣi*,
Eka Ṛṣi by *Vipracitti*,
Vipracitti by *Vyaṣṭi*,
Vyaṣṭi by *Sanāru*,
Sanāru by *Sanātana*,
Sanātana by *Sanaga*,
Sanaga by *Parameṣṭhin*,
Parameṣṭhin by *Brahman*,

Brahman is that which is by itself (svayambhu),
Salutations to Brahman !—

THE KHLAKĀNDAM
(Bṛhadāraṇyaka Upaniṣad 5-6)

[This last part of our Upaniṣad is rightly called by the name ‘Khilakāndam’ “the supplementary part”, so far as it, first of all, contains, in Adhyāya 5, fifteen—most of them—small sections, which, mostly without any inner connection and, as it appears, of (chronologically) very different periods, bear distinctly the character of a supplement. On the other hand, Adhyāya 6 presents, as its main constituent, a great and important text about the doctrine of the transmigration of the soul which we have already met with, in Chānd. 5.3-10. But the eschatological views in this section deviate so considerably from those of Yājñavalkya that we, indeed, seek the origin of this text in some other Vedic school from which, it appears to have been borrowed, on account of its special significance, and to have been appended to our Upaniṣad as an eternal supplement.

On the other hand, as we have seen in our introductory remarks to the Br̥. Up., while the Madhukāndam and the Yājñavalkya-kāndam, before their unification, probably formed two independently constituted Upaniṣads, the Khila-kāndam also appears to have grown perhaps gradually in course of time, after the unification (of these two Upaniṣads), into a whole—an organised addendum and to have been annexed externally to those both Kāṇḍas in a similar way like the supplements inserted in the several *prapāthakas* of the Chāndogya-Upaniṣad (see our Introductory remarks in the beginning of the Chānd. Up.). Therefore, the Khilakāndam does not conclude, like the previous Kāṇḍas, with a varīṣā (the list of spiritual teachers);—because both the lists of the teachers standing at the conclusion of the same (6.5, 1-3 and 4) do not refer to the Khilakāndam but to the whole Śākhā (Saṁhitā and Brāhmaṇam) of the Vājasaneyins.]

FIFTH CHAPTER

FIRST BRĀHMANAM

[Already in the Kāth 5.9-11, we met with the important Vedānta propositions (cf. *Syst.d.Ved.* p. 298 ff) that the Brahman suffers no loss or damage through the creation of the world but that it continues to endure in undiminished integrity. This proposition is expressed through an old verse-puzzle which is found in the Atharva. 10.8.29 (*Gesch.d.Phil.* 322) and in better wording in our present passage. The utterance (connected with it) of Kauravyāyaṇiputra (i.e. the pupil of Kauravyāyaṇa) appears to signify that the Brahman, on the one hand, is the (unending) expanse filled

with vital breath, and it on the other hand, is the (equally unending—*Gesch.d.Phil.* I.243) Veda, the knowledge of which, therefore, encompasses everything.]

Hariḥ ! Om !

That is perfect and this is perfect,
 Out of the perfect, the perfect one is created.
 If one takes out the perfect from the perfect,
 there still remains the perfect.
 Om ! The expanse is Brahman, the wide expanse;
 the primaeva airspace filled expanse !
 Thus spoke Kauravyāyaṇiputra.
 The knowledge (Veda), which the Brāhmaṇas know —
 — through this I know what is to be known.

SECOND BRĀHMAÑAM

[Three virtues—self-control, (alms) giving of gifts and compassion—are recognized as the three cardinal virtues of gods, men and demons and recommended for practice. The distribution of three virtues among three particular classes of beings appears only to depend on the form of the piece (which may be an imitation of Śatap. Br. 2.4.2.1-6—*Gesch.d. Phil.* I. 192) and therefore does not signify that only one of them is to be practised.]

1. Three kinds of sons of Prajāpati lived with their father Prajāpati as pupils (*brahmacaryam īśuh*), the gods, men and the demons. After they had lived as pupils with him, the gods said : “Instruct us, O Lord !” Then he uttered to them the syllable ‘da’. — “Have you understood it ?” he asked.— “We have understood it” they replied, “you have told us that we should control ourselves (dāmyata). — “Well” he said, “you have understood it.”

2. Then men said to him : “Instruct us, O Lord ! “Then he uttered to them also this one syllable ‘da’. — “Have you understood it ?” he asked. — “We have understood it” they replied, “you have told us that we should give (alms or gifts) (*datta*).”— “Well”, he said, “you have understood it.”

3. Then the demons said to him : “Instruct us, O Lord !” Then he uttered to them also this one syllable “da”. — “Have you understood it ?” he asked. — “We have understood it”

they replied, “You have told us that we should have compassion. (*dayadhvam*).” — “Well” he said, “you have understood it.”

That divine voice, the thunder, even repeats this when it thunders uttering ‘da’, ‘da’, ‘da’, which means “control yourself, give alms, have compassion.” — Therefore, one should practise these three utterances : self-control, giving of alms and compassion.

THIRD BRĀHMANAM

[While Schopenhauer and after him Goethe (1827) recognized that “the core of nature for the man is in the heart” (*Gesch. d. Phil.* I 124), the Indians go still further, because they teach that the whole nature, the essence of all things abides in the heart as the Ātman. To him, who knows this, will be offered up and given whatever the beings would offer up and give (—for this idea cf. Brh. 4.3, 37 and our notes on it) and he, after death attains to communion with Brahman, or as our passage says in its old form of presentation, “he enters the heavenly world.” This is shown, by way of playing on its etymology, in the three syllables of the word *hr̥dayam* ‘heart’ (cf. also Chānd. 8.3.3.)]

The heart (*hr̥dayam*), it is the Prajāpati, it is the Brahman, it is all (everything). The same consists of three syllables *hr̥-da-yam*. The first syllable is *hr̥*; to him who knows it, his own people and others (strangers) offer tributes (gifts) (*abhiharanti*). The second syllable is *da*; to him who knows it his own people and others give gifts or donations (*dadati*). The third syllable is *yam*; he who knows it, enters (*eti*) heaven.

FOURTH BRĀHMANAM

[He who knows the (empirical) reality (*satyam*) as the Brahman (which it itself is), wins these worlds but he, himself, is invincible. This idea is developed, relying on the formula *etad vai tad*, which we have already met eleven times in Kāṭh. 4-6. (cf. the elucidation given by us in the introductory remarks in the beginning of the Kāṭh.)]

Indeed this is that. Particularly this (world) was that (the Brahman), namely the real (*satyam*). He, who knows that great wondrous thing, as the first-born and that the Brahman is real, conquers or wins these worlds; then could he be, indeed, overcome, — he who knows that wondrous thing as the

first-born and that the Brahman is the real ? Because the Brahman is the real.

FIFTH BRĀHMAÑAM

[This somewhat obscure section considers the Brahman (—no weight is to be given to the genealogy)— as *Sat�am* the reality—which is no doubt, the true (metaphysical) as well as the untrue (empirical) reality as it is developed, with play on the syllables, *sa-ti-tam* (cf. Chānd. 8.3.5; whether *ti* signifies unreality, because it occurs in *mṛtyu* and *anṛtam*, as the commentator wishes to interpret it, is unimportant and may remain undecided). Brahman as *Sat�am* is identical with the sun and closer to the Puruṣa in it, who (the Purusa) is not usually visible on account of rays and he is (meant) only for the dying persons whom the rays no more hinder. (cf. Br̥h. 5.15). This Puruṣa in the sun (the cosmic Brahman), is bound up with the Puruṣa in the eye (the psychic Brahman); both are the universe (*bhūr*, *bhuvaḥ*, *svar*) and, therefore, identical. He, who knows, overcomes the evil, as is shown again etymologically, in the secret names of both the Purusas *ahar* (day) and *aham* (I).]

1. This world was, in the beginning, water; from this water, the real arose forth, the real (namely) the Brahman. The Brahman created the Prajāpati, Prajāpati the gods. These gods adore the real. The same (real, *sat�am*) consists of the three syllables *sat�am*; the first syllable is *sa*, the second syllable is *ti* and the third syllable is *yam*. The first and the last syllables are the truth (*sat�am*), in the middle is the untruth;¹ this untruth is enclosed by both the syllables of truth. Through it, it becomes a true existence ('it is overmastered by the truth,' — Śaṅkara). The untruth does not harm him who knows this.

2. The real is that sun there. And that man (or spirit—*puruṣa*) who is in the orb of the sun, and this man who is in the right eye — both these rest on each other. That rests in this through the rays, this in that² through the vital breath (*prāṇa*). This (*puruṣa* in the eye), when he is on the point of departing (from this body) sees the orb of the sun pure (without rays); those rays do not come in his way.

3. The man who is in the orb of the sun — his head is *bhū* (earth); the one head is this one syllable; his arms are

1. According to Śaṅkara, *ti* (*t*) is supposed to represent the untruth because it occurs in the words *anṛtam* (untruth) and *mṛtyu* (death.)

2. The rays are conditioned by the eye, the vital breath by the sun.

bhuvar (aerial space); the two arms are these two syllables; his legs are the *svar* (heaven); the two legs are these two syllables *suar*; his secret name is *ahar* (the day). He who knows this, kills the evil and escapes (*hā*).

4. The man, who is in the right eye, — his head is the *bhū*; the one head is this one syllable; his arms are *bhuvar* (aerial space); the two arms are these two syllables; his legs are *svar* (the heaven); the two legs are the two syllables; his secret name is *aham* (I); he, who knows this, kills the evil and escapes.

SIXTH BRĀHMANAM

[Perhaps connected with the foregoing paragraph, there follows here a short description of the Puruṣa dwelling in the heart and all-powerful on account of it. The paragraph appears to be a compilation, out of the passages such as those in the Śatap. Br. 10.6.3 (or Chānd. 3.14) and Brh. 4.4.22. With this is indeed to be placed *manomaya* (also Chānd. 3.14.2) *vijñānamaya* (Brh. 4.3.7; 4.4.22) and *bhāksyata* (*bhārūpa*—Śatap. Br. 10.6.3.2; Chānd. 3.14.2)=antar jyoti (Brh. 4.3.7). The Mādhyandinas give, through the sentence *ya evam veda*, the idea another turning.]

This spirit (puruṣa), whose stuff is mind, whose essence is light, dwells here in the heart, (of the size like that of) a rice-corn, or barley-corn, — and even this same is the controller of the universe, the lord of the universe; he rules over this whole that is all here.

SEVENTH BRĀHMAÑAM

[About the Brahman as lightning, cf. our note on Kena 29 and Brh. 2.3.6. In connection with a passage of this kind, the characterization here of Brahman as Vidyut is etymologically brought into association with the loosening i.e. the releasing power.]

1. The Brahman is the lightning, so they say, on account of its untying (*vidyut=vidānāt avakhaṇḍanāt tamasah* i.e. on account of destroying darkness, untying or freeing one from darkness — Translator); the lightning releases (*vidyati*) one from evil — him who has this knowledge that the lightning is the Brahman; because the Brahman is the lightning.

EIGHTH BRĀHMANAM

[The four exclamations, *svāhā* and *vasat* with which one offers sacrifices to the god and *svadhā* with which one offers oblations to the manes and *hanta* with which one calls out to or urges men, appear here as the four teats of the milk-cow *vāc*, which the *manas* (the organ of wishing with which gods and manes just as men are endowed to the full—cf. in this connection manomaya Ātman) as calf suckles. After the grouping together of Prāṇa, Vāc and Manas as the truth, the cow and the calf, much less is to be sought than what appears in another passage in which, reversely the manas as father and the Prāṇa as the child of the same from Vāc is described (Brh. 1.4.17; 1.5.7).]

One should adore the speech as the milk-cow. This milk-cow has four teats of the udder, namely the exclamation *svāhā*, the exclamation *vasat*, the exclamation *hanta*, and the exclamation *svadhā*. By the two of the teats the gods live, by the exclamation *svāhā* and by the exclamation *vasat*; by the exclamation *hanta* live the men, by the exclamation *svadhā* live the manes. The Prāṇa is its bull and the *manas* is its calf.

NINTH BRĀHMANAM

[The Agni Vaiśvānara is here explained as the digestive fire (dwelling in all men) (later named as *jāhara* or *kaukṣeya agni*) on which the digestion of food and whizzing noise in the ears depend. This observation is, first of all, only physiological (because the commentator only says that one should adore this fire as Prajāpati.). But after the Agni Vaiśvānara had been explained as the world principle dwelling in men (see Śatap. Br. 10.6.1) we shall have to understand also in our passage, the Ātman (demonstrating itself in the power of digestion and in the whizzing sound in the ears), in conformity with Chānd. 3.13.7 in the bodily warmth and the sound in the ears have been traced back to the light beyond of the heavens and in man. The observation at the close points to the same.—In this sense, already in the Maitr. 2.6 the whole Brāhmaṇam is literally quoted and the Puruṣa is signified.]

This is the Vaiśvānara (which is common to all men), which is here, inside men, through which the food, which one eats, is digested. From it stirs the noise, which one hears when one keeps the ears closed. — When it (the Ātman) is on the point of departing from the body, one hears that noise no more.

TENTH BRĀHMANAM

[The doctrine of the Pitryāṇa and Devayāṇa, excluding some isolated statements, is foreign or unknown to the first five Adhyāyas of our Upaniṣad (cf. Adhyāya 6—Introductory part). In their place, appear the ideas like those in the present section which (cf. particularly Brh. 3.3, and 3.6) teaches, without distinguishing the different ways, an ascent through the wind, the sun, and the moon to the world which is so exalted as to be beyond the contrasts of life (cold and heat etc.). This section could be, perhaps, considered as the harbinger of the Devayāṇa (which leads through the flame, the day, the sun and the moon.)]

Indeed when a man (*puruṣa*) departs from this world, he comes to the wind; for him, this (wind) makes itself asunder to be just as wide as the opening of a wheel of the chariot; through this he ascends upward and reaches the sun; for him, this (sun) makes itself asunder to be just as wide as the opening of a drum (spanned over with leather); through this he ascends upward and reaches the moon; for him, this (moon) makes itself asunder to be just as wide as the opening of a kettledrum; through this he ascends upward and reaches the world which is without heat¹ and cold; he remains there abiding continuously for years.

ELEVENTH BRĀHMANAM

[Just as is the Chānd 8.5, the *Brahmacarya* is put in the place of sacrifice, meditation, fasting, ascetic life—or just as Schopenhauer explains that righteousness should take the place of hairy shirt and that the love, which gives away that which it requires, should take the place of the continuous fasting—so also our passage teaches that the highest Tapas (penance) does not consist in artificial austeries, but in the sorrows of life and death; higher than self-torture are placed the illnesses of life; higher than the seclusion (secluded life) in the forest is the state in which the dead man is borne away in the solitude of the forest (*aranyam*); higher than seating oneself in the midst of five fires is the state of being laid in the fire, as a corpse.—The sorrows of life and death are the real penance; that is the idea through which our passage represents itself as a fore-runner of Buddhistic views.]

That, indeed, is the highest self-mortification (penance) that man is agonized by diseases; he, who knows this, attains the

1. Max Müller and Böhtlingk translate *śoka* here as “sorrow”.

highest world. — That, indeed, is the highest penance that they drag one, who has departed this life, in the solitude of the forest (for cremation); he, who knows this, attains the highest world. — That, indeed, is the highest penance that they lay one, who has departed from this world, on the fire (of the funeral pile); he, who knows it, attains the highest world.

TWELFTH BRĀHMANĀM

[Neither food nor life (the objective and the subjective world), neither the combination of both is the highest thing. What this (highest thing) may be, is, on the other hand, taught by the taciturnity of the father of Prāṛda, (who is comparable to Bahva—see *Syst. d. Ved.* p. 227), when he, rejecting all other opinions through his hinting nod, signifies a higher comprehension of the objective and the subjective world through the syllables *vi* and *ram* which in their union *vi-ram* signify 'renunciation'. That is to say, the true enjoyment (joy), the true life lies in the renunciation educative of morals which is the highest goal of the Indians, as all maintain.]

The food is the Brahman, some say; but is not so; because food rots without life. The life (*prāṇa*) is the Brahman, others say; but it is not so; because life dries up without food; indeed it is both these divinities (food and life) which having become a unitary essence, attain the highest state ! Then once Prāṛda asked this of his father and said : "What good shall I be able to do to him who knows, this, or what evil shall I be able to do to him ?" (— He has transcended both). — But that one (the father) replied (through a parrying hint of the hand) with the hand, just as if wished to say : "Not still, Prāṛda ! Who would indeed, like to attain thereby to the highest state of existence, when he has become one uniform homogeneous essence with them both ?" And he further uttered to him the word '*vi*'. Particularly, *vi* is the food; because all these beings have entered (*viś*) into the food (they consist of it, they are contained in it). And he spoke, moreover, the word '*ram*'. Particularly, '*ram*' is the life; because all these beings rejoice (*ram*) in living. — Indeed, he who knows this, — all beings enter into him, all beings rejoice in him.

THIRTEENTH BRĀHMANĀM

[Four basic principles of existence are here traced back to the life (prāṇa) i.e. the Brahman and out of their names a promise is held forth in a developed form for the one who knows them. These basic principles appear to be : 1-3 the Brāhmaṇa-hood represented through three basic forms of liturgy (*uktham, yajus, Sāman*), and 4 the Kṣatriyahood (*Kṣatram*) — which both are often named together as the totality of human society in the higher sense. (e.g. Kāth. 2.25).—Or also, *uktham, yajus, Sāman, Kṣatram* are the four Vedas, in which, *uktham* stands for the *Rc*, and the *Kṣatram* would signify the Atharvaveda which stands in a nearer relation to the Kṣatriya caste, which particularly serves to ward off the unholy injury (*trāyate Kṣapitoh*).]

1. *Uktham* (recitation) : Indeed, the *uktham* is the (prāṇa) life because the life holds this world erect (*utthāpayati*). A wise son who is skilled in *Uktha* is born to him; he, who knows this, attains communion and co-existence with the *uktham*.

2. *Yajus* (sacrificial maxim) : Indeed, the *Yajus* is life; because all these creatures are united (*yujyante*) in life. All creatures are united in him for salvation or the greatest well-being (*Śrāiṣṭhyāya*); he, who has this knowledge, attains communion with and coexistence with the *Yajus*.

3. *Sāman* (song) : Indeed the *Sāman* is life; because in the life, all creatures are convergent (*samyāñci*). All creatures, converging in him for the greatest well-being, serve him; he, who has this knowledge, attains communion with and co-existence with *Sāman*.

4. *Kṣatram* (governance) : Indeed the *Kṣatram* is life; because the *Kṣatram* is already life. The life protects him from injury (*Kṣapitoh*) — him who attains fearless governance (*Kṣatram atram*); he who has this knowledge, attains communion with and coexistence with *Kṣatram*.

FOURTEENTH BRĀHMANĀM

[One of the holiest verses of the R̥gveda is the Sāvitri or the verse to the sun (R̥gveda 3.62.10).

*tat savitur vareṇyam
bhargo devasya dhitmahi
dhiyo yo nah pracodayāt*

"Let us meditate on that lovable light of the sun-god. May it promote our intelligence."

Its metre is the Gāyatri (thrice v - v - v - v -); although it was taught by some in the metre of the Anustubh (four times v - v - v - v -) (as done by Max Müller in the form of the Rgveda 5.82.1), it is not, however, approved by our Brāhmaṇa (perhaps with a side-glance (—oblique reference to—) towards Chānd. 5.2.7—cf. Brh. 6.3.6). Accordingly, the Gāyatri holds good as the prototype of all metres and is repeatedly employed as a symbol of the Brahman. e.g. Chānd. 3.12 (cf. *System d. Vedānta*, p. 180) and in a different way in our passage. With this aim in view, the three phenomenal forms of Brahman as (i) the spatially extended world, (ii) the world of knowledge, (iii) the world of luring beings are equated with the three visible verse-feet of the Gāyatri. A fourth invisible verse-foot is identified with the sun, and through tracing it back to the eye and that equated with truth, the truth with the power, and that power finally with the Prāṇa which is comprehended as the Brahman. Etymological play on the word, promises and polemically oblique reference join with one another and the inestimable benefit of instruction is properly emphasised; and at the conclusion there follows a formula regarding the way one should adore the Gāyatri in order to harm the opponent and benefit oneself.—There is appended a legend in which Agni (the fire) is explained as the mouth of the Gāyatri, which could possibly mean that the sacrificial cult is an entrance-door to higher knowledge.]

1. *Bhūmi* (earth), *antarikṣam* (aerial space), *diav* (dyau heavens) are the eight syllables. The first foot of Gāyatri is eight-syllabled; this foot of it (Gāyatri) is that (earth, aerial space, heavens). —He, who has knowledge of what is in this foot (of Gāyatri), gains that much which is in the three worlds, — gains that much.

2. *Rcaḥ* (verses), *Yajūṁsi* (maxims), *Sāmāni* (chants or songs) — these are the eight syllables. The second foot of Gāyatri is eight-syllabled, and this foot of it (Gāyatri) is that (the contents of the three Vedas). — He, who has knowledge of this foot, gains that which is as far-reaching as the threefold knowledge.

3. *Prāṇa* (out-breath), *apāna* (in-breath), *viāna* (*vyāna*=the intermediate breath) — these are the eight syllables. The third foot of Gāyatri is eight-syllabled; and this (foot of Gāyatri) is that (three-fold principle of life). —One, who knows this foot (of Gāyatri), gains what is as far extending as the living (beings).

In addition, however, there is the fourth (turiya) foot of that Gāyatrī, which is rich with splendour and which is raised above the dust-particles (*paro-rajiyas*) and which shines there (the sun); particularly this ‘quarter’ (turiya) is the fourth; the foot is ‘rich with splendour,’ because it, as it were, shines. It is called ‘raised’ over dust-particles’ (*parorajiyas*), because the sun shines, high above, raised beyond all dust. He, who has knowledge of this foot (of Gāyatrī), also shines with beauty and fame.

4. This Gāyatrī, now, is founded on that fourth foot, what is full of splendour and which is raised above dust; but this (foot) itself (i.e. the sun) is founded on the truth; the truth, particularly, is the eye because (what is seen by) the eye is the truth; therefore when two persons come and squabble : “I have seen it” — “I have seen it” — “I have heard it” — “I have heard it”, we would believe him who says : “I have seen it”. But the truth itself is founded on strength or power (*bala*); but the life (*prāṇa*=vital breath) is the power; therefore the power is founded on the life. Therefore, they say : “Strength exceeds truth.” In this way, that Gāyatrī is founded on that which concerns the self (*adhyātman*). This same (Gāyatrī) protects (trā) the servants (*gaya*); the sense-organs are the servants; because it protects the sense-organs; therefore, it is called Gāyatrī. When one (a teacher) recites that sun-verse *sāvitri* to another (a pupil), this same (Gāyatrī) protects him to whom it is recited, (protects) his sense-organs.

5. Some teach this sun-verse in the form of an *anuṣṭubh* (four times v-v-v-v-); then they say : “The speech (recitation) of the Veda is *Anuṣṭubh*; and we teach it as speech”; but one should not do that ! On the other hand one should teach the sun-verse as a Gāyatrī (three times v-v-v-v-). Indeed when one (a teacher), who has this knowledge, seizes much (that is abundant), still cannot outweigh what is contained in the one foot of Gāyatrī.

6. When one (a teacher) would seize or grasp all these three worlds (earth, aerial space, heavens) with all their contents, he would have seized therewith what is equivalent with that first foot (Gāyatrī). And when one were to grasp so much as that it extends as far as this threefold knowledge (i.e. the knowledge

of the three Vedas), he would only grasp therewith only that second foot (of the Gāyatrī). And when one were to grasp so much itself as far as the living beings themselves, he would only grasp therewith the third foot of the same (Gāyatrī). But that which concerns that fourth foot full of splendour and transcending dust-particles (pollution) — the foot which shines there, it, wherever it be, is not to be had or grasped; why should one grasp so much ?

7. Its adoration is as follows : “You are the Gāyatrī, you are one-footed, two-footed, three-footed, you are footless, because you do not walk on feet; Salutation be to your fourth foot full of splendour and transcending dust-particles (i.e. pollution). May that one attain to that (fourth foot) ! “i.e. particularly that man whom one hates or also one who says “His wishes should not be fulfilled!” — Indeed, he, against whom one is resolved to practise the adoration of Gāyatrī, — would not get his wish fulfilled, or also that one (who says :) “May I get that (which the other one has) !”

8. It was the following which Janaka the king of the Videhas for the first time said to Budila Āśvatarāśvi : “While you have spent all that you have for one who knew that Gāyatrī, how is it then that you have become an elephant and are required to drag the loads ?” — “Because I have not known its mouth (and still as a teacher I have received the gifts — Talav. Up. Br.4.8.1), O great king !” retorted he (Budila). Particularly its mouth is the fire. When one puts much into the fire, the fire burns up everything. He, who has this knowledge, — if he has committed much evil —, he swallows or gets over it all and remains pure and cleansed, ageless and deathless.

FIFTEENTH BRĀHMANAM

[This section as also that occurring in Iśa. 15-18 is according to the commentators, a prayer at the time of death, which, according to its contents, may not be necessarily so but which may well be probable. The dying man requests Pūṣan, the sun-god, to disperse its rays which veil the truth (cf. Brh. 5.5.2) and sees, after this has occurred, the man in the sun (a frequent symbol of Brahman) and realizes that he is identical with it. With a significant retrospective look at his works, he departs from

this world, while, perhaps, those standing around him recite the concluding verses borrowed from the R̄gveda 1.189.1.]

With a bowl (pātra) made entirely out of gold
 the mouth of truth is covered over;
 open this for me, O Pūṣan,
 in order to proclaim it to me as I am faithful to the truth!
 O Pūṣan, the only seer, O Yama,
 the sun-god, Prajāpati's son ! Disperse your rays,
 withdraw together your splendour; — Yes,
 I see it, your lovable form; and that one there,
 the man there, I am that himself ! —

Now may the breath be one with the wind, be one with the immortal and may this body end in ashes.

Om !

O spirit, remember, remember the work,
 O spirit, remember, remember the work.
 O Agni, lead us along the good level path,
 O you God—the knower of the path, lead us to wealth
 and success !
 Keep us far from the crooked path of sin,
 We will offer you our highest adoration.

SIXTH CHAPTER

FIRST BRĀHMAÑAM

[1-3 Brāhmaṇa : It may cause surprise that in the last part of our Upaniṣad, which is called not only Khila-kāṇḍa (the supplementary section) but which also bears in all the parts of the previous Adhyāya, the character of a supplement, is to be met with, towards the end of this supplement, a great and important text which, in the presentation that is set forth, contains the most thorough instruction about the transmigration of the soul, that is to be found in the Veda. But after we have met with this text already in the Chānd. 5.1-10 and there already in a secondary relation with the two other passages—the morning Soma-drinking ceremony and the quarrel of the sense-organs for preferential position, there lies the obvious conjecture that this text only stands in the Bṛhadāraṇyaka-Upaniṣad on account of the reason that it originally does not at all belong to it and that it has been borrowed from another place for the sake of its importance and has been inserted into the supplement. This conjecture would be highly

probable if we would succeed in demonstrating that the whole theory of the transmigration of the soul or the doctrine of the five fires not only exhibits no connection with the earlier parts of our Upaniṣad but indeed it stands in direct contradiction with the eschatological views of the same.

As we presume that the foregoing text and the thorough analysis of the same is known and present to the reader, we will briefly now present, in contrast side by side, what the first five Adhyāyas of our Upaniṣad contain with regard to the eschatological ideas.

(1) Essentially a number of passages do not, however, go beyond the traditional mythological views; thus e.g. in 3.3 is described the way which leads the performer of the Aśvamedha through the space between the shells of the world-egg to the other side of heaven or in 5.3, the world of heaven is promised to one who has 'such knowledge'. With this is connected the description of the way in 5.10 which leads through the wind, the sun, the moon to the world which is without cold and heat, for residing in that world for years without end (cf. also 5.15). This idea approximates towards the description of the Devayāna in the doctrine of the five fires, though it does not agree and is not reconcilable with it. Also the ideas in 3.1, in which the Yajamāna (the sacrificer) is promised the attainment of all living things, of the worlds of the gods, the manes and men and of the boundless world, can be associated with the mythological views but they stand on the border-land of the same.

(2) In contrast to these is the oft-expressed basic doctrine of our Upaniṣad that he, who knows himself as the Ātman, becomes, after death, the soul of the universe, he becomes the subject of knowledge which is without consciousness (of anything outside itself); in 1-2.7, he who knows himself as Prajāpati, as Death, death cannot do anything against him;—3.2.10. The death is a fire but there is water which can extinguish that fire.—In 3.2.12, after death, the name still remains behind or survives (i.e. the world as idea, consequently as the knowing subject still survives); 4.2 : the soul of the released becomes the all-soul;—1.5.17: the *prāṇas* of the dying man go over into his son, while the divine *prāṇas* out of earth, heaven and water enter into him;—2.4.12 and 4.5.13: after death there is no consciousness left;—4.4.6: the vital breath of the one who has no desires does not go out but it merges or dissolves itself into the Brahman; whether 3.2.11 requires to be interpreted in a similar sense may remain undecided.

(3) What becomes of the soul, after death, of one who possesses no knowledge ? The answer to this question is seen in our Upaniṣad to be gradually developing step by step. While in 1.5.16 it is still expressly explained that "only through a son, not through any work, the world of men is attained," in 3.2.13 a great secret of the doctrine emerges to the effect that after the death of man, his *Karma* remains behind or survives; according to 3.9.28 Brahman is the root out of which, after death, human tree grows anew; and in 4.4.9 (and what follows it), is described how knowledge, work and experience seize the soul and lead it to a new duration or lease of life, (and according to the context) immediately without previous

requital or retribution in the yonder world (an example of rebirth as animal is given in 5.14.8). The sole passage in the first five Adhyāyas, in which a double retribution in the yonder world and after that through a new earthly life, appears to have been taught, is the verse in Brh. 4.4.6. But it is still problematic whether *prāpya antam* must be understood, as Śaṅkara has understood it, as *bhuktvā phalam*, or (just as previously in 4.4.3 in the case of a caterpillar *tṛṇasya antam gatvā*) whether it signifies : “after he accomplishes his work here (*iha*) (*prāpya antam karmanah*), he then comes back, (after his death), again to this world of work or action (*karman*)”—but in no case can this verse have any probative value for the views of the Upanisad, because, as we have shown above (in the introductory remarks in the beginning of 4.3) it belongs to the group of verses which were later interpolated.

It thus results in the conclusion that—apart from isolated statements which are not further utilized (1.5.16 : *Karmanā pitrloko, vid�ayā devalokah*;—5.10 : *vāyum, ādityam, chandramasam, lokam aśokam ahimam āgacchatī*),—the doctrine of Pitryāna and Devayāna can neither be placed in the context of the thought of our Upanisad, nor can it be considered as a continuation of the same; there is no doubt about the latter because Yajñavalkya’s doctrine of deliverance (4.4.6: *na tasya prāṇā utkramanti, brahma eva san brahma apyeti*) has already transcended far beyond the mythical thoughts of the Devayāna; perhaps he himself, will straightway contest it or call in question.

On these grounds we conclude that the whole subsection Brh. 6.1-3 which is quite coherent (6.1.1-6 the beginning of the churned Soma-drinking ceremony; 6.1.7-14 the interpolated quarrel, about rank, among the organs; 6.2.1-16 the further interpolated doctrine of the five fires; 6.3.1-13 the conclusion of the touching Soma-drinking ceremony), about whose composition we have already exhaustively dealt on Chānd. 5.1-10, is borrowed from an alien school and for the sake of its importance, is annexed to the Bṛhadāraṇyaka-Upanisad as a supplement.]

6.1.1-6 *The churned Soma-drinking ceremony (the beginning)* =Chānd. 5.1. 1-5.

- Indeed, he who knows the noblest and the best, becomes the noblest and the best among his own (kith and kin). The vital breath (*prāṇa*) is, indeed, the noblest and the best. He, who has this knowledge, becomes the noblest and the best among his own (kith and kin) and among those (of whom) he wishes (to be the best and the noblest).

- Indeed, he who knows the richest, becomes the richest (*vasiṣṭha*) among his own (kith and kin). The speech, is, indeed

the richest. He, who has this knowledge, becomes the richest among his own (kith and kin) and among those (of whom) he wishes (to be the richest).

3. Indeed, he who knows the location (*pratiṣṭhā*), establishes himself firmly in the even and uneven (places and situations). The eyes, indeed, are the location, because by means of the eyes (by means of the sense of sight), one stands firm and steady on the even and uneven (places). He, who has this knowledge, establishes himself firmly in the even and uneven (places and situations).

4. Indeed, he, who knows the (qualities necessary for) attainment (of anything), attains whatever desire he entertains. The ears are, indeed, the (means of) attainment, because in (by) the ears are all the Vedas attained. He, who has this knowledge, prospers by attaining whatever desire he entertains.

5. Indeed, he who knows the abode (the place of support) (*āyatanaṁ*), becomes the abode (the refuge) of his own kith and kin and becomes the abode (the refuge) of the people. The *manas* (mind) is, indeed, the abode (the meeting place) of all senses and objects of sense.¹ He, who has this knowledge, becomes the refuge of his own (kith and kin) and the refuge of the people.

6. Indeed, he, who knows the reproduction or propagation (*prajāti*), continues in the propagation of his descendants and in the propagation of cattle. The semen, indeed, is the means of) reproduction. He, who has this knowledge, reproduces himself in his descendants (progeny) and thrives in the propagation of cattle.

6.1.7-14 (*The Episode of the Dispute among the organs for precedence.*) = Chānd. 5.1.6—2.2.

7. Once, these vital organs quarrelled among themselves for precedence (as to which among them was the best among all). And they went to Brahman (neuter) and said to it : “Who is the best among us ?” And it replied : “That one after whose

1. According to Śaṅkara, the mind is the refuge of all senses and the objects of sense.—Translator.

exit, this body is found to be most evil or despicable — is the best among you”.

8. Then the speech departed (from the body), stayed for a year in another place, and came back and said : “How could you live without me ?” — And they replied : “Just as the dumb, who do not utter speech, still breathe with their breath, see with their eyes, hear with their ears, think or know with their minds, beget with their semen, in the same way we have lived.” — Then the speech again entered (into the body).

9. Then the eyes departed (from the body), stayed for a year elsewhere, then came back and said : “How could you live without us ?” — And they replied : “Just as the blind who do not see with their eyes and yet breathe with the breath; speak with their (organ of) speech, hear with their ears, think (or know) with the mind, beget with the semen, in the same way, we have lived.” — Then the eyes, again, entered (into the body).

10. Then the ears departed (from the body), stayed for a year in another place, then came back and said : “How could you have lived without me ?” — And they replied : “Just as the deaf who do not hear with their ears, and still breathe with their breath, speak with (their organs of) speech, see with their eyes, think or know with their mind, beget with their semen, — in the same way we have lived.” Then the ears again entered (the body).

11. Then the Manas (mind) departed (from the body), stayed for a year elsewhere; again came back and said: “How could you live without me ?” — Then they replied: “Just as the insane (persons) who do not think or know with their Manas, yet breathe with their breath, speak with (their organ of) speech, see with their eyes, hear with their ears, beget with their semen, — in the same way we have lived. — Then Manas again entered (into the body).

12. Then the semen departed (from the body), stayed for a year in another place, again came back and said : “How could you live without me ?” — And they replied : “Just as the impotent (persons) do not beget with their semen and still

breathe with their breath, speak with (their organ of) speech, see with their eyes, hear with their ears, think with their Manas, — in the same way we have lived.” — Then the semen again entered (into the body).

13. Then the breath wished to depart (and as it was on the point of departing) (from the body); but just as a big, fine mettlesome horse from the region of the Indus (*Saindhava*) (when it tears itself away from its stable) pulls out and tears off the pegs to which its legs have been fettered, so also it occurred that it (the breath) pulled out with itself those vital organs; and they (the vital organs) said : “Do not pull yourself out, O venerable one ! We cannot live without you !” “Then bring to me the gifts of homage”, said it (the breath). “So be it” replied they (the vital organs).

14. Then the speech said : “With what I am the richest, with that you are the richest (*Vasiṣṭha*).” And the eyes said: “With what we are the location (*pratiṣṭhā*), with that you are the location.” — And the ears said : “With what I am the attainment or achievement, (of the Vedas), with that you are the attainment.” — And the Manas said : “With what I am the abode or refuge, with that you are the abode or the refuge.” — And the semen said: “With what I am the reproduction, with that you are the reproduction.” — And he (the Prāṇa) said : “As I am one such (as you say), which is my food, which is my garment ?” — And they said : “Everything that is available here is your food¹ — down up to the dogs, to the worms, to that which creeps or crawls to that which flies and the water is your garment.” — Indeed, he, who knows this as food of the vital breath (*ana*), — by him, nothing that is not food is eaten, nothing that is not food is accepted.² Therefore, the men of knowledge, men versed in Scriptures, rinse the mouth (with water), when they wish to eat, and again rinse the mouth (with water), when they have eaten; thus they

1. About the original sense cf. above Chānd. 5.2.1 footnote 1.

2. Here also the original thought is changed. vide the footnote 2 on Chānd. 5.2.2.

mean that they make that vital breath non-naked (*a-nagna*) (i.e. clothed with a garment).

SECOND BRĀHMANAM

6.2.1-16 (*The second Episode of*) the doctrine of the five fires = Chānd. 5.3-10.

1. It (once) happened that Śvetaketu, the son of Āruṇi, went to an assembly of the Pañcālas and appeared before Pravahaṇa, the son of Jībala (Jīvala) (the king of the Pañcālas) while the king was being attended upon (*paricaryamāna*) by his servants. He (the king), as he looked at him, said to him: "Well, now, 'O lad !'" — And he (Śvetaketu) replied : "my Lord !" — "Have you been taught by your father ?" — "Yes, indeed !" he replied.

2. "Do you know, how these creatures, when they depart from here, go apart from one another towards different directions ?"

— "No" he replied.

"Do you know, how they again reach this world ?"

— "No" he again replied.

"Do you know why that world, when many go over to it continually without interruption, does not become full ?"

— "No" he replied again.

— "Do you know that after manifold sacrifices, the waters assume human voice, rise up and speak ?"

— "No", he again replied.

"Do you know the access to the way of the gods and to the way of the manes and do you know what to do in order to step upon the way of the gods or that of the manes ? And have you, indeed, not heard the words of the wise one who has said :

Two ways, I have heard, there are for men :

the way of the manes and the way of the gods.

On these everything is found together.

That which stirs between the father and the mother.¹

1. Between heaven and earth.—The original sense of the enigmatic verse appears to be a different one. Perhaps among both the ways, on which the manes, the gods and (*uta*) the men change, the day (*ejaṭ*) and the night (*sameti*) are to be understood.

“I know none of these” he (Śvetaketu) replied.

3. And he (King Pravahāṇa) invited him to stay there with him. But the lad did not wish to stay and hurried away from that place. And he came to his father and asked him: “What does it mean (—how is it—) when you already explained to me formerly that my instruction had finished ?” “How is it, what do you mean, my intelligent boy ?” (Āruṇi inquired). —“Now, the king of the ruling (Kṣatriya) class (*rājanya-bandhu*) has put to me five questions and I do not know (the answer to) a single one of them !”

—“What were these questions ?” — “These” he replied and repeated the chief points (in these questions).

4. And that one (Āruṇi) said, “That you should know, my dear boy, that I have imparted to you whatever I myself know. But come, we will go there and proceed to him for instruction ! —Rather you go alone” he (Śvetaketu) said.

— Then Gautama (Āruṇi) went thither where Pravahāṇa, the son of Jibala, had his abode. He (Pravahāṇa) offered him a seat and got the water, for washing feet, to be brought, offered then to him the homage due to a guest, and said : “Venerable Gautama, I grant you what you wish.”

5. This (Gautama) rejoined: “That you have offered to grant me one wish, is welcome to me. But it should be that thing which you have expressed in the presence of the boy — you should explain it to me.”

6. And that one (Pravahāṇa) said : “Indeed that belongs to the (sphere of) divine wishes, O Gautama; but you should ask for a wish of (pertaining to) human sphere.

7. And he replied : “You know, I on my part, possess gold, as also cows, horses and female slaves, carpets and garments. You should not be stingy in measuring out to me, O King, in the matter concerning a great, endless, and immeasurable (knowledge) !” — “Then you should, O Gautama, desire to obtain it in the usual proper way (ordained by the holy scriptures (*tīrtha*) !”¹

1. ‘*tīrtha*’=according to Śaṅkara ‘nyāyah sāstra-vihitah’.

"I approach you as a pupil, O King" said he (Gautama). With these words (i.e. 'I approach you as a pupil') particularly the ancestors used to enter (the presence of the teacher) for learning the teaching. And thus he (Gautama), through this confession of his being a pupil, became his (Pravahaṇa's) apprentice.

8. And he (Pravahaṇa) said: "As truly as I wish that you, just like your ancestors, remain well-minded towards us, it is equally true that this lore or knowledge has been never possessed by a Brāhmaṇa up to this day. But I wish to communicate it to you; because who would be able to refuse it to you, when you talk (in this humble way)?"

9. "Indeed, that world, O Gautama, is a sacrificial fire;¹ the sun is its burning fuel, the rays its smoke, the day its blazing splendour, the quarters its embers, the intermediate directions its sparks. In this fire, the gods make an offering of faith. Out of this sacrificial offering arises the king Soma.

10. "Indeed, Parjanya (the rain), O Gautama, is a sacrificial fire; the year is its fuel, the clouds its smoke, the lighting its flames, the thunderbolt its embers, the thunder its sparks. In this fire, the gods sacrifice the king Soma. Out of this sacrificial offering arises the rain.

11. "Indeed, this world, O Gautama, is a sacrificial fire; the earth is its fuel, the fire is its smoke, the night is its flame, the moon is its embers, the stars its sparks. In this fire, the gods make an offering of the rain. Out of this sacrificial offering arises food.

12. Indeed, the man, O Gautama, is a sacrificial fire; the open mouth is its fuel; the breath its smoke, the speech its flame, the eyes its embers, the ears its sparks. In this fire the gods make an offering of food. Out of this sacrificial offering arises semen.

13. "Indeed, the woman, O Gautama, is a sacrificial fire, the womb² is its fuel, the hair its smoke, the genital parts (*yoni*) its flame, the insertion is the embers, the feeling of pleasure the

1. For orientation, one should compare the table in our introductory remarks at the beginning of Chānd. 5.3

2. The original Sanskrit word is *upastha* which means 'vagina'.

sparks. In this fire, the gods make an offering of semen. Out of this sacrificial offering is born the man. The same (man) lives as long as he lasts. Then afterwards he dies.

14. “Then one carries him in (the sacrificial) fire (of the funeral pile); this fire is also the fire, its fuel the fuel, its flame the flame, its embers are the embers, its sparks the sparks. In this fire, the god sacrifices the man; out of this sacrificial offering arises the form of man which is of resplendent colour (bhāsvara-varṇa).

15. “Now, those, who have this knowledge and those there who practise (cherish)¹ faith and truth—they enter into the flames of the funeral fire, out of the flames into the day, out of the day into the bright half of the month, out of the bright half of the month into the half-year in which the sun turns northward, out of the half-year into the world of the gods, out of the world of the gods into the sun, out of the sun into the region of the lightning; when they reach the region of lightning, a Man or spirit of the nature of intelligence² (*puruṣo mānasah*) gets into contact with them and leads them into the worlds of Brahman. There in the worlds of Brahman they reside in the parts of the highest distances.³ For such men there is no return (to this world).

16. “On the other hand, those, who gain⁴ the heavenly worlds through sacrifice, alms and penance, enter into the smoke (of the funeral fire), out of the smoke into the night, out of the night into the dark half of the month, out of the dark half of the month into the half-year in which the sun moves southward, out of the half-year into the world of the manes, out of the world of the manes into the moon. When they reach the moon, they become food: As food they are eaten⁵ by the gods, just as

1. The passage Chānd. 5-10.1 “śraddhā tapa iti” is, here, as in Mund. 1.2.11, Praśna 1.10, not fully intelligible.

2. *puruṣo mānasah* appears to be a correction of *puruṣo 'mānavah* which had become un-intelligible (Chānd. 4.15.5; 5.10.2).

3. *parāḥ parāvataḥ* must indeed be understood spatially (as in R̥gveda 10.58.11). For this construction, cf. *vasa imāriṇ purim* in the Rāmāyaṇa.—Śaṅkara interprets *parāḥ parāvataḥ* as ‘for many years’. —Translator

4. In Chānd. 5.10.3—‘iṣṭāpūrte dattam iti’ is, as it appears, not quite rightly understood; on the other hand, in Praśna, 1.9, it is rightly understood.

5. cf. *System des Vedānta* p. 393—footnote.

one consumes (drinks) the Soma with the words: “O (Soma), swell forth (*āpyāyasva*) and disappear (*apakṣiyasva*)”. After this has elapsed, they enter into the ether here, out of the ether into the wind, out of the wind into the rain, out of the rain, they come to the earth.

After they have reached the earth, they become food and are again offered into the man considered to be the fire (*puruṣāgni*) and are afterwards reproduced in woman who is considered as the fire (*Yosāgni*) and they arise anew in the worlds. In this way they wander about round and round in a cycle.

“But those, who do not know both these paths, become worms (*kīṭa*) which crawl, birds or flies (*pataṅga*) which fly and gadflies (*darīḍaśūka*) which bite.”

THIRD BRĀHMANAM

6.3.1-13 *The Ceremony of the Stirring of the Soma-drink* (continued up to 6.1.1-6)=Chānd.5.2,4-9.3.

1. When now one wishes: “I must become great”, he should, at the time when the sun moves northwards, on a holy pure day of the bright fortnight, after he has observed the vow of the Upasad¹-fire for twelve days, fill all sorts of herbs and fruit in a bowl or a tumbler made out of the wood of the fig-tree, sweep and sprinkle (the fire-place), lay the fire, strew around it the Darbha-grass, cook the sacrificial butter, according to the customary rules, and after he has put in its place the churned Soma-drink, pour (the ghee) into the fire, under a constellation named as man (*purīṣā naksatrena*),² with the following words:

- “O knower of beings (*jātavedas*),
As many gods as there are in you,
(gods) who obliquely (*tiryāñacāḥ*) harm the desires
of a man.
to those (gods) I offer their portion,

1. “*Upasadāḥ* form a ritual in the *Jyotiṣṭoma* sacrifice. The *Upasadyrata* (vow) consists of drinking milk obtained from emptying the full udder and drinking milk of a cow” Śaṅkara—Translator

2. ‘*purīṣā naksatrena*’ is explained by Śaṅkara as ‘*purīṇāmnā naksatrena*’ (a constellation named as man)—Translator

so that, themselves gratified,
—they should gratify all my desires.”
svāhā (Hail).

“And you, who press yourself here obliquely
and you, who speak: “I am the participating or the sus-
taining one”—
—To you I offer the gushing stream of ghee
so that you should make me whole (full of well-being)
svāhā (Hail)!”

2. “*Svāhā* (hail) to the noblest! *Svāhā* (hail) to the best!
Thus he utters and offers a part of ghee into the fire (Hail), and
lets the dregs (remaining back is the ladle) drop in the churned
Soma-drink. “To the Prāṇa *svāhā* (hail)!”¹

“To the richest (speech), *svāhā* (hail)” thus he utters and
makes an offering into the fire and lets the dregs in the churned
Soma-drink to drop or sink down. “To the speech, *svahā* (hail).

“To the location (*pratisṭhā*), *svāhā* (hail)!” Thus he utters
and makes an offering into the fire and allows the dregs to drop
or sink down in the churned Soma-drink. “To the eyes, *svāhā*
(hail).”

“To the attainment, *svāhā* (hail)” so he utters, makes an offer-
ing into the fire and lets the dregs to drop or sink down in the
churned Soma-drink. “To the ears *svāhā* !” “To the abode
(āyatana), *svāhā* !” “thus he utters, makes an offering into the
fire and lets the dregs drop or sink down in the churned-Soma-
drink. “To the Manas *svāhā*!”

1. This supplement and the corresponding ones in the following sections (misunderstood by Max Müller and Böhtlingk in an incomprehensible way and every time joined to the following) are missing originally (in the Chānd.), but were welcome or wished-for in the Kāṇva recension in which, they were far separated through the interpolation of the doctrine of the five fires (6.2), the introduction to the present ritual (6.1.1-6), in order to bring into recollection the fact that the Prāṇa is to be understood as the noblest and the best and the speech is to be understood as the richest.—In the Mādhyandina recension, this reason drops out and when in spite of that, it has the explanatory supplement “To the Prāṇa *svāhā*” etc., it shows here again the effort to smoothen the unevenness clinging to the Kāṇva-recension in a secondary way, without completely eliminating the traces of the same.

“To the reproduction, *svāhā!*” So he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma drink, “To the semen, *svāhā!*”

In this way he makes offerings into the fire and lets the dregs drop or sink down in the churned Soma-drink.

3. “To the fire, *svāhā!*” thus he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

“To the Soma, *svāhā!*” so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

“To the earth, *svāhā!*” so he utters, makes an offering into the fire, and lets the dregs drop or sink down in the churned Soma-drink.

“To the aerial space, *svāhā!*” so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

“To the heavens, ‘*svāhā!*’ so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma drink.

“To the earth, to the aerial space, to the heavens, *svāhā!*” So he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned soma-drink.

“To the Brāhmaṇa-class, *svāhā!*” so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

“To the warrior (*Kṣatra*), *svāhā!*” so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

“To the past, *svāhā!*” thus he utters and makes an offering into the fire and lets the dregs to drop or sink down in the churned Soma-drink.

“To the future, *svāhā!*” thus he utters and makes an offering into the fire and lets the dregs to drop or sink down in the churned Soma-drink.

“To all, *svāhā!*” thus he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

“To the whole, *svāhā!*” thus he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

“To Prajāpati, *svāhā!*” thus he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

4. “Then he addresses it with the words: ‘You are the heaving one (the breath), you are the flaming one (the fire), you are the perfect one (Brahma), you are the steadied one (the firmament), you are the affirmed one (*humkṛta*), you are the one that is being affirmed (by the Udgātṛ through the syllable *hiñ* in the beginning and in the continued progress of the sacrifice) (—see our Introductory remarks in the beginning of the first prapāṭhaka of the Chānd.—), you are the chanted one, you are the one that is being chanted (by the Udgātṛ), you are the one who is summoned and is counter-summoned (by the Adhvaryu and Āgnidhara) (see Taitt. Up. 1.8), you are the splendour of light in the moist (clouds), you are the penetrating one, you are the vanquishing one, you are the food, you are the light, you are the death, you are the all-devourer’.”

5. Then he raises it with the words: “*āmansi āmanhi te mahi*” (i.e. “you think, so think of your power!”) yea, he is the king, the lord, the controller and he, the king and the lord should make me the controller.”

6. Then he drinks it with these words:

“*Let us—the lovable light (of the sun)*”

The winds trickle sweetness for the pious man,
Let the plants be rich of sweetness to us!

To the Earth svāhā

—“*let us meditate on the (lovable light of) the sun*”

Sweet be to us the night and the dawn,
full of sweetness be the region of the earth
sweet be the father of the heavens to us.

To the aerial space, svāhā.

“*May it (the sun) stimulate our intelligence!*”

May the tree be full of sweetness

May the sun be full of sweetness to us
and may the cows also be sweet to us!

To the Heavens (svar), svāhā!

Then he repeats the whole verse of the sun and all the verses of sweetness and says:

“May I become this universe.”

“The earth (bhū), the aerial space (bhuvar)
the heavens (svar)—(svāhā)

Then he drinks the water, washes his hands, and seats himself down behind the fire with the face towards the east. When it is morning, he adores the sun and says: “You are the single one blooming lotus of the space of the heavens, I may be the single blooming lotus among men!” Then he goes back the same way, seats himself again behind the fire and utters the lists (of the teachers), (probably the following).

7. Uddālaka, the son of Aruṇa explained this (the churned Soma-drink and the statement about it) to his pupil Yājñavalkya Vājasaneya and said: “When one would pour water on a dry, withered tree-trunk, its branches would grow and its leaves would sprout forth.”

8. Yājñavalkya Vājasaneya indeed, explained this to his pupil Madhuka Paiṅgya and said: “When one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout.”

9. Madhuka Paiṅgya, indeed, explained this to his pupil Cūla Bhāgavitti and said: “When one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout.”

10. Cūla Bhāgavitti, indeed, explained this to his pupil Jānaki Āyasthūṇa and said:

“If one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout.”

11. Jānaki Āyasthūṇa, indeed, explained this to his pupil Satyakāma, the son of Jabálā and said: “If one would pour water on a withered tree-trunk its branches would grow and its leaves would sprout.”

12. Satyakāma, the son of Jabālā, indeed, explained this to his pupils and said : "When one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout."

One should not communicate this to any one except his son or his pupil !

13. The fig-wood is (employed in this ceremony) fourfold : The ladle is made of fig-wood, the tumbler is made of fig-wood, the fuel is made of fig-wood, both the churning sticks are made of fig-wood.

Ten are the domestically grown varieties of corn (which, except the wildly growing ones, come in the churned soma-drink?) : Rice and barley, sesame and beans, millet and fennel (*priyaṅgu*), wheat, lentil, peas (*khalva*) and vetch (*khalvakula*). These are reduced to powder and moistened with sour milk (curds), honey and butter (ghee), in which process, something smelling like melted butter is poured into the fire.

FOURTH BRAHMANAM

[With regard to the importance which, according to the Indian religious view, the begetting of a son as the continuer of the sacrificial duties of the father has, it is not very surprising, if the teacher imparts to his pupil, while discharging him for transition into the civil life, the necessary explanation for the rearing of a family, for the discharge (of his duties) on this point; no offence should be taken in respect of the religious earnestness or fervour with which this explanation is actuated.]

1. Indeed, the essence of the created beings is the earth, the essence of the earth is water, the essence of the waters is the plants, the essence of the plants is the blossom or flowers, the essence of the flowers is fruit, the essence of the fruit is man, the essence of man is the semen.

2. Once Prajāpati thought : "Well, I will prepare a dwelling place for this (semen) !" and he created the woman. After he had created her, he sat down near her to copulate.¹ That is

1. 'adhaḥ upāsta' which is explained by Śaṅkara as 'he did the act of sitting down near her (*adha upāsta*) he did the action of sitting near her which action is called copulation.—Translator

why man should adore the woman in the lower (privy) parts below (— the reproduction as an act of religious adoration —). And he stretched out for inserting this Soma-pressing¹-stone which was directed in front and created with it.

3. Her genital parts is the sacrificial altar, her hair the sacrificial Kuśa grass (*barhis*), her skin the soma-pressing, her reproductive organ the fire in the middle.²

The world, which the performer of the Vājapeya sacrifice gains — the world as wide as that is gained by him who, having this knowledge, practises this pleasurable (sexual) act; he wins (the fruit of) the good actions of these women for himself. But he, who, without having this knowledge, practises the pleasurable (sexual) act — (the fruits of) the good actions of such a man are gained by the women for themselves.

4. Therefore, indeed, Uddälaka, the son of Aruṇa, who had this knowledge, spoke — therefore, also, Nāka, born in the family of Mudgala, who had this knowledge, spoke indeed; therefore, Kumārahārīta, who had this knowledge, indeed said: “Many mortals, born merely as Brāhmaṇas (without the requisite qualities) and devoid of the power of reproduction, depart from this world, without having performed good actions; particularly those, who have no such knowledge, merely practise the pleasurable (sexual) act.”

When anybody, in sleep or in the waking state, spills his semen,

5. he should touch it or (without doing so, without touching it) chant the following verse:

“The semen which spilled out of me today on the earth,
—That (semen) flowed into the plants and water;
I take it back in me;
my strength (virility) should come back,
the splendour, the happiness should come back,
back again, like the fire back into the fire-place,
in its abode, it should again be !”

2. Śaṅkara interprets the Soma-pressing-stone ‘as the erect male reproductive organ’ which as he further interprets, was inserted into the organ characteristic of the female.—Translator

3. *Samiddho madhyataḥ*—the passage is, indeed, corrupt.

With these words, he should take a part (of the semen) and rub it between the breasts and between the eyebrows (of the woman).

6. Further, if one looks at himself in the water, he should chant the following words:

“The splendour and virility, glory, power and good actions, let these abide in me !”

Indeed, that woman is the ornament among women, if she (after menstruation) has laid aside the stained garment. Therefore, when she has laid aside the stained garment and is filled with charming beauty, he should make overtures to her and invite her (for coitus).

7. If she does not respond to his desire (if she does not deliver herself to him), he should buy her favour. If yet she (unresponsive to his will) does not deliver herself to him, then after having struck (beaten) her with a stick or with the hand, he should pay no heed to her (*atikrāmet*; Śaṅkara reads ‘*abhikrāmet*’ = ‘should go to her’) and say; “With my (virile) strength and glory I take (ādade) the glory from you.” Then she will become devoid of glory or splendour.

8. But if she does his will (and delivers herself to him), he should say to her: “With my (virile) strength and glory I give you (deposit in you) the glory and splendour”. Then they both become filled with glory and splendour.

9. If he desires that she should love him, then after having inserted the thing (the reproductive organ) in her and after having joined his mouth with her mouth, he should stroke or caress her genitals and mutter the following (verse):

“You originate out of every limb,
You arise forth, out of the heart,
You are the quintessence of the limbs !
Like a wild animal (which grows wild) hit with an arrow
smeared with poison.
make her intoxicated and mad towards me.”

10. If he wishes that she should not have a child, then, after having inserted the thing (organ) in her and after having joined his mouth with her mouth, he should inhale his breath

and exhale it and say: "Through my virile strength, through my seminal fluid I withdraw from you the fluid"; then she remains unimpregnated (*aretas*).

*11. If, on the other hand, he wishes that she should have a child, then after having inserted the thing (organ) in her and after having joined his mouth with her mouth, he should first exhale and then inhale his breath and say: "Through my virile strength, through my seminal fluid, I deposit in you here the fluid"; then she becomes pregnant.

12. Further: if his wife has a paramour, and if he hates him, he should lay the fire in an unburnt (un-baked) vessel, spread out the litter of straws of reed in the reverse direction and after having anointed them with butter (ghee) in an inverted¹ manner, he should offer into the same fire the respective² ends of the straws of reed and utter the following with regard to them:

"As you have made offerings into my fire,
I take away out-breath (prāṇa) and in-breath (apāna)
from you, you there !—
As you have made offering into my fire,
I take away from you sons and cattle,
you there !—
As you have made offerings into my fire,
I take away from you the holy sacrificial offerings and
the fruit of good works, you there !
As you have made offerings into my fire,
I take away from you hope and confidence, you there !"

Indeed, he, whom a Brāhmaṇa curses, departs from this world divested of virile power and of good works. Therefore,

1. Inverted somewhat like the dipping of the upper tip or the end in the *dhruvā* and the lower tip or end in the *juhū* (*dhruvā*=the largest of the three sacrificial ladles; *juhū*=a curved wooden ladle.—Translator)

2. To conclude from the reading of the Mādhyandinas, he throws into the fire one straw of reed during each one of the following formulas of curse or execration. The straws of reeds appear to represent here the person and the affairs of the accursed one (just as it represented the person of sacrificer—See *Ind. Stud.* X 334). In order to harm him, everything is undertaken or performed in a way opposed to the sacrificial usage.

one should not try to jest with the wife of a man who is learned in the scriptures and who has this knowledge, because such a man who knows becomes an enemy.

13. Further: if the wife of any man is in menstruation, she should not drink¹ out of metallic vessels for three days and should not wash² her clothes. No subhuman nor the wife of a subhuman (from the Śūdra-caste) should associate with her. After the three nights are over, she should bathe herself and one should let her thrash out the rice (required for further ceremony).

14. If now he wishes that a fair-complexioned son should be born to him, — a son who would study the Vedas and would attain the full duration of life —, both should eat rice which is cooked with milk and over which ghee (or butter) is poured, so that they would be able to beget such a son.

15. Or if he wishes that a brown-(tan)-coloured (*kapila*) son with dark-coloured eyes should be born to him, — the son who would study the two Vedas and would attain the full duration of life —, both should eat rice cooked with sour milk (curds) (*dadhyodana*) and poured over with butter (ghee), so that they would be able to beget such a son.

16. Or if he wishes that a dark-coloured, red-eyed son be born to him — the son who would study the three Vedas and attain the full duration of life, — both should eat rice cooked in water and poured over with ghee, so that they would be able to beget such a son.

17. Or if he wishes that a learned daughter should be born to him, — the daughter who would attain the full duration of life,— both should eat rice cooked with sesame and poured over with ghee so that they would be able to beget such a daughter.

1. The small earthen platters which men in India, many times use, besides the metallic vessels, are thrown away after having been used once, just like the platters plaited out of leaves.

2. As a rule, the Indians put on daily clothes washed anew. This can be done quite simply through the fact that one washes out the clothes during bathing and keeps them in the sun. Before one finishes his bath, the washed clothes made out of thin stuff are again dry.

18. Or if he wishes that a learned and celebrated son should be born to him — the son who would continually visit the assemblies of counsellors (*samitiṅgama*) and who would be a popular orator (making speeches which people desire to hear) and who would study all the Vedas and attain the full duration of life — both should eat rice cooked with flesh and poured over with ghee, so that they would be able to beget such a son; the flesh may be of a stud-bull (*ukṣan*) or an (grown up) ox (*r̥śabha*).

19. Further (as regards the more detailed performance of the ritual): When the morning approaches, he prepares a melted butter just as in the case of cooked food on a platter (*sthālipāka*)¹ (which usually consists of milk and rice) and offers from his food on the platter one full ladle every time, while he chants: “To Agni, ‘svāhā’ ! To Anumati (the goddess of love and favour), *svāhā* ! To the god Savitṛ (the stimulator), *svāhā* ! To the *him* (— the sun whose stimulus is real —) (*satyaprasava*), *svāhā* !” — After he has sacrificed with these words, he fetches out the rest and eats and after he has eaten, he presents to another’s wife out of it. Then after he has washed his hands, he fills a vessel with water and besprinkles her with it three times, while he utters:

“Arise this way, O Viśvāvasu,²
seek for yourself another maiden who is full of
luxuriousness.

You should allow the wife to be with her husband !”

20. Then he clings to her and says³: “I am *ama* (he), you are *sā* (she); you are *sā* and I am *ama* (cf. Brh. 1.3.22); I am the *Sāman* and you are the *Rc* (on which the *Sāman* depends.

1. *Sthālipāka*=a dish of barley or rice boiled in milk offered as an oblation —Translator

2. The Gandharva Viśvāvasu, a supernatural being or spirit who is considered as the husband of an unmarried girl and who is prayed to in marriage. His claim is ceded or granted to the fiance. cf. the speech in the Rgveda 10.85.22 in accordance with which our corrupt text has to be improved.

3. Oertel points out numerous parallel passages on his work on the Talav. Up. Br. 1.54.6 (p. 235).

See Chānd. 1.5 ff; *System des Vedānta* p. 151). I am the heaven and you are the earth.

So let us proceed to that act
and direct the semen in each other,
as a preparation for a child, the son.

21. Then he makes her thighs apart and says: “Make you asunder, O heaven and earth !” — Then after he has inserted the thing (the organ) in her and has joined his mouth with her mouth, he strokes her thrice along the growing hair (*anulomām*) (i.e. from above towards below) and utters (Rgveda 10.184).

“May Viṣṇu keep prepared your womb,
may Tvaṣṭṛ, indeed, hew the form,
may Prajāpati besprinkle you,
may Dhātṛ place in you the germ of the foetus !
Present (foster) the fruit (foetus), O *Sinīvālī*¹
present (foster) the foetus, O Goddess with the broad plait of hair !
May the Aśvins, the lotus-wreathed pair of gods, —
may they create and foster the foetus in you.

22. Golden are the two fuel-sticks
which the Aśvins use for churning out the sun.
We implore for your success
in bringing forth the fruit (the sun) in the tenth month!—
Just as the earth bears the germ of the fire
just as the heavens as wife are impregnated by (Indra)
god of lightning
just as the wind is the foetus of the quarters
In the same way, I deposit in you — so and so (the unnamed) child.”

23. When the time comes, when she is to deliver,
he besprinkles her with water and says :
(cf. Rgveda 5.78.7-8):
“Just as the wind gently moves
the lotus-pond on all sides,
so also the child, who stirs itself in you,

1. *Sinīvālī* is a goddess presiding over fecundity and easy birth.

—Translator

should stretch itself with the sheath. —
 That which Indra created at his best
 like a protective house with a door and lock,
 O Indra, expel the sheath of the foetus with the rest
 along with the child !”

24. After the child is born, he lays
 the fire, takes the child on the lap,
 prepares in a metallic vessel the
 milk-butter mixture (*prṣādajya*),¹ makes an offering of
 milk-butter-mixture, ladlewise and utters the following
 concerned with it:—
 “In you I will (extend) multiply myself a thousandfold,
 continuing to shine or flourish in the power of one's
 own house,
 I will cause no injury to your family
 I would not do anything at any time
 which would lead to the failure
 in progeny and in the wealth of cattle.

Svāhā !

The vital forces which are in me,
 I shall offer them with my mind as
 sacrificial offerings to you.

Svāhā !

If and when I have hindered the success of the sacrificial
 work,
 through doing too little or too much,
 then may the wise Agni himself, as the lord of the
 sacrifice,
 lead the accomplishment of ours to the desired goal.

Svāhā !”

25. Then he takes his mouth close to the right ear of the child
 and says three times: “Speech! Speech!” After that he prepares
 the mixture of milk, honey and butter and feeds the child with
 it directly out of the gold (of the ladle) and then, he says: “I lay

1. *prṣādajya*=ghee mixed with coagulated milk. —Translator

in you the earth, I lay in you the aerial space, I lay in you the heavens. The earth, the aerial space, the heavens—all these I lay in you.”¹

26. Then he gives the child a name, while he says: “You are the Veda! “This is his secret name” (the proper naming follows only ten days after birth. Manu. II. 30).

27. Following this, he hands over the child

to the mother, gives him to (suckle) the mother’s breast and says (Rgveda 1. 164.49):

“The breast, the inexhaustible source of refreshment which is rich in treasure, full of good things and full of gifts

through it, you promote the fulfilment of all healing.

It suffices here, Sarasvatī, for gratification.”

28. After this, he speaks to the mother of the child:

“You are certainly Ilā, the refreshing one,

descended from Mitra, from Varuṇa

you who gave birth to a hero from the hero,

—you should, for ever, have heroes (as your sons)

you make our manliness (manhood) true!”

Indeed, the people speak of him:

“Indeed, you have become superior to your father, superior to your grandfather;”—indeed, he has reached the highest summit in beauty, fame and sacredness—he who is born as the son of a Brāhmaṇa who has this knowledge.

FIFTH BRĀHMANAM

[As regards the two lists of teachers which follow, in respect of the whole Śākhā of the Vājasaneyins above, see our Introductory note to the Brh. Up.]

1. Now the list (of teachers):

The son of *Pautimāsi* (was taught) by the son of *Kātyāyanī*, the son of *Kātyāyanī* by the son of *Gautamī*,

1. The highest goal of Indian religion—becoming one with the Universe (the Brahman)—is here anticipated in a similar way in regard to the child, just as, in Christian baptism, the child to be baptised is filled by the Holy Spirit.

the son of *Gautamī* by the son of *Bhāradvājī*,
 the son of *Bhāradvājī* by the son of *Pārāśari*,
 the son of *Pārāśari* by the son of *Aupasvasti*,
 the son of *Aupasvasti* by the son of *Pārāśari*,
 the son of *Pārāśari* by the son of *Kātyāyanī*,
 the son of *Kātyāyanī* by the son of *Kauśiki*,
 the son of *Kauśiki* by the son of *Ālambi* and by that of
Vaiyāghrapadī,
 the son of *Vaiyāghrapadī* by the son of *Kāṇvi* and that of
Kāpi,
 the son of *Kāpi*,

2. by the son of *Ātreyī*
 the son of *Ātreyī* by the son of *Gautamī*,
 the son of *Gautamī* by the son of *Bhāradvājī*,
 the son of *Bhāradvājī* by the son of *Pārāśari*,
 the son of *Pārāśari* by the son of *Vātsī*,
 the son of *Vātsī* by the son of *Pārāśari*,
 the son of *Pārāśari* by the son of *Vārkāruṇī*,
 the son of *Vārkāruṇī*, by the son of *Ārtabhāgī*,
 the son of *Ārtabhāgī* by the son of *Śauṅgi*,
 the son of *Śauṅgi*, by the son of *Sāmkṛti*,
 the son of *Sāmkṛti* by the son of *Ālambāyanī*,
 the son of *Ālambāyanī* by the son of *Ālambi*,
 the son of *Ālambi*, by the son of *Jayanti*,
 the son of *Jayanti* by the son of *Māṇḍukāyanī*,
 the son of *Māṇḍukāyanī* by the son of *Māṇḍhūki*,
 the son of *Māṇḍhūki* by the son of *Śāṇḍili*,
 the son of *Śāṇḍili* by the son of *Rāthitari*,
 the son of *Rāthitari* by the son of *Bhāluki*,
 the son of *Bhāluki* by the two sons of *Krauñcikī*,
 the two sons of *Krauñcikī*, by the son of *Vaidṛbhatī*
 the son of *Vaidṛbhatī* by the son of *Kārśakeyi*,
 the son of *Kārśakeyi* by the son of *Prācīnayogi*,
 the son of *Prācīnayogi* by the son of *Sāñjīvi*,
 the son of *Sāñjīvi* by the son of *Prāśni*, by that of *Āsuri-*
vāsin,
 the son of *Prāśni* by *Āsurāyaṇa*,
Āsurāyaṇa by *Āsuri*
Āsuri

3. by Yājñavalkya,

Yajñavalkya by *Uddälaka*,

Uddälaka by *Aruṇa*

Aruṇa by *Upaveśi*,

Upaveśi, by *Kuśri*

Kuśri by *Vājaśravas*

Vājaśravas by *Jihvāvant Vādhyoga*

Jihvāvant Vādhyoga by *Asita Vāṛṣaganya*

Asita Vāṛṣaganya by *Harita Kaśyapa*

Harita Kaśyapa by *Śilpa Kaśyapa*

Śilpa Kaśyapa by *Kaśyapa Naidhruvi*,

Kaśyapa Naidhruvi by that of *Vāc* (speech),

the *Vāc* by that of *Ambhiṇī*,

the *Āmbhiṇī* by *Āditya*.

These white (Śukla, i.e. arranged, not mixed with the *Brāhmaṇas*) sacrificial maxims (*Yajus*) emanating from Āditya have been proclaimed as originating from *Vājasaneyā Yājñavalkya*.

4. Up to the son of Sāñjivī, it is the same.

The son of *Sāñjivī* by *Māṇḍūkāyani*,

Māṇḍūkāyani by *Māṇḍavya*

Māṇḍavya by *Kautsa*

Kautsa by *Mahitthi*

Mahitthi by *Vāmakakṣāyaṇa*

Vāmakakṣāyaṇa by *Sāṇḍilya*

Sāṇḍilya by *Vātsya*

Vātsya by *Kuśra*,

Kuśra by *Yājñavacas Rājastambāyanā*

Yājñavacas Rājastambāyanā by *Tura Kāvaṣeya*

Tura Kāvaṣeya by *Prajāpati*

Prajāpati by *Brahman*

the *Brahman* is the self-existing one

Salutations to the *Brahman*.